Ellen G. White

PRESENT TRUTH AND
REVIEW AND HERALD

Articles

VOLUME 5

REVIEW AND HERALD, 1904-1909

Ellen G. White
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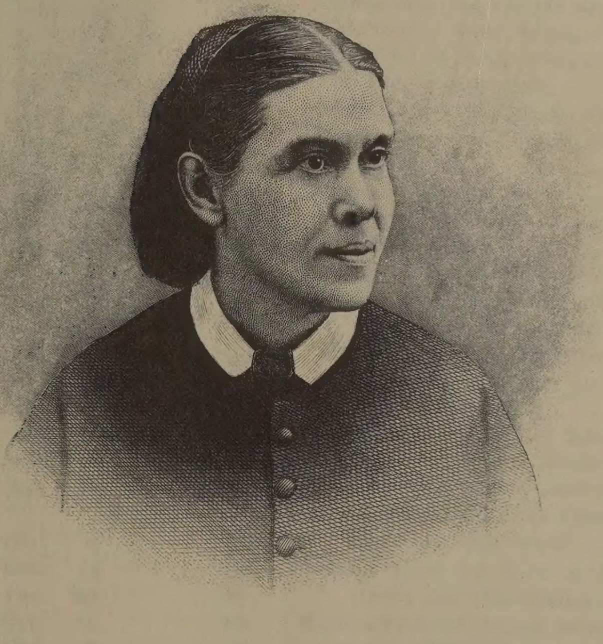

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General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

God's Providence

"God's providence is mine inheritance!" I read
The quaint old legend on a rainy day,
When gray and thick the clouds hung overhead,
And mists were folding close about my way.

God's providence? Then wherefore should I fear?
My Father's love is roof and inn for me;
Forever, since my Father holds me dear,
His goodness shall my guard and shelter be.

Another, heaven-endowed with worldly gain,
May count his wealth, and gaze his acres o'er,
May reap his harvest fields on hill and plain,
And heap in barn and bin his fragrant store;

And I may own no inch of tilth or foot
Of fallow in this great wide earth I tread;
Yet I am rich, and need no pledge to boot,
Save God's clear stars above my lifted head.

"God's providence is mine inheritance!" come loss,
Or change, or grief, or whatsoe'er God send,
All things shall work for blessing, and the cross
Be gladly borne, if shared with Christ my Friend.
— *Margaret E. Sangster.*

* * *

Written for Our Admonition — No. 2

MRS. E. G. WHITE

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

The people of God, and especially the men who occupy positions of trust, need to study the history of Moses' failure to enter Canaan. Let them stop and think what it means to become angry, to show a spirit unworthy of a leader of God's people. There are those in God's service who have given way to anger, and who have not felt the repentance that Moses felt. These men have braced themselves to follow an unchristian course, and have gone on from one wrong to another.

And there are murmurers in the church, who easily lose their self-control. If everything does not move to please them, they become irritated, and provoke one another to evil. They have not the light and love of God in their souls; if their way is crossed, they give loose rein to an unsanctified, irritable spirit.

I have been instructed to present this before our people, and to urge them to make diligent work for repentance.

The instruction given to the children of Israel is for us also. Happy will be the church when its members study the directions given to the Israelites during their journeyings in the wilderness. In this instruction are specified the virtues that the church in the wilderness must have in order to be approved of God. The church of to-day has far greater light than had the church in the wilderness. She should stand on vantage ground, cherishing the pure, holy principles that God declares men must cherish in their dealing with their fellow men, if they would grow in grace and wisdom, and be honored as obedient subjects. Only by following these principles can we adorn the gospel of our Lord Jesus Christ.

The importance of the law of God, and Christ's relation to it, are to be presented before those who have placed themselves under Satan's banner, full of self-importance and self-sufficiency. In a wicked world God's servants are to obey the principles of his government, by their righteousness testifying that fallen man can be loyal to God.

Christ is our Leader. Clothing his divinity with humanity, he humbled himself, that he might stand in person at the head of the human race. He laid aside his kingly crown, and yielded up his high position as commander of the angels, who loved to do his bidding. For our sake he became poor, that through his humiliation and poverty, human beings might be made rich, heirs to an eternal weight of glory. The Saviour came to the world in lowliness, and lived as a man among men. On all points except sin, divinity was to touch humanity. Living on this earth as a man among men, Christ answered in the affirmative the question, "Can man keep the law of God?" He was tempted in all points as man is tempted, "yet without sin." He was tempted that he might know how to succor those that should afterward be tempted. He became a man of sorrows and acquainted with grief. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." He gave himself to the world as a spiritual teacher, a genuine medical missionary.

O that our workers realized what privileges are theirs! They would know by experience what it means to hear and obey the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Christ came to our world to teach men what is meant by genuine religion, — the religion that will make men and women lights in the world. To all he offers power to form a true, noble character. The converted man rejoices that he has a Saviour who is so mighty. He is a partaker of the divine nature. His repentance is not a farce, but a reality, and the fruits of it appear in Christlike words and deeds. Every day, every hour, he reveals faith in the Sin-bearer. Love, hope, long-suffering, patience, kindness, are revealed in his life. In self-denial he lifts the cross and follows Jesus. He is a representative of the Saviour.

"Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin."

Mark the words "deceitfulness of sin." Often Satan presents his temptations under the guise of goodness. Beware that you yield not to them. One violation of straight-forward truthfulness prepares the way for the second violation, and wrongs are repeated until the heart of unbelief becomes hardened, and the conscience loses its sensitiveness.

Let us humble our hearts before God, and ask him to forgive us for speaking words of unbelief, words that cast a reflection on him who is too wise to err, and too good to do us harm.

"We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. . . . Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The Mercy of God

GEO. F. WATSON

"Comfort ye, comfort ye my people, saith your God." "For I will be merciful to their unrighteousness." This message of comfort from our tender Father is due his people at this time in a fuller sense than at any time in all the past. The dragon is wroth, and is making war upon God's people in every way that his fiendish mind can imagine. One of his most successful means is discouragement. Many are falling because of this. And I doubt not but there are some who have become so discouraged that they have said to some friend, "I can not attain to the demands of the gospel, so I might just as well stop where I am. I can not be saved." And there may be those who have said as much about some one else, and by so doing brought discouragement to the poor soul that was struggling for victory.

What we each need in these trying times is a message of hope, of faith, of power, that will lift men and women above their sins, their mistakes, and their failures. True, we are all sinners in the sight of heaven, but our God is a Saviour of sinners, and not only so, but a Saviour from sinning. My discouraged brother or sister, let us study the experiences of some men who have lived in the past. Shall we take Abraham first? He was a man called of God to stand at the head of God's great family. This man went out by faith, not knowing whither he went. And yet there came a time when he failed to trust God, and to wait on him, and as a result, sinned. But did God cast him off as worthless? — Never. But we hear God calling this very man his friend, the father of the faithful, and with him he made the greatest covenant that can be found on record, promising that he should be heir of the world. "For I will be merciful to their unrighteousness." It was not because of Abraham's sin that God made of him a great nation, but because Abraham repented, obeyed, and trusted God.

Beloved, did you ever study the life of Jacob? What a deceiver he was, and that from his youth! O how many wrong things he did! and when God spoke to him, he was in a wilderness. God led him, he instructed him, he kept him "as the apple of his eye," and made of him Israel, a man greatly beloved of God. But we must not forget that night of wrestling, nor Jacob's earnest words, "I will not let thee go, except thou bless me." Why not make this our prayer? "I will not let thee go, except thou bless me." And just as surely as God blessed Jacob, he will also bless you. *Believe it, O believe it.* "For I will be merciful to their unrighteousness."

Shall we spend a little time with David? When a mere lad, he was called of God to be king over Israel. David was brave, kind, and gentle; but one day he planned a murder, or at least he placed one of his brave, true soldiers in the front of the battle where he would be killed, that he might have his wife. This sin would have been the utter destruction of David, but for his repentance. Let us pray his prayer, and make it our own: "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight." God did according to his word, and David was forgiven, and now we hear God saying, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." And what was true in David's case will be true in the case of every man who repents; "for I will be merciful to their unrighteousness."

I am sure a visit with Peter would help us. He was taught with the tenderest care, and by the greatest Teacher this world has ever known. How could he sin? and yet he did just as we have done many times. But that tender, loving look from his dear Lord brought true repentance to the heart of the man who had just that moment cursed and denied his Lord; and from that time Peter was a changed man. He saw himself as never before, and best of all, he saw his Saviour as never before. O that we may see ourselves in our true light, and then look away to the only One who can heal the sin-sick soul. O for a look into the face of our dear Lord!

The work left us is great, and we are a small people, but great is our God, and great is his cause, and great is his mercy to those that fear him. "Comfort ye, comfort ye my people, saith your God." "For I will be merciful to their unrighteousness."

The Bruised Reed

F. D. STARR

It was said of our Redeemer: "A bruised reed shall he not break, and smoking flax shall he not quench" (Matt. 12:20); or, as the German translation renders it, "the glimmering torch shall he not quench." This illustrates the long-suffering and patience of our blessed Lord. If there is found any trace of moral worth, it is cherished and preserved with the hope that further improvement will be made. The open book of nature shows also this method of dealing.

Recently in cutting logs for a building, one was selected that was as straight as the rest, but a piece being cut off from the end and split open, it was seen that the inner grains were very crooked, showing that when the tree was small, it was quite crooked, but nature had filled out the parts that were lacking, and it had become a well-rounded tree. This illustrates the early perversity that is often seen in childhood and youth. We would think such gnarled and knotty sticks utterly worthless, but the God of nature causes the crooked to be made straight, and the rough places even and plain, so that the ugly sapling becomes a beautiful tree, fit for use in building important structures.

How different are our ways from God's ways! Often we are disposed, because matters are not managed just as we think they should be, to refuse to have anything to do with them. We balk and withdraw our assistance, perhaps conscientiously, because we are sure wrong methods are employed. But is that what we see in nature? A little boy of half a dozen summers had one of his fingers smashed, and an experienced surgeon said it must be amputated. But his parents were not willing their child should lose a finger, so they cared for it, and it healed, and when manhood was reached, it could scarcely be seen that the finger had ever been injured. But how many fingers, arms, and legs are removed that should never have been cut off! Their possessors might just as well have had the use of these limbs as to have been life-long cripples. But in case a limb is taken off by mistake, does nature refuse to co-operate with the process, and lend her healing power?— Far from it. See how nicely the stump heals over, and soon it looks as if the affected part were in its present condition from birth. Though a great blunder had been made in removing the injured arm or leg, nature's restoring power is not withheld, and in this case "all things work together for good" in this process of restoration.

God, who could bring blessing and salvation from the actions of Joseph's brothers, though they were moved with envy in what they did,— he who would work with Israel and their king, though they sinned a great sin in asking for this temporal sovereign,— teaches us also through nature's lenient processes the grace of being "easy to be entreated." James 3:17. Oftentimes the very course that would seem to be unadvisable is the one that will bring the most benefit. Twoscore years ago a school-teacher advised the parents of a lad who was just entering his teens, to seek for their son some light work, or a position as clerk or teacher, as he was too frail and puny to ever become a farmer. But soon after, to save the boy from moral ruin, he was placed upon a farm. He grew up to love that occupation, and under a hygienic manner of living, became strong to endure hard labor without fatigue. The farm was the physical salvation of the boy, as well as a great auxiliary from a moral standpoint.

O, how many bruised reeds that seem good for nothing are ruthlessly thrust aside, when they might find a useful place in the multiform framework of society! How many glimmering torches, that seem to emit nothing but offensive smoke, are carelessly extinguished when they might brighten up into a brilliant flame to shine as lights in the world!

THE REVIEW AND HERALD
SANCTIFY THEM THROUGH THY TRUTH THY WORD IS TRUTH

WASHINGTON, D. C., JANUARY 7, 1904

W. W. PRESCOTT - - - - - - EDITOR
L. A. SMITH }
W. A. SPICER } - - - ASSOCIATE EDITORS

THE Year Book for 1904 is nearly completed. Orders should be sent at once to conference tract society offices, or to the General Conference, when more convenient. Price, 25 cents.

WORD comes in from all parts of the fields abroad telling of the fresh courage and confidence the workers feel as they see how the providence of God has led in the removal to Washington. They see in recent events a long step forward toward the finishing of the work.

JUST as we go to press with this issue, we have received a brief announcement of the death of Brother A. Druillard, which occurred at Berrien Springs, Mich., at 11 P. M., Dec. 29, 1903. Brother Druillard was known and loved by many who will sincerely mourn his loss. We hope to give a more complete notice of this sad event in a later issue.

THE commencement exercises of the Iowa Sanitarium Training-School for Missionary Nurses were held in the church at Des Moines, Tuesday evening. Dec. 29, 1903. Addresses were given by Dr. J. Edgar Colloran and Dr. Emma A. Perrine, and diplomas were presented to fifteen graduates by Brother C. H. Parsons. The class motto was "Redeemed by Love, Saved for Service."

WE publish this week a notice of the death of one of the oldest Sabbath-keepers, Brother William Gifford, who had reached the very advanced age of one hundred and five years. Brother Gifford was born in 1798, the year which marked the beginning of "the time of the end," and was therefore thirty-five years of age when the great star-shower of 1833 occurred. Thus the aged men of "this generation" are passing away, and we are reminded that soon the coming of the Master must take place. "A little while! How short! How short!"

THE whole civilized world was shocked last week by the awfulness of the calamity which overtook Chicago just as the old year was going out. The particulars of this dreadful visitation are given in our news columns. To us this terrible catastrophe, appalling in its suddenness and the wholesale loss of life, speaks most impressively of the nature of the times to which we have come. A playhouse was suddenly changed into a charnel house, and Death assumed the title role. There came at once to our minds the words of Jesus: "Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." God is dealing with this generation. He is making his final call to a world in wickedness such as characterized Sodom and Gomorrah. In the unusual calamities which are following one another with alarming frequency, he is reminding the people of the earth of the day of judgment, and is calling upon them to escape from those things which are coming upon the unrepentant sinner. We ourselves have experienced the visitation of God's judgments because of a swerving from right principles, but in the great property loss there was a merciful sparing of life. In the Chicago calamity the destruction of property was altogether overshadowed by a death roll reaching to about six hundred. What thoughtful person can fail to note the difference? When we say that the judgments of God are in the earth, shall we remember that God has spoken to his church as well as to the world? Let the church hear and repent, and then carry the call to repentance to a world on the very verge of eternity. "How is it that ye do not discern this time?"

AFTER five years of faithful and acceptable service as editor of the *Youth's Instructor,* Miss Adelaide Bee Cooper has resigned that position, and her resignation has been reluctantly accepted. Under Miss Cooper's direction the *Instructor* has been true to its name — a safe instructor of the youth, filled with matter which is wholesome, helpful, and inspiring. The influence of this work has been felt in many hearts and homes. By joint action of the General Conference Committee and the trustees of the Review and Herald Publishing Association, Miss Fannie M. Dickerson has been chosen to succeed Miss Cooper as editor of the *Instructor*. Miss Dickerson is already quite well known to many of our families, especially in the East, as a teacher of young people, and her work at the South Lancaster Academy has been very highly esteemed. The new editor brings to her work such ability and experience as warrant the confidence that the high standard of the paper will be maintained.

A REVISED edition of that interesting book of travel, "Journeys by Land and Sea," written by Elder G. C. Tenney, has now been issued. The purpose of the author is to present in an easy and pleasing style the results of his own observations in his journeyings "through five continents," and also to set forth, as naturally connected with his own experience and labors in these different countries, some of the leading features of the message which is designed for all nations and peoples. Thus although it is not primarily a religious book, it may sow seeds of truth in minds which are not yet open to a more direct teaching of the gospel message, and so prepare the way for other efforts. The book is quite fully illustrated, including an excellent full-page portrait of the author. A clean and wholesome book of travel, like this one, is good reading for the young people, and will help them to a clearer understanding of some of the distant countries in which they may yet have the privilege of working to hasten the coming of the King of kings. Parents can remember this when they are providing reading for their children. The price of the book is $1.50, postpaid, and it can be ordered of any of the tract societies or publishing houses.

Our First-Page Message

THE epistle of Jude contains warning and instruction applicable to our own time and work. It should be read as if addressed to Seventh-day Adventists. This is the conclusion which can properly be drawn from the following paragraphs taken from a communication from Sister White, dated Aug. 27, 1903: —

At this time, Jude's testimony is of great force to all who desire to be under the influence of the Holy Spirit.

Jude bears this message to guard believers against the seductive influences of false teachers, men who have a form of godliness, but who are not safe leaders. In these last days, false teachers will arise and become actively zealous. All kinds of theories will be presented to divert the minds of men and women from the very truth that defines the position we can occupy with safety in this time when Satan is working with power upon religionists, leading them to make a pretense of being righteous, but to fail of placing themselves under the guidance of the Holy Spirit.

False theories will be mingled with every phase of experience, and advocated with satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full knowledge of the sacred principles of the Word. In the very midst of us will arise false teachers, giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words, and make skilful misrepresentations with seductive tact.

The Lord is guarding his people against a repetition of the errors and mistakes of the past. There have always abounded false teachers who, advocating erroneous doctrines and unholy practises, and working upon false principles in a most specious, covered, deceptive manner, have endeavored to deceive, if possible, the very elect. They bind themselves up in their own fallacies. If they do not succeed, because their way becomes hedged by warnings from God, they will change somewhat the features of their work, and the representations they have made, and bring out their plans again under a false showing. They refuse to confess, repent, and believe. Confessions may be made, but no real reformation takes place, and erroneous theories bring ruin upon unsuspecting souls because these souls believe and rely upon the men advocating these theories.

E.G.W.

Notice!

THE second annual session of the New Jersey Conference will be held in Trenton, N. J., commencing on Thursday, January 14, and continuing over the following Sunday. It is hoped that there will be a full attendance.

J. E. JAYNE,
President.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

God Never Fails

THE dearest things in this fair world must change;
Thy senses hurry on to sure decay;
Thy strength will fail, the pain seem no more strange,
While love more feebly cheers the misty way.
What then remains above the task of living?
Is there no crown where that rude cross hath pressed?
Yes, God remains, his own high glory giving
To light thy lonely path, to make it blest.

Yea, God remains, though suns are daily dying,
A gracious God, who marks the sparrow's fall;
He listens while thy aching heart is sighing;
He hears and answers when his children call;
His love shall fill the void when death assails,
The one, eternal God, who never fails.
— *W. O. Partridge.*

A Call to Greater Consecration

MRS. E. G. WHITE

MEN and women are God's agencies for the salvation of souls. Of his true followers the Lord says, "This people have I formed for myself; they shall show forth my praise." They are my witnesses, my chosen representatives, in an apostate world. Filled with a desire to win sinners to Christ, they have the sympathy and co-operation of the heavenly universe.

The church on earth is to become the court of holy love. Those who by the Lord's appointment occupy in it positions of trust are to bring into it the pity and self-sacrifice of the great Head of the church. Christian fellowship is one means by which character is formed. Thus selfishness is purged from the life, and men and women are drawn to Christ, the great center. Thus is answered his prayer that his followers may be one, as he is one with the Father.

Can you marvel, my brethren and sisters, that I am bowed down with inexpressible agony, as again and again I am made to realize that few among our people understand their weakness? The characters of many of those who have received such wonderful truth are a jumble of opposites. Christ has promised to make them harmonious on every point, not pleasant and agreeable and kind today, and to-morrow harsh and disagreeable and unkind, falsifying their profession of faith. But they refuse to place themselves where he can help them. They are breaking the commandments of God; for they have left their first love. Some have joined the enemy, to become accusers of the brethren. How could they do this wicked thing? In thought, word, and deed they are transgressors. They have spoken words that God condemns as unjust and cruel.

Pray that your lips may be touched with a live coal from the divine altar, that you may speak only pure, Christlike words, and that you may see that it is a sin to speak harshly and unadvisedly. There are many now teaching others who need themselves to learn what it means to be redeemed by the blood of the Lamb and the word of their testimony. They need to feel the power of saving grace. Self and Satan are spoiling many souls, making them so unchristlike in spirit, in word, and in action, and so harmful in influence, that God will separate them from his work.

There are in human nature elements of destruction, which, under certain conditions, break forth to consume. The moral powers are prostrated. The excited passions tyrannize over the higher, nobler faculties; and Christlikeness is not revealed. The infinite One — he who alone was able to bring order and beauty out of the chaos and confusion of nature's darkness — is able to subdue the rebellious heart of man, and bring his life into conformity to the divine will. His Spirit can quell man's rebellious temper. But unless men possess the love of Christ, the qualifications that otherwise would be of value in God's work will be controlled by the selfishness of the human heart. In order to be true Christians we must surrender ourselves unreservedly to Christ.

Day by day we are building characters, and we are building for eternity. God desires us in our lives to give the people of the world an example of what they should be, and of what they can be through obedience to the gospel of Christ. Let us place ourselves in God's hands, to be dealt with as he sees best. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are God's husbandry, ye are God's building." If we build in cooperation with him, the structure that we rear will day by day grow more beautiful and more symmetrical under the hand of the Master-builder, and through all eternity it will endure.

Sanctification is a progressive work. It is a continuous work, leading human beings higher, and still higher. It does not leave love behind, but brings it into the life as the very essence of Christianity.

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He is our example. During his life on earth, he was ever kind and gentle. His influence was ever fragrant; for in him dwelt perfect love. He was never sour and unapproachable, and he never compromised with wrong to obtain favor. If we have his righteousness, we shall be like him in gentleness, in forbearance, in unselfish love. Shall we not, by dwelling in the sunshine of his presence, become mellowed by his grace?

Let us honor our profession of faith. Let us adorn our lives with beautiful traits of character. Harshness of speech and action is not of Christ, but of Satan. Shall we, by clinging to our imperfections and deformities, make Christ ashamed of us? His grace is promised to us. If we will receive it, it will beautify our lives. Then in the place of disparaging our fellow workers, we shall help them to climb the ladder of progress. Deformity will be exchanged for goodness, perfection. Our lives will be adorned with the graces that made Christ's life so beautiful.

God calls for our co-operation. His requirements are just and reasonable. Shall we not strive to be Christians in life as well as in profession? Shall we not ennoble our lives with the dignity of a steadfast purpose? When we take the name of Christ, we pledge ourselves to represent him. In order for us to be true to our pledge, Christ must be formed within, the hope of glory. The daily life must become more and more like the Christ-life. We must be Christians in deed and in truth. Christ will have nothing to do with pretense. He will welcome to the heavenly courts those only whose Christianity is genuine. The lives of professed Christians who do not live the life of Christ are a mockery to religion.

A true, lovable Christian is the most powerful argument that can be advanced in favor of Bible truth. Such a man is Christ's representative. His life is the most convincing evidence that can be borne to the power of divine grace. When God's people bring the righteousness of Christ into the daily life, sinners will be converted, and victories over the enemy will be gained.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Responding to a Calamity

WM. COVERT

THOSE who have lost heavily in business, usually think themselves excused from making offerings to the Lord's cause; but should their financial reverses lead them to reach such a conclusion?

Mr. George Muller, the great philanthropist of Bristol, England, having occasion to advise a business house concerning the proper action to take when a sudden and deep reverse had come, said it would be best to express gratitude to God because he had not taken all from them. He advised them to give a thank offering to the Lord for leaving some property. The firm followed the advice, and gave five hundred dollars because they had been dealt with in such a merciful manner. This firm is said to have been repaid more than a thousandfold for the gift which they offered.

It pays to follow the instruction which says, "In everything give thanks." Reverses have been lessons, and we should learn how to obtain the benefits which are proffered.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things.**" Phil. 4:8.

A Perfect Trust

O for the peace of a perfect trust,
My loving God, in thee,
Unwavering faith that never doubts
Thou chooseth best for me,— (1)

Best, though my plans be all upset,—
Best, though my way be rough,—
Best, though my earthly store be scant;
In thee I have enough,—

Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much which others have;
Not my will, Lord, but thine.

And e'en though disappointments come,
They, too, are best for me,
To wean me from this changing world,
And lead me nearer thee.

O for the peace of perfect trust (1)
That looks away from all,
And sees thy hand in everything,
In great events and small;

That hears thy voice — a Father's voice —
Directing for the best,
O for the peace of a perfect trust,
A heart with thee at rest.

— *Selected.*

Beware of Fanciful Doctrines

MRS. E. G. WHITE

I have been instructed to say that it is not new and fanciful doctrines which the people of God need. They do not need suppositions, which can not be sustained by the Word of God. They need the testimony of men who know the truth, men who understand and obey the charge given to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:2-5.

In some instances men have been turned away from the truth to listen to fables. Efforts were made to set right those thus deceived, but some had drunk so deeply from the polluted fountain, and had become so impregnated with false impressions, that it was impossible to undeceive them. They had come to believe that it was more profitable to eat of the food offered in the strange doctrines presented, than to eat of the food contained in the Word of God.

Brethren, look well to the character of your religion. Do not forget that Christ is to be your pattern in all things. You may be sure that his religion is not a sensational religion. A religion of this kind I learned to dread in my very earliest experience in the cause of present truth. I was at that time, before I was seventeen years old, bidden to warn those who were cherishing fanciful ideas, and who declared that their strange movements were inspired of God.

[In New Hampshire there were those who were active in disseminating false ideas in regard to God. Light was given me that these men were making the truth of no effect by their ideas, some of which led to free-lovism. I was shown that these men were seducing souls by presenting speculative theories regarding God.]

I went to the place where they were working, and opened before them what they were doing. The Lord gave me strength to lay plainly before them the danger of their course. [Among other views, they held that those once sanctified could not sin, and this they were presenting as gospel food. (2) Their false theories, with their burden of deceptive influence, were working great harm to themselves and to others. They were gaining a spiritualistic power over those who could not see the evil of these beautifully clothed theories. Great evils had already resulted. The doctrine that all were holy had led to the belief that the affections of the sanctified were never in danger of leading astray. The result of this belief was the fulfilment of the evil desires of hearts which, though professedly sanctified, were far from purity of thought and practise.

This is only one of the instances in which I was called upon to rebuke those who were presenting the doctrine of an impersonal god diffused through nature, and the doctrine of holy flesh.

In the future, truth will be counterfeited by the precepts of men. Deceptive theories will be presented as safe doctrines. False science is one of the agencies that Satan used in the heavenly courts, and it is used by him to-day.] The false assertions that he made to the angels, his subtle scientific theories, led many of them from loyalty. And, having lost their place in heaven, they prepared temptations for our first parents. Adam and Eve yielded to the enemy, and by their disobedience, humanity was estranged from God, and the earth was separated from heaven.

Christ pledged himself to bridge the gulf that sin had made. Thus he became the Way, the Truth, and the Life. He shows us the path that leads to heaven, and promises to impart his efficiency to every one who believes on him. He came to our world to reveal, not a mixture of truth and error, but the pure truth of God. All error is misleading, even though clothed with garments of heavenly beauty.

The character and power of God are revealed by the work of his hands. In the natural world are to be seen evidences of the love and goodness of God. These tokens are given to call attention from nature to nature's God, that his "eternal power and Godhead" may be understood.

Pantheistic theories are not sustained by the Word of God. The light of his truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give leeway to inclination. Separation from God is the result of accepting them.

Christ calls upon his people to believe and practise his Word. Those who receive and assimilate this Word, making it a part of every action, of every attribute of character, will grow strong in the strength of God. It will be seen that their faith is of heavenly origin. Before angels and before men, they will stand as those who have strong, consistent Christian characters. They will not wander into strange paths. Their minds will not turn to a religion of sentimentalism and excitement.

[I beseech those who are laboring for God not to accept the spurious for the genuine. We have a whole Bible full of the most precious truth. We have no need for supposition or false excitement. In the golden censer of truth, as presented in Christ's teachings, we have that which will convict and convert souls. Present in the simplicity of Christ the truths that he came to this world to proclaim, and the power of your message will make itself felt. Do not present theories or tests that have no foundation in the Bible. We have grand, solemn tests to present. "It is written" is the test that must be brought home to every one.]

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. God has not laid upon any one the burden of encouraging an appetite for strange, odd doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Do not let your life-work be marred by them.

The minds of the Jewish teachers were filled with maxims and suppositions. They interpreted the Word to mean that which God never designed it to mean, enforcing their oddities on the common people.

A warning against such teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers were to be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say," he continues, "least any man should beguile you with enticing words. . . . As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:2-10.

I am instructed to say to our people, Let us follow Christ. We may safely discard all ideas that are not included in

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his teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give every one who asks a reason of the hope that is in them.

Into the hearts of many who have been long in the truth there has entered a hard, judicial spirit. They are sharp, critical, fault-finding. They have climbed into the judgment seat to pronounce sentence on those who do not meet their ideas. God calls upon them to come down, and bow before him in repentance, confessing their sins. He says to them, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2:4, 5. They are striving for the first place, and by their words and acts they make many hearts sore.

Against this spirit, and against the false religion of sentimentalism, which is equally dangerous, I bear my warning. Take heed, brethren and sisters. Who is your leader — Christ, or the angel who fell from heaven? Are you sound in the faith? My prayer for you all is that God would grant you "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:16-19.

By an Equality

F. D. STARR

PERHAPS a little of my experience in the matter of the transferring of stock in the Review and Herald Office from the old organization to the new, may be of interest to some who are also concerned in this business.

When asked, last summer, to transfer my stock, it seemed to me that it was out of proportion for me to hold as many shares as I did, while many others held so few, that it would be proper for me to withdraw a part of my threescore and ten shares, and invest the money elsewhere. A scripture found in 2 Cor. 8:14 —"By an equality"— helped my mind very much in this matter; and I decided that to equalize the thing, I would draw out a large share of what I had actually paid in from twenty to thirty and more years ago. I had no thought of touching the increase that had acrued, however, as that had cost me nothing. I thought I could make a good use of it for myself. I felt quite happy over my decision, but it was a suspicious sort of happiness that seemed to be something new to me, and I was a little afraid of it; then, too, I did not exactly like the idea of withdrawing the money when I remembered how much pleasure and the blessing of God I had received in pledging and paying the same. But I decided that I would take it out of the Review and Herald, and invest it in some of our other institutions. But matters began to assume what seemed to me a threatening aspect, reminding me of the experience of Moses when death was about to befall him on account of neglected duty, as recorded in Ex. 4:24. This text was forcibly impressed upon my mind from day to day: "Ye have made the heart of the righteous sad, whom I have not made sad" (Eze. 13:22), and I thought of our brethren in responsible positions at Washington and elsewhere who were saddened by the delay manifested by such as I, who were tardy about sending in their transfer of stock in God's great instrumentality for carrying on his work in the earth. I forthwith signed the document for the transfer of my entire stock, and sent it in, thereby bringing my mind rest and peace, and happiness that was not of the suspicious kind.

It is gratifying to know that so many have been prompt in transferring their stock, but if there are any who are still delaying, and thinking to draw out their money to use for themselves, may they stop and think twice before they do it; and if thinking about taking it out to put into some other branch of the cause, think at least once, and think seriously, too. Let us help other branches of the cause, but let us not draw from this one in order to do so. Shall not the mother institution that has assisted so many other enterprises in this work be sustained in this critical time, especially after the great misfortune of one year ago? This is not intended as a plea for the mother association, as though, like an aged pauper, she had been sent "over the hill to the poorhouse." By no means. Neither, on the other hand, has she entered the capital of the nation to share like the ambitious church of former times, the throne of civil power. No, but the God who located Moses by the side of the throne of Egypt, who sent Joseph and Daniel to the inner circle of kingly courts, and brought John the Baptist into intimate association with King Herod, designs that his work shall have like advantage to make itself widely known to-day. Shall we not all show a deep and tangible interest in this matter? I still believe in, and plead for, Scriptural equality, but this equality is not to be brought about by our having less investment in the publishing work but by scores and hundreds making new and larger investments.

Do we not believe by this time that the hand that is so often stretched out to heal and save, is likewise betimes stretched out to punish? What Bible reader can doubt it? Pharaoh of old had to be reminded of this ten times over in a very severe manner, and then he was not permanently convinced. Let us learn more easily. I believe I have looked at this matter, in my experience, from both sides, and I feel concerned for any who may do what I felt so strongly inclined to do. Thank God for setting us right in this thing.

Forsaken

G. B. THOMPSON

DID you ever feel in an hour of trial as though you were forsaken of God? When darkness has shut in your soul, and, as in Paul's experience when tossed on the raging billows of the Mediterranean Sea, "neither sun nor stars in many days appeared," did you ever feel as though God was a long distance away? When disappointment or sorrow has cast a gloomy shadow over your soul, has the enemy suggested that the Saviour had left you, forsaken you, abandoned you to his power. Well, weary soul, remember that Jesus has felt the same, and knows how to help you. When on the cross, crushed beneath the sins of the world, bearing the grief and sorrow of ruined souls, mocked by those whom he came to save, forsaken by his own disciples, he felt as you and I have felt. It seemed to him as if his Father had left him, and from his distressed and anguished soul was wrung the agonizing cry, "My God, my God, why hast thou forsaken me?" His pitying, suffering soul felt as we have felt. He had taken our place, and was suffering in our stead.

But was he forsaken? — No, indeed. "In that thick darkness God's presence was hidden. He makes darkness his pavilion, and conceals his glory from human eyes. God and his holy angels were beside the cross. The Father was with his Son. Yet his presence was not revealed. Had his glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine-press alone, and of the people there was none with him."—"*Desire of Ages," page 753.*

There is encouragement for us in this. When almost in despair, hanging helpless on the cross, feeling forsaken of all, he is even then near us. As the Father and angels stood by the side of the cross while Jesus was hanging upon it, feeling forsaken even of his Father, so Jesus and holy angels are by our side to help and cheer us. Let us take courage then.

But you say, It seems so dark at times. Yes, I know. Yet the rainbow of promise is in the cloud. In "Testimonies for the Church," No. 31, page 211, we read: "The darkness which will then [if we have faith] rest upon our pathway must not discourage or drive us to despair. It is the veil with which God covers his glory when he comes to impart rich blessings."

How many, many times when the way seemed dark, and circumstances beyond our control have cast a gloom over the soul, we have murmured and complained, tempted to think that we were forsaken even by our Lord, little realizing that, wrapped in the thick darkness, he had come especially near to us to impart a rich blessing. Jesus has promised never to leave us. Heb. 13:5.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

My Prayer

M. A. CREEPER

I stood on my balcony musing; (1)
The earth lay in white at my feet,
Beautiful white, not marred nor broken,
Wrapping the earth in wintry token.
And from the depth of my heart I prayed:
O, make me white, like the snow Thou hast made!

I lifted my eyes toward heaven,
Full studded with glittering lights;
They all are God's glory reflecting, (1)
The greater the lesser protecting.
And from the depth of my heart I prayed:
Make me a light, like the stars thou hast made!

I looked all around me, watching
The landscape, tranquil and calm;
Not a breath was stirring the mantle white,
Not a cloud was crossing the golden light.
And from the depth of my heart I prayed:
O, grant me such peace that never will fade!

Practical Christianity

MRS. E. G. WHITE (1)

I have been impressed with the subject of the influence of the church — what this influence should be. By earnest prayer the members are to obtain power that will make their influence a savor of life unto life. What is needed to-day is practical Christianity, not merely for a day or a year, but for a lifetime. The man who professes to be a Christian, and yet reveals in his life no practical godliness, is denying Christ. Opposite his name in the books of heaven are written the words, Unfaithful steward.

How is the world to be enlightened, save by the lives of Christ's followers? You profess to believe in Christ, to be a follower of his. Do you do his works? Can the world see plainly that you have been with Jesus, and learned of him? How are unbelievers to know that you belong to Christ if you show no zeal in his service, but instead cherish worldly ambition and follow worldly plans? Christ declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

God can not prepare for the day of trial before us those who are careless and indifferent. With those who are neither cold nor hot he has nothing to do. "I would thou wert cold or hot," he says. "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." The half-hearted Christian (2) exerts an influence more harmful than the influence of the avowed infidel.

There are many whose lives are but a pretense of godliness. They are a law unto themselves, and they always will be, unless the grace of Christ subdues their hearts. They lift up their souls unto vanity, and God has no use for them in his service.

The Will of God Concerning You (2)

Our sanctification is God's object in all his dealing with us. He has chosen us from eternity that we might be holy. Christ gave himself for our redemption, that through faith in his power to save from sin, we might be made complete in him. In giving us his Word, he has given us bread from heaven. He declares that if we eat his flesh and drink his blood, we shall receive eternal life. As Christians we have pledged ourselves to fulfil the responsibilities resting on us, and to show to the world that we have a close connection with God. Thus, through the good words and works of his disciples, Christ is to be represented and honored.

God expects of us perfect obedience to his law. This law is the echo of his voice, saying to us, Holier, yea, holier still. Desire after the fulness of the grace of Christ, yea, long — hunger and thirst — after righteousness. The promise is, "Ye *shall* be filled." Let your heart be filled with a longing for this righteousness, the work of which God's Word declares to be peace, and its effect quietness and assurance forever.

God has plainly stated that he expects us to be perfect, and because he expects this, he has made provision for us to be partakers of the divine nature. Only thus can we gain success in striving for eternal life. The power is given by Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

God's people are to reflect to the world the bright rays of his glory. But in order for them to do this, they must stand where these rays can fall on them. They must co-operate with God. The heart must be cleansed of all that leads to wrong. The Word of God must be read and studied with an earnest desire to gain from it spiritual power. The bread of heaven must be eaten and assimilated, becoming part of the life. Thus we gain eternal life. Thus is answered the prayer of Christ, "Sanctify them through thy truth: thy word is truth."

"This is the will of God, even your sanctification." Is it *your* will that your desires and inclinations shall be brought into harmony with the divine mind?

Godliness in the Every-Day Life

Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

The talent of speech was given to be used for the benefit of all. Pleasant, cheery words cost no more than unpleasant, moody words. Sharp words wound and bruise the soul. In this life every one has difficulties with which to wrestle. Every one meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? Such words will be just as verily a blessing to us as to those to whom they are spoken.

Parents, allow no faultfinding in your home. Teach your children to speak pleasant words, words that will bring sunshine and joy. Angels are not attracted to a home where discord reigns. Bring practical godliness into the home. Prepare yourselves and your children for entrance into the city of God. Angels will be your helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take advantage.

Let the determination of each member of the family be, I will be a Christian; for in the school here below I must form a character that will give me entrance into the higher grade, even the school above. I must do unto others as I desire them to do to me.

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round the family altar, to pray for the men in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, those in charge of our publishing houses and schools, need your prayers. They are tempted and tried. As you plead with God to bless them, your own hearts will be subdued and softened by his grace.

From Grace to Grace

We are living amid the perils of the last days, and we are to cleanse ourselves from all defilement, and put on the robe of Christ's righteousness. The work of God is to be steadily carried forward. We are to bring ourselves, body, soul, and spirit, into subjection to Christ. Unless we do this, the health of both body and soul will be endangered.

God desires his workers to gain daily a better understanding of how to reason logically from cause to effect, arriving at wise, safe conclusions. He desires them to add to the strength of the memory. We can not afford to make mistakes. As little children we are to sit at the feet of Christ, learning of him how to work successfully. We are to ask God for sound judgment, and for light to impart to others. There is need of knowledge that is the fruit of experience. We should not allow a day to pass without gaining an increase of knowledge in temporal and spiritual things. We are to plant no stakes that we are not willing to take up and plant further on, nearer the heights we hope to ascend. The highest education is to be found in training the mind to advance day by day. The close of each day should find us a day's march nearer the overcomer's reward. Day by day our understanding is to ripen. Day by day we are to work out conclusions that will bring a rich reward in this life and in the life to come. Looking daily to Jesus, instead of to what we ourselves have done, we shall make decided advancement in temporal as well as spiritual knowledge.

(3) The end of all things is at hand.

ur High Calling, p. (1) 213; (2) 294

My Life Today, p. (3) 109

What we have done must not be allowed to place the period to our work. The Captain of our salvation says, "Advance. The night cometh, in which no man can work." Constantly we are to increase in usefulness. Our lives are always to be under the power of Christ. Our lamps are to be kept burning brightly.

Prayer is a heaven-ordained means of success. Appeals, petitions, entreaties, between man and man, move men, and act a part in controlling the affairs of nations. But prayer moves heaven. That power alone that comes in answer to prayer will make men wise in the wisdom of heaven, and enable them to work in the unity of the Spirit, joined together by the bonds of peace. Prayer, faith, confidence in God, bring a divine power that sets human calculations at their real worth,— nothingness.

In all ages God has given human beings divine revelations, that thus he may fulfil his purpose of unfolding gradually to the mind the doctrines of grace. His manner of imparting the (1) truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday.

A Definite, Testing Message

J. B. BLOSSER

The amazing love of God for the purchase of the blood of Christ leads him to send his children a definite message to help them in their need, and he always employs the plainest manner possible to give them that message. It is so plain that "he may run that readeth it." The painstaking efforts of a fond mother to shield the child of her love from harm only faintly illustrates the care of our Heavenly Father for his children who are exposed to the plottings of a wily foe. With infinite wisdom he devised a plan of salvation from sin, and with sleepless vigilance he works with his divine power to deliver them from special dangers, and to lead them forth in paths of righteousness to glorify his name.

Through his servant Noah he sent a message that exactly met the needs of the people that were to see the world deluged by a flood. The message was given in such a plain, definite manner that none could misunderstand it. As they heard the stirring message from that "preacher of righteousness," announcing that a flood was coming upon the earth, and exhorting them to turn to God in repentance, and so be ready for that awful time, they could at the same time see the great ship in building that was to sail upon a flood of water. No one need misunderstand what his message meant. In it was salvation from sin, and a definite warning of the impending doom of the wicked. To fail to give the warning, or to fail to build the ark would have been alike fatal to those who had the message committed to them at that time. (1) The blood of the souls who would have been lost would have been upon their garments.

Moses had a definite message to give to Israel when the time had come to leave Egypt, and with a pillar of cloud by day and a pillar of fire by night, the Lord led his people in the way he would have them go. No one could mistake the message: by word of mouth and by the glory of his presence the way was shown. Moreover, this message was destined to reach all parts of the world, "that all the people of the earth might know the hand of the Lord, that it is mighty; and that ye might fear the Lord your God forever." Joshua 4:24. Therefore God moved upon Moses to write out their experiences, and the truths that had been committed to them, that "all the people of the earth" might know the certainty of those things.

Whether in Isaiah's denunciations of the prevailing iniquity, or Jeremiah's warnings of the impending destruction of Jerusalem, or Daniel's visions of the conflicts of the future, or John's startling announcement of the "kingdom of heaven at hand,"— all have in them a definite message, and it is given in a manner that all may understand it. It is adapted to the time and needs of the Lord's people, and those who heeded it were delivered from the impending peril.

Now that we have reached the time when God's people are to pass through the last conflict with the enemy, and when the solemn scenes of the judgment are passing in the courts above, to be followed by the coming of Christ in glory to welcome his faithful remnant, a definite message is due to the world concerning these things, and it should be given in the plainest and most positive manner possible. When Job had a view of this time, he uttered the following earnest prayer: "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:23-27. The certainty of the coming of Christ and of Job's resurrection from the dead so fastened itself upon his mind that he desired to proclaim it in a way that no one could possibly misunderstand it, so he wished it "printed in a book," and "graven with an iron pen and lead in the rock forever." In this way all who desired could know what the message was that he had to proclaim. They could read it again and again. It is plainer and "more sure" than seeing with the eyes or hearing with the ears. This fact is testified to by Peter when he rehearsed the experience of those who were with Christ on the mount of transfiguration, and saw the exceeding glory of Christ, and heard the words of God. He says, "We have also a more sure word of prophecy." Men may be mistaken in what they see or hear when it is only seen and heard once, but when written out and "printed in a book," they can see it as often as they wish, hence they are "more sure" of understanding it. Luke also emphasizes this fact in his introductory words to his record of the gospel. He says that he wrote it "that thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:4.

So, having committed to us the definite message that is designed to deliver his people in the "time of trouble, such as never was since there was a nation," to prepare them to stand in the judgment, and meet him in peace at his coming, should we not, like Job, pray that these truths be "printed in a book," and then these books be "scattered like the autumn leaves"? This is the way that God would have us pray and work. This earnest prayer of Job will be answered, and *now* is the time to expect it to be answered, for *now* the people are living who should receive these messages and prepare to meet the Lord. God would have all know the message for this time, and in no plainer manner can it be given than by scattering the printed pages containing it. The words of the living messenger may be heard, appreciated, and may make their impression; but there is danger that they will not be fully understood, or be forgotten, hence the necessity of printing them in a book, that the interested soul may read them again and again, that they may become, as it were, "lead in the rock forever," graven there by the Spirit of the living God. Where are the faithful in Israel to-day? They are those who are holding fast to the definite message committed to this people, and laboring hard in a definite manner to give that message to the people. God is calling for an army of men and women to take these pages of truth as they come from the press and place them in the homes of the people. The call for canvassers is timely, and their work will be blessed of God; and when the harvest is over, the faithful canvassers will hear the "Well done" spoken to them.

The Holy Temple—No. 3

A. E. LEMON, M. D.

The temple is where God dwells. And where does he dwell?—In the mind (Eph. 3:17); for it is the mind that makes the man. "As he thinketh in his heart, so is he." Prov. 23:7. "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. Then if we are to keep the temple holy, it is the heart that we must watch. It is in the mind that sin originates. All law-breaking and disobedience to God come from within. And so it is the mind rather than the physical body that should receive our first attention; for if the mind is conquered and under the control of the Spirit, then the care of the physical body, which is temperance, will appear in its proper place as one of the fruits of the Spirit. Gal. 5:23.

Much attention is being paid to the

(1) My Life Today, p. 109

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Trust

With hearts submissive to Thy will,
  When wishes are denied,
Teach us, O Lord, to trust thee still,
  Whate'er betide.

Thou dost the hungry sparrows feed
  And ravens when they cry,
And every living creature's need
  Dost satisfy.

When scanty hoard and failing cruse
  We view with troubled eye,
Still food convenient for our use
  Thou dost supply.

Then for to-morrow and its needs
  May we not anxious be,
But where thy hand in wisdom leads,
  Still follow thee.

And daily praise thee for thy grace,
  And for thy constant care,
Until we see thee face to face
  Thy joy to share.

—*Rev. William L. Curtis, in The Advance.*

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Evidences of Discipleship

MRS. E. G. WHITE

He who is converted to the truth, through faith made a partaker of the divine nature, is set apart to do the work of him who gave his life for the life of the world. The converted man is not a sluggard, but an earnest, faithful worker. He is one of Christ's chosen instrumentalities for the saving of others. He is filled with the same spirit of service that inspired the Saviour. He is a laborer together with God. He has the same earnestness, the same fervor, that led Christ to work so untiringly for the perishing. He is made a partaker of Christ's sufferings and of his great love, and he becomes a part of his working force for the saving of sinners.

Those in whose hearts the love of Christ abides will use every power they have in doing the work that Christ did. Every one who has received the message of Christ's love has a work to do. Upon every Christian rests the responsibility of reflecting the light of heaven to those in darkness. Each follower of the Saviour is to proclaim the glad tidings of salvation through grace. No one is to fail of living the truth that he has received.

The words of the Christian are to be carefully chosen. His deportment is to be above reproach. It is the revealing of the goodness of Christ's character that has so decided an influence on all with whom he is brought in contact. (1)

The Lord is our Captain, our Leader. We are to bear his banner, and wear the armor that he provides. We are to strive to win his enemies to be his friends. Not till he lays his armor at the feet of the Redeemer is the Christian to relax his watchful, prayerful efforts. "We are laborers together with God." Ever remember that all your capabilities, all your possessions, are the Lord's, to be used and improved in his service. Remember that all the means you have is given you by God. Use it to glorify his name. Use it wisely and economically, because it is a sacred trust. I ask those who have been entrusted with the Lord's money to labor unselfishly for the Master. Do not tie up your money in estates and banks, when there is such need that it be put into circulation to advance the Lord's work. Remember that your money is yours only in trust. Give the light to others by giving of your means to send workers into new fields. Thus you will hasten the coming of Christ. He who is truly converted will feel it a privilege to give of his means to send the truth into the dark places of the earth.

God asks, Why are not memorials for me established in the cities? What answer can we return? The neglected work in our cities testifies to the lack of Christlike energy among believers. Let all awake to the need of establishing Christian missions in the cities. Let God's workers enter the doors that he has opened for them. Believers need to arouse and do much more than they are now doing in lines of Christian effort.

Christ's commission is, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Let God's people show that they believe these words. Fulfilling the Saviour's commission, they are to be a working power through all time.

Have we light? Let it shine forth to those in darkness. Tell the Saviour that you are doing his bidding, and then believe that he will fulfil the word, "Lo, I am with you alway, even unto the end."

Of the disciples we read, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

Our work is plainly outlined by the work of Christ and the work of his disciples after his resurrection and ascension. We are not at liberty to sit with folded hands, waiting for some one to lead us to fields of labor and set us at work. Those who have a knowledge of the truth are to go forth in the name of the Lord, believing every word that Christ has spoken, and looking to him for grace and strength.

[As, like the disciples, you go from place to place, telling the story of the Saviour's love, you will make friends, and will see the fruit of your labor.] (2) All true, humble, loving, faithful workers will be sustained and strengthened by power from on high. They will win their way to the hearts of the people as they follow Christ's example. The sick will be ministered to, the afflicted prayed for. There will be heard the voice of singing and the voice of prayer. The Scriptures will be opened to testify of truth. And with signs following, the Lord will confirm the word spoken. (1)

This class of work has gone out of fashion. Let it be once more brought into practise. The fields are white all ready to harvest. The Lord desires many more to go out into the harvest field. He will be with those who study his Word and obey his commands. He will impart to them his grace. Go forth in the name of Christ, remembering that he is your companion, that every prayer, every word, every song, is heard by him. The message of the soon coming of the Lord with power and great glory will bring conviction to many hearts.]

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

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Satan's Delusions

S. N. HASKELL

As the people of God near the eternal shore, the dangers increase. Satan, who once was an angel of light, the covering cherub at the right hand of God in the heavenly courts, has come down, "having great wrath, because he knoweth that he hath but a short time." He will work with "all power and signs and lying wonders." That master mind, once the highest among the angels of God, has for six thousand years bent its energies for the destruction of souls, and he will bring all the depths of his satanic skill, all the subtilty he has ever acquired, all the cruelty developed against the people of God, into the final conflict. That which hath been will be, except that the coming struggle will be marked with an intensity such as the world has never before witnessed. Satan will use the same policy, manifest the same spirit, and work for the same end, as in all preceding ages. No person will be safe from his workings unless he is a child of prophecy; unless his position and work bear all the marks of God's prophetic Word.

Welfare Ministry p 80 (1)

My Life Today, p. 238 (2)

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

True Wealth

The heart, it hath its own estate;
The mind, it hath its wealth untold:
It needs not fortune to be great,
While there's a coin surpassing gold.

No matter which way fortune leans,
Wealth makes not happiness secure;
A little mind hath little means,
A narrow heart is always poor.

'Tis not the house that honor makes,
True honor is a thing divine;
It is the mind precedence takes,
It is the spirit makes the shrine.
— *Selected.*

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The Need of Earnest Effort

MRS. E. G. WHITE

We are far behind in our missionary work, both at home and in foreign countries. We have in our keeping the most sacred truth ever committed to mortals, and our work should correspond to our profession of faith. The world is becoming more and more lawless. Soon great trouble will arise among the nations,— trouble that will not cease until Jesus comes.

What are we as a people doing at this important time? Are we purifying our souls by obedience to Christ's words? Are we humbling our hearts before God, and confessing our sins? Are we seeking with earnestness and sincerity for help from him who is the source of strength? Are we claiming the promises, believing that Jesus pardons our transgressions? Are we educating ourselves to overcome all temptation to murmur and complain?

My brethren and sisters, as never before we need to press together, unitedly following him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him.

Christ died to redeem us. By the infinite price with which he ransomed us he has shown his love for us. He is not willing that any should perish. He desires all to believe on him, that they may have eternal life.

With pity and compassion, with tender yearning, the Lord is looking upon his tried, tempted people. For a time the oppressors will be permitted to triumph over those who obey God's commandments. All are given the same opportunity that was granted to the first great rebel, the opportunity to show what spirit is prompting them to action. It is God's purpose that every one shall be tested, to see whether he will be loyal or disloyal to the laws that govern the kingdom of heaven. To the last God gives Satan opportunity to reveal his character. Thus the final triumph of his people will be made more marked, more glorious, more complete. The words of the prophet will be fulfilled: "The day of vengeance is in mine heart, and the year of my redeemed is come." "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above all the people."

(1) [Now and onward till the close of time the people of God should be more earnest, more wide-awake, not trusting in their own wisdom, but in the wisdom of their Leader. They should set aside days for fasting and prayer. Entire abstinence from food may not be required, but they should eat sparingly of the most simple food.] No one should lift up his soul unto vanity, walking in pride and self-indulgence. We are living in a time that demands genuine humiliation and most earnest prayer. We are nearing the most important crisis that has ever come upon the world. If we are not wide-awake and watching, it will find us unprepared.

There is in our churches a decided lack of love for Christ and for one another. Christlike simplicity is looked upon as weakness. There is a lack of clear spiritual discernment. Wrongs remain unconfessed. The transgression condemned in the law of God is on the increase in our borders. Sin is cherished, and the result is hardness of heart. When those who are handling sacred things do not walk in the light, the light becomes darkness to them, and how great is that darkness! Men are making strange mistakes in reading character. Those who do not possess moral worth are exalted, while those who are endeavoring to seek the Lord and walk in his steps are not appreciated. This danger will become more and more apparent. We must awake to the perils that are thickening around us. All pharisaism, all self-righteousness, must be separated from the soul. Then we shall realize that we need Christ's righteousness, and we shall accept it by faith.

There is among us a manifest lack of searching the Scriptures. We must know the reasons of our faith. The importance and solemnity of the scenes opening before us demand this. And on no account must the spirit of complaint be encouraged. Do you cherish malice, bitterness, and wrath if plans are introduced that do not harmonize with your ideas? Is not this indulging a spirit of war, rather than a spirit of meekness and humility? (2) [If ever we needed to manifest kindness and true courtesy, it is now. We may have to plead most earnestly before legislative councils for the right to worship God according to the dictates of conscience. Thus in his providence God has designed that the claims of his law shall be brought before men in positions of highest authority. But as we stand before these men, we are to show no bitterness of feeling.

Constantly we are to pray for divine aid. It is God alone who can hold the four winds until his servants shall be sealed in their foreheads.]

The Lord will do a great work in the earth. Satan makes a determined effort to divide and scatter God's people. He brings up side issues to divert minds from the important subjects that should engage our attention. Individually we are to feel the importance of uniting in the bonds of Christian fellowship. With one heart and one mind we are to prepare for the conflict, by faith laying our petitions before the mercy-seat. The throne of God is arched by the bow of promise, and the prayers offered in faith and simplicity are heard. It is God's glory to answer the supplications of his people.

I have been especially instructed in regard to the danger of drawing apart. Let us leave to Satan the cruel work of accusing and faultfinding. Let us bow before God in repentance because of our want of love for one another and for him who died for us. The gold of love and faith is wanting in our ranks. Christ declares, "I have somewhat against thee, because thou hast left thy first love." Many are holding on to the truth with only the tips of their fingers. They have had great light and many privileges. Like Capernaum, they have in this respect been exalted to heaven. But unless they put away their pride and self-confidence, in the time of trial that is approaching they will become apostates. Unless they have an entire transformation of character, they will never enter heaven.

You strike too low, my brethren. Set your mark higher. Let your work be in harmony with the work of Christ. It is the privilege of all to grow up to the full stature of men and women in Christ. "This is the will of God, even your sanctification." Is it your will also? My brethren, with intensity of desire long after God; yea, pant after him, as the hart panteth after the water brooks. Press toward the mark of the prize of your high calling in Christ.

Why do not those who name the name of Christ reveal the earnestness and the self-denial that he revealed? Why do they not arouse from their indifferent, self-satisfied condition? God's people must have a fixed purpose to honor him. They will never be holy until they put all their energies into his work.

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The Second Coming of Christ

Its Place and Meaning in the Plan of Redemption

C. S. LONGACRE

The second coming of Christ in person with his heavenly associates to this earth is not only the greatest event because of its surpassing glory and majesty, but because of the consummation of all the eternal interests and the realization of the blessed hope of the whole family of faith. From the day when Adam and Eve turned their sorrowing steps from Eden and the tree of life, the children of faith have waited for the coming of the promised One, who is "the resurrection and the life," who has "the keys of death, and of hades," to break the destroyer's power and bring them back again to the lost paradise, and restore them to their original privileges as partakers of the life-perpetuating fruit of the tree of life. Upon the second coming of Jesus Christ to this earth hangs the

(1) Diet and Foods, p. 188-189

(2) Selected Messages, Bk. 2 p. 375

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

"Thy Will Be Done"

YESTERDAY, when I said, "Thy will be done,"
I knew not what that will of thine would be,
What clouds would gather black across my sun,
What storms and desolation waited me;
I knew thy love would give me what was best,
And I am glad I could not know the rest.

"Thy will be done," I say, and to the scroll
Of unread years consenting, set my name;
Day after day their pages will unroll
In shining words that prove thy love the same,
Until my years are gathered into one
Eternal, sanctified. "thy will be done."
— *The Watchman.*

Lights in the World

MRS. E. G. WHITE

CHRIST declared himself to be the light of the world. To his disciples he gave a part in the work of shedding light on a sin-darkened world. "Ye are the light of the world," he declared. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The church has been made the depositary of the truth of the gospel, the agency through which God's light is to shine forth to the world, in clear, distinct rays. How is this light to shine? Let God's Word tell us: —

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

God has made every provision for our justification and sanctification. He has given Christ to us, that through him we may be made complete. Christ gave his life for sinners. By his death he opened a fountain in which all may wash their robes of character, and make them white. He died on the cross, but he rose from the tomb, proclaiming, "I am the resurrection, and the life." He made his followers joint heirs with him in his glory. In his name they were to go forth to carry out his purpose of bringing many souls to a knowledge of the truth.

Heaven's resources are limitless, and they are all at our command. Why, then, I ask, is the progress of the Lord's work in our world so slow? Why are not the Lord's followers increasing in knowledge and purity, holiness and power?

Are there not presented before Christ's followers the highest virtues to be cultivated, the greatest honors to be gained? God calls upon them to enter a race in which every one may win. He calls upon them to enlist in a warfare in which every one may be a conqueror. A robe of righteousness and a crown of everlasting life,— this is the reward held out before the overcomer.

The inhabitants of the heavenly universe expect the followers of Christ to shine as lights in the world. They are to show forth the power of the grace that Christ died to give to men. God expects those who profess to be Christians to reveal in their lives the highest development of Christianity. They are the recognized representatives of Christ. Their work is to show that Christianity is a reality. They are to be men of faith, men of constant growth, men of courage, whole-souled men, who without questioning trust in God and his promises.

God calls for men of undaunted courage, men full of hope and faith and trust, who rejoice in the thought of the final triumph, refusing to be hindered by obstacles. He who steadfastly adheres to the principles of truth has the assurance that his weakest points of character may become his strongest points. Heavenly angels are close by him who strives to bring his life into harmony with God and his holy law. God is with him as he declares, "I must overcome the temptations that surround me, else they will drive Christ from my heart." He combats all temptation and braves all opposition. By the strength obtained from on high, he holds in control the passions and tendencies which, uncontrolled, would lead him to defeat.

The presence of the man who loves and fears God is as a sweet fragrance in his family. His example speaks eloquently in favor of the truth. All with whom he comes in contact are constrained to say, "He has been with Jesus, and has learned of him."

(1) [When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the throne of grace. By faith and trust, by availing himself of the resources provided, he can be more than a conqueror.] (1)

Why, then, should not those who are fighting against the powers of darkness move forward with faith and courage? God and Christ and the Holy Spirit are on their side.

The Lord expects those who believe in Christ to co-operate with divine instrumentalities, and thus reveal a strength that the worldling can not reveal. God is dishonored, and his cause is reproached, when the Christian shows less zeal, less self-denial, in his strife for the mastery over evil, than do those who are striving for the mastery over the things of the world.

We know not how soon our probation may close. How dare those who know the truth live in unpreparedness, not ready to meet their Lord? How dare they remain sinful and defiled? Why are they not afraid? Why do they not realize their peril? The weakness of the church is due to its unbelieving, unconverted, unsanctified members. The Lord would work mightily for his people if they would put off the works of darkness, and be clothed with his righteousness. He calls upon every one who names the name of Christ to depart from all iniquity, to be "not slothful in business; fervent in spirit; serving the Lord."

God calls upon those who profess to believe the truth to show by unquestioning obedience that they are faithful soldiers of the cross. Let not those who stand under the blood-stained banner of Prince Emmanuel do anything that will dishonor the cause for which they are fighting. Christ expects his soldiers to be brave and loyal and true.

The work that Christ did on this earth his followers are to do. With the power and efficacy brought by the Holy Spirit they are to carry forward his plan for the restoration of the divine image in humanity. The Lord will do great things for them when they work under the Holy Spirit's guidance. But they must place their entire dependence on God.

For the last twenty years a subtle, unconsecrated influence has been leading men to look to men, to bind up with men, to neglect their heavenly Companion. Many have turned away from Christ. They have failed to appreciate the One who declares, "Lo, I am with you alway, even unto the end of the world."

Let us do all in our power to redeem the past. Making God our trust, let us go out into the waste places of the earth to work for the salvation of perishing souls. We shall meet with close and trying times. Temptation and trial will come. But the Lord is an all-powerful helper. He desires those who work for him to move forward with singing, because he co-operates with every unselfish effort.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. . . . For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

Why This Stupor?

G. B. THOMPSON

A brother said to me recently, "Why is it that these great and solemn truths of the third angel's message do not stir my soul as they did years ago when I first listened to the glad news of my Saviour's return?"

How is it with you, my brother, my sister? Once you were mightily stirred as you listened to the message; and at the risk of losing everything,— friends, position, and every worldly joy,— you eagerly laid hold of it. As the various lines of prophecy were traced down, and the signs in the heavens, in the earth and sea, in the social and political world were studied, your heart was moved, and you believed that the end was very near, and that it was time to lay all on the altar a sacrifice to God. And it was no fable you heard, but the vital truth of God. But do these things awaken a response in your heart to-day as they did then? This was a number of years ago, perchance, and the Master was even then "at the door." He is nearer now than when we first believed. But does it seem so? Are we as active in missionary work, as faithful in the church, as zealous in the prayer and social meeting now as then?

If we are not, there must be some reason for the change that has taken place in us. It is not because the message is less powerful and convincing. The numerous lines of prophecy are as clear to-day as ever. The study of the Word, and the events taking place around us, illuminates, rather than obscures, the tremendous and immovable pillars of our faith. After years of siege by the enemy, every fundamental principle stands unshaken. In some things we no longer walk by faith; for we have come down the stream of time so near to the vast ocean of eternity that we can, if we but open our eyes, really "see the day approaching."

Can it be that our hearts are to-day less ready to respond to the appeals of the Holy Spirit than years ago? Herein lies a grave peril. This position is the most solemn and dangerous that it is possible to occupy. An alarm-clock unheeded will soon fail to arouse us. So with the heart. Stirred for years by the Holy Spirit, but in vain, it becomes hardened, calloused, and less susceptible to the call of God. The sin against the Holy Ghost is not some sin of such awful turpitude that God will not forgive it; for "*all manner* of sin and blasphemy shall be forgiven unto men." But if we continue to disregard the call of duty, smother the convictions of the Holy Spirit, and refuse to give up known sins, the heart becomes hardened, and we may reach a place where it is impossible to renew us "again unto repentance" (Heb. 6:6), having placed ourselves beyond the reach of the Spirit of God, the only thing in the earth which convinces of sin and changes the wicked, deceitful heart of man. "There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. The most common manifestation of the sin against the Holy Spirit, is in persistently slighting heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit. In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy we may commit the same error."—*"Desire of Ages," page 324.*

To continue in sin is exceedingly dangerous. Sin is an opiate. Every refusal to yield the heart to God, obtunds our moral feeling and increases our drowsiness. Paul speaks of a class who, because of sin, have reached a place where they are "past feeling." Eph. 4:19. This terrible condition is not reached at one step, but gradually. Sinning, living in violation of known duty, disregarding the plain injunctions of the Word, daily hardening our hearts against the appeals of the Holy Spirit, deadens our spiritual faculties until the truths of God's Word can be heard with the ear, but they move our hearts no more. Unless we change this condition, the time will come when the most terrible warnings which ever fell on the ears of mortals will fail to stir us in any degree whatever, and we become dead, "past feeling." Like the man who is freezing, yet feels comfortable, so sin has its congealing effect, and we do not, because of continued violation of our conscience, sense our real condition. This is a lamentable and an alarming condition indeed. Can any one ever be recalled from this terrible stupor of insensibility when once reached? We would not limit God, but the risk is too great to be considered. Physical death is not so much to be dreaded as the death of moral feeling or spiritual perception.

"There is a line by us unseen,
  That crosses every path,—
The hidden boundary between
  God's patience and his wrath.
O! where is this mysterious bourne
  By which our path is crossed,—
Beyond which God himself hath sworn
  That he who goes is lost?"

Have you lived past the meridian of life, yet unconverted? Have you felt the drawing influence of the Holy Spirit, and resolved that you would give yourself wholly to God, but are still standing out against the Lord, expecting sometime to yield and obey when circumstances are more favorable? Beware! There is danger in procrastination. The alarm-clock of the soul may warn unheard erelong, and you be "past feeling."

In a few short years at most probation will close, and the irrevocable doom of the ungodly be pronounced, and upon your unsaved neighbors and friends, rich and poor alike, will fall the seven last and terrible plagues, and on every hand will be heard the lamentations and unutterable woe of the eternally lost. This terrible truth is enough to move a heart of stone. Does it move you as it should, or as it once did, my brother? Why this insensibility, almost "past feeling"? Let the tocsin be sounded, that the latent energy of the soul may be awakened.

Can you listen, unmoved, to the plaintive cry which comes from the unwarned millions of the Orient for laborers to come and tell them about the coming One,— you who know that in a "little while" the besom of destruction from a long-suffering God will destroy the nations that forget God? Can you listen to this, and not say, Here I am, Lord, use me anywhere to save souls? Why this dearth of laborers? Why this stupor which has settled like a pall of death upon so many? It is surely time to heed the call, "Awake thou that sleepest."

Can you read the urgent calls from the home and foreign fields for means to establish and extend the work in these fields, and though possessing much of this world's store, give only a pittance to ease the conscience, an amount less than you once spent before receiving the message for some idol? Do you spend more annually to decorate your home, or for needless articles of dress for yourself, or to pander to the pride of unsanctified members of your household, than to extend the message in the "regions beyond"? Does the spirit of sacrifice burn as brightly in your soul to-day as when you began to obey the truth? Do you give less now than formerly to advance the message?

It is surely time to awake from the deadly stupor of the enemy. Have we allowed the world to enter our hearts, and to chill almost "past feeling" the tender love of God for lost souls? Have we lost our first love? Is the prevailing iniquity in the earth deadening our spirituality? The Lord calls us to repentance. The end of all things is upon us, and it is time we were honest with ourselves. In heaven it has been decided to end the delay in the prolonged controversy in the earth, and it is time that in the strength of God we cut loose from sin, and put a period to this everlasting delay and compromise with sin in our own experience.

The Sanctuary — No. 1

MRS. S. N. HASKELL

There are three sanctuaries brought to view in the Bible. The heavenly sanctuary is the dwelling-place of the eternal God (Ps. 102:19), where he sits enthroned in glory beyond the conception of mortal minds. 1 Tim. 6:16.

We have the blessed assurance that the faithful, beyond the reign of sin and death, shall behold his face, and his name shall be in their foreheads. Rev. 22:4; Matt. 5:8. They will then dwell in his presence.

When the children of Israel came out of the darkness of Egyptian bondage, they were unable to comprehend the exalted work of God and Christ in man's behalf in the heavenly sanctuary. In order to lift them above this low plane,

General Articles

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A Prayer

H. T. TAYLOR

O take my hand, dear Jesus;
  For thee how oft I pine!
Fill me with truth and righteousness,
  And make me wholly thine.

I know that thou dost love me;
  O take this heart of mine
And cleanse it from all selfishness,
  And make me wholly thine!

Help me to live for others,
  Filled with thy love divine,
That I may point them unto thee;
  O make me wholly thine!

Brotherly Love

MRS. E. G. WHITE

Just prior to the crucifixion, Christ, in his last lessons to the disciples, dwelt upon the love that they should cherish for one another. "By this," he said, "shall all men know that ye are my disciples, if ye have love one to another."

After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another they revealed the love that Christ had commanded them to reveal. By unselfish words and deeds they strove to kindle this love in other hearts.

The believers were ever to cherish the love that filled the hearts of the apostles after the descent of the Holy Spirit. They were to go forward in willing obedience to the new commandment, "As I have loved you, that ye also love one another." So closely were they to be united to Christ, that they would be enabled to fulfil his requirements. The power of a Saviour who could justify them by his righteousness was to be magnified.

A Spiritual Loss

But the early Christians began to look for defects in one another. Dwelling upon mistakes, encouraging suspicion and doubt, giving way to unkind criticism, they lost sight of the Saviour, and of the great love he had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they themselves erred. They forgot the lessons of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts.

A Message of Reproof

Because the early church lost their first love, there came to them a message of reproof. "I have somewhat against thee," the Lord declared, "because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Those mentioned in this scripture as losing their first love were not ranked with open sinners. They had the truth; they were established in the doctrine; they were firm to condemn and resist evil. Yet God declared, "Nevertheless I have somewhat against thee." They were losing their realization of the greatness of the love that God has shown for fallen humanity by making an infinite sacrifice to redeem them.

The apostle John realized that brotherly love was waning in the church, and he dwelt particularly upon this point. Up to the day of his death he urged upon believers the constant exercise of love for one another. His letters to the churches are interwoven with this thought. In one of his epistles we read: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. . . . God sent his only begotten Son into the world, that we might live through him. . . . Beloved, if God so loved us, we ought also to love one another."

In the church of God to-day brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same Heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together! How careful we should be to have our words and actions in harmony with the sacred truths that God has committed to us! (1) The people of the world are looking to us, to see if our faith is exerting a sanctifying influence on our hearts, making us Christlike. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith.

Our Greatest Danger

It is not the opposition of the world that will endanger us the most; the evil cherished in the hearts of professed Christians works out most grievous disaster, and retards most the progress of God's cause. There is no surer way of weakening ourselves in spiritual things than by being envious, suspicious of one another, full of faultfinding and evil surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

How We May Reveal Christ

When you are associated with one another, be guarded in your words. Let your conversation be of such a nature that you will have no need to repent of it. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your hearts, you will talk of the truth,—of the blessed hope that you have in Jesus. If your hearts are filled with brotherly love, you will seek to establish and build up your brother in the most holy faith.

If a word is dropped that is detrimental to the character of a friend or brother, never encourage this evil-speaking; for it is the work of the enemy. Remind the speaker that God's Word forbids this kind of conversation. (1) We are to empty the heart of everything that defiles the soul-temple, that Christ may dwell within. The Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love toward others, if we guard one another's interests, if we are kind, patient, forbearing, the fruits we bear will give evidence to the world that we are God's children. (1) It is unity in the church that enables Christians to exert a strong influence upon unbelievers.

To build up one another in the most holy faith is a blessed work; to tear down is a work full of bitterness and sorrow. (1) Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, love and unity would prevail in the church.

Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil-speaking would soon cease to have any attraction for us. We would not then be placing our feet upon dangerous ground; nor would we enter into temptation, falling under the power of the evil one. (1)

Instead of finding fault with others, let us be critical with ourselves. Every one should inquire, Is my heart right before God? Am I glorifying my Heavenly Father? If you have cherished a wrong spirit, banish it from the soul. Eradicate from your heart everything that is of a defiling nature. Pluck up every root of bitterness, lest others be contaminated by the baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour, and cultivate in its stead the plant of love. Let Jesus be enshrined in the soul-temple.

My brethren and sisters, prayerfully consider the exhortation given to those who have left their first love. "Remember therefore from whence thou art fallen, and repent, and do the first works." God is now calling for heartfelt repentance, and for a return to the love

(1)
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that we once manifested toward one another. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

(1) "If we love one another, God dwelleth in us, and his love is perfected in us."

God's Ownership and Man's Stewardship—No. 1

A Bible Study

A. T. ROBINSON

MATT. 25:14-30. Read carefully the parable of the talents. Who is represented by the man traveling into a far country? Whom did he call together before leaving for a far country? Whose goods did he deliver unto his servants? Upon what basis was the distribution of goods made? Did all receive the same amount? What is a man called who is entrusted with the use of another's goods? 1 Peter 4:10. What is required on the part of stewards? 1 Cor. 4:1, 2. What use was made of their Lord's goods by the different classes spoken of in the parable? What did the man do who had received the one talent? Where did he bury his talent?—"In the earth." Think of it. What was it he hid in the earth?—"His Lord's money." Then does this parable have reference to the use we make of temporal things?—"The parable of the talents has not been fully understood. This important lesson was given to the disciples for the benefit of Christians living in the last days; and these talents do not represent merely the ability to preach and instruct from the Word of God. The parable applies to the temporal means which God has entrusted to his people."—"*Testimonies,*" *Vol. I, page 197*. In the parable, what took place after a long time? When he came back, what did he do with his servants? Whose coming, after a long absence, is now very near? To what account will each of his servants be called when he comes? Will this reckoning take place after he comes in the clouds of heaven, or before? In what hour are we now living? Rev. 14:7.

1 Cor. 6:19, 20. Read and study this passage carefully. Does a man belong to himself? Why does he not belong to himself? Does this ownership have reference to a man's body? 1 Thess. 5:23. Then to whom should we make an unreserved surrender of ourselves? Matt. 22:21. How many are willing to make this surrender, just now?

Read carefully Ps. 24:1; 50:10-12; Haggai 2:8. To whom does the whole world and all that is therein belong? The beasts? the cattle? the fowls? the food? the silver? the gold?

Ex. 20:8-11. Repeat the fourth commandment. How much of the time has the Lord made man a steward of? Verse 9. How much of the time has he laid his hand upon, saying, "This is mine"? Then what should we do with the Sabbath? Matt. 22:21; Ex. 20:10. Upon what is the right to make this reservation based? Verse 11.

Lev. 27:30, 31. Study carefully these verses. Upon how much of all that comes to us, has the Lord laid his hand, saying, This is mine, "it is holy unto the Lord"? Upon what is the right to make this reservation based? Deut. 8:18. Then what should we do with one tenth of all that comes to us? Matt. 22:21.

Study Mal. 3:7-12. What does the Lord promise to those who return unto him? What question does this call forth? What question suggests the answer? What is the answer to the question, "Wherein have we robbed thee?" What does he say is the result of thus robbing God? What does the Lord command those to do who have been robbing him? What condition has the Lord made upon which restitution is to be made? Lev. 27:31. Can one afford to deal with the Lord on this plan? Mal. 3:10. Can one afford not to do so? Mal. 3:9; Haggai 1:5-9.

The Sanctuary—No. 2

MRS. S. N. HASKELL

EVERY sacrifice slain pointed two ways. As the priest acted out the great kindergarten lesson of the sanctuary service before the people, God designed that the people should comprehend the work of our great High Priest in the heavenly sanctuary. He also designed that from that service they were to understand what the Lord required of them, that they might become the temple of the Holy Ghost. Like the sword with two edges, every sacrifice pointed two ways, and taught these two great truths.

If in the study of the sanctuary, we see only the work done by Christ for man, and fail to comprehend what God requires of us, we lose much.

Christ is a faithful witness for humanity in the courts of heaven, and the study of the sanctuary reveals this more fully than does any other subject. God designs that we shall be faithful witnesses of divinity in this world of sin, and the study of the sanctuary subject reveals how we may represent him.

For a few moments in imagination we will place ourselves three thousand years ago in the temple court. A sinner enters with a lamb. When he reaches the door of the sanctuary, he lays his hands on the head of the innocent lamb, and confesses his sin, thus acknowledging that he is a sinner worthy of death. The knife is raised, and in the very act of taking innocent life, he accepts Christ as his substitute. This places him in direct connection with the priest, and as the priest passes with the blood from his sight within the veil of the holy place, the sinner believes the blood is presented in his behalf.

There is still an important work to do. The body of the sacrifice is to be carefully dissected, and every particle of fat removed by the sinner's "own hand," and given to the priest, who burns it upon the altar. Lev. 4:27-31; 7:29-31. The priest stands waiting until every portion of the body is searched faithfully for the fat, and when it is delivered to the priest, he burns it upon the altar. The psalmist saw in this the type of the destruction of sin and sinners. Ps. 37:20; 73:12-18. It was a sweet savor to the Lord; for it represented the burning of sin without the sinner.

Have any of us who have come to Christ and accepted him as our sacrifice kept him waiting for us to separate from our body every wrong habit and appetite? Is he waiting for us to deliver over our appetite for meat, tea, coffee, etc? If so, why not present our bodies a living sacrifice wholly acceptable unto him?

In Line With the Prophecy

C. MC REYNOLDS

THE Rev. Dr. Bascom Robins, of Burlington, Kan., is delivering in that place a series of lectures on "The Decalogue." The last Sunday in January he made the following bold assertions: "The Sabbath, seventh day, was in one of the decalogues; but there were three of them,—one from Adam to Moses, one from Moses to Christ, and one from Christ onward to continue indefinitely. In the first they kept the seventh-day Sabbath because the Lord finished his work on the seventh day, and then rested. In the second they kept a sabbath that comes on every day of the week, as the fourth of July does; and in the Christian decalogue the first day was made the Sabbath by divine appointment. But there is a class of people in this country who will not keep the Christian sabbath unless they are forced to do so; but that can be easily done. We have twenty million of men, besides women and children, in this country, who want this country to keep the Christian sabbath. If we (the First-day observers) would say we will not sell anything to them, we will not buy anything from them, we will not work for them or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian sabbath."

While his assertions regarding the decalogue are absolutely false and groundless, he little realized how clearly in line with the prophecy of Revelation 13 is his proposed plan for wiping out that people who will not keep the Christian (?) sabbath unless forced to do so. His plan may very soon be tried. Are we ready for the issue? It is surely coming.

Denying the Light Behind

T. E. BOWEN

THE Lord is doing much for his people. With great patience and love he has led his children along the narrow, rugged pathway leading out from the cold, barren mountains of sin and unbelief to the golden city of promise, to which so many eyes by faith have turned.

From the very beginning of the time for the closing messages, when the church was to encounter the wrath of Satan as never before, God gave his people such a thorough experience that it was ever after to be looked upon as a waymark by which the wayworn trav-

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General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

My Shield

"Thou, O Lord, art a shield for me."

I must go forth and take my part
In cloudy day or darksome night;
Let me not fail Thee, nor lose heart,
However fierce the fight.
Lord, be thou, lest I faint or yield,
My shield.

Let me not be of foes afraid,
Nor lose my courage in the stress;
The weakest need not be dismayed,
Whom thou wilt bless.
I rest me ever on thy Word,
My Lord.

Unless thou send, let me not go,
Nor follow other lights than thine;
I see heaven's path from vales below,
When thy lamps shine,
Or through the dark to thee I sing,
My King.

Stand thou between me and my fear,
O mighty Saviour, tender Friend!
No harm can hurt if thou art near;
Stay by me till the end.
With thee I find a peace in strife,
My life.

I gladly go and take my part
If thou shalt bid me rest or fight;
Strengthened by faith and strong of heart,
I struggle to the light.
Be thou to me on every field
My shield.

— *Marianne Farningham.*

See 8T 293-297

Danger in Speculative Knowledge

MRS. E. G. WHITE

The experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized.

Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly,— these Satan uses as agencies to bring about certain ends. He will employ the power of mind on mind to carry out his designs. The most sorrowful thought of all is that under his deceptive influence men will have a form of godliness, without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree of the knowledge of good and evil, many are even now feeding upon the deceptive morsels of error.

Satanic agencies are clothing false theories in an attractive garb, even as Satan in the garden of Eden concealed his identity from our first parents by speaking through the serpent. These agencies are instilling into human minds that which in reality is deadly error. The hypnotic influence of Satan will rest upon those who turn from the plain Word of God to pleasing fables.

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray.

I say to all, Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give the people of God the warning, "Be not deceived; God is not mocked."

Beware of a Sensational Religion

At this time we need in the cause of God spiritual-minded men,— men who are firm in principle, and who have a clear understanding of the truth.

I have been instructed that it is not new and fanciful doctrines which the people need. They do not need human suppositions. They need the testimony of men who know and practise the truth, men who understand and obey the charge given to Timothy: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. You may be sure that pure and undefiled religion is not a sensational religion. God has not laid upon any one the burden of encouraging an appetite for speculative doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Let not your life-work be marred by them.

A Warning Against False Teaching

A warning against such teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers are to be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." "And this I say," he continues, "lest any man should beguile you with enticing words. . . . As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

I am instructed to say to our people, Let us follow Christ. Do not forget that he is to be our pattern in all things. We may safely discard those ideas that are not found in his teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give every one who asks a reason of the hope that is in them.

Diverting Minds From Present Duty

The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give John for his people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."

Let none seek to tear away the foundations of our faith,— the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way, and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.

In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? — It soon fell; for it was not founded upon the Rock.

Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying, "Other foundation can no man lay than that is laid"?

So we are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.

The Anointing

J. W. WATT

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." John 20:21. "Even so," in like manner as Christ was sent into this world by the Father, are the disciples sent into the world by the Son. How did God send his Son into the world? — Clothed upon with the Holy Ghost; for it is written, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." Isa. 61:1. The Spirit of the Father was upon the Son of God; the Spirit of heaven upon earth was thus made manifest. Again we read: "How God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38. The Spirit of God, then, is the Holy Ghost; and it is the power of God.

How much of the Holy Ghost was given to Jesus? "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." John 3:34. The great ocean of God's power was open to the Son of God, and he could draw from that treasure-house of divine power a sufficient supply for every need. There was no failure to be seen in the work of Christ; for God was with him, and his power is unlimited.

"As thou hast sent me into the world, even so have I also sent them into the world." John 17:18. "As he is, so are we in this world." 1 John 4:17. How wonderful is this! God does not ask us to go out into this world to meet a great foe alone; he knows that we should fail if left alone. He thus reveals to us the fact that the same power that sustained his Son and enabled him to make a success of his work, is awaiting us if we only believe what God has said.

Is there truly a heavenly anointing for God's people? — O, yes! "Now he which stablisheth us with you in Christ, and hath anointed us, is God." 2 Cor. 1:21. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John 2:27.

Who can read the preceding scriptures without being convinced that God is ready to bestow upon his servants his Spirit without measure? The Testimonies of the Spirit of God have been telling us for years that the power of God was awaiting our demand and reception. How slow we are to believe what God has said upon this important point! O how often we have felt our need of divine power when under a strong pressure from the enemy! how many times we have failed when we might have had the victory if we had only realized that "as Jesus was sent into the world, even so are we sent into the world; that as God imparted to his Son the needed power to insure success, so will he impart the same power to-day to those who trust him."

The Lord is not pleased to see such weakness as is seen among his people at the present time. He would have us awaken to the fact that his power is for his people, and that by faith we should grasp it. By the Holy Ghost, which is thus promised to the people of God, we may and should have the victory at every step of the way. God is stronger than the devil, and through the power of God we may also be stronger than the devil, and put him to flight in every conflict. My brother, put away unbelief, take God at his word, and be strong for the right. There is no reason why we should not see great power with the people of God at this time. The Lord is ready to do his part. Let us seek earnestly for faith that will bring the power of God into our lives as an actual, daily experience.

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God's Ownership and Man's Stewardship — No. 2

A Bible Study

A. T. ROBINSON

Study Gen. 14:17-24. What did Abram bring back from the battle of the kings? Verse 16. Whom did Abram meet on his return? Who is Melchizedek declared to be? What blessing did Melchizedek pronounce upon Abram? Which of these two was the greater? Heb. 7:1, 2, 7. How much had Abram sworn that he would not take of what belonged to the king of Sodom? What had he done with one tenth of all the spoil he had taken? Then to whom did Abram recognize the one tenth belonged? To whom then does the one tenth belong, even of those who do not recognize the Lord's claim?

Study Num. 18:20, 21, 26-32. What inheritance and part was Aaron not to have among the people? What was Aaron's part and inheritance? What did the Lord give to the priesthood for their service? Then who really and directly paid the priests for their service? How was the tithe to be reckoned by the priests who received it? Verse 27. Were the priests to pay tithe from the tithe which they received? Verse 26. To whom were the priests to pay their tithe? Verse 28. Whom did Aaron represent to the people? Were gifts received to be tithed? Verse 29. After having faithfully tithed all that they received, how were the priests to regard the remaining nine tenths? Verses 30-32.

2 Chron. 31:1-10. Read and study this portion of the story of good King Hezekiah's work. What did the people do to the images and idols? Whom did Hezekiah appoint to the respective offices? Verses 2, 3. What did he command the people to give to the priests and Levites? Verse 4. What effect did he say this would have upon the priesthood? As soon as this commandment was given, how did the people respond to it? Verse 5. What did the children of Israel and Judah that dwelt in Judah also do? Verse 6. How long did it take them to accumulate those "heaps"? Verse 7. How did Hezekiah and the princes feel when they saw the heaps? Verse 8. Concerning what did Hezekiah question the priests and Levites? Verse 9. How did Azariah the chief priest answer this query? Verse 10. Had they always had enough to eat? What was now left after they had enough to eat? What was the secret of this bounteous store? With what later promise was that experience in harmony? Mal. 3:10.

1 Cor. 9:7-14. Study this scripture carefully. What questions are asked in verse 7? Where had this same principle been set forth? Verse 8. What figure is quoted as illustrating the support of the priesthood? Verse 9. Was this spoken directly with reference to oxen? Verse 10. What mutual obligation is stated in verse 11? What questions are asked in verse 13? Is the Lord's plan now just the same as it was in the days of the Levitical priesthood? Verse 14. Are you faithful to God in the payment of that which he claims as his, and from which the Lord's ministers are to be supported? If not, do you know that you are withholding the Lord's blessing from your own soul, the light of the blessed gospel from those who are in darkness and error, and bringing discouragement upon those who are called to the work of the ministry? What is now being withheld from God's people? Jer. 5:24, 25. What are among the sins mentioned, that are withholding these good things? Mal. 3:10-12. If all of those who profess to believe the third angel's message were paying an honest tithe, there would be an abundance of means for the support of the workers both at home and in foreign fields.

* * *

Forgetting Injuries

G. B. THOMPSON

Paul admonishes us to forget the things which are behind, and press on toward the prize which is before us. Certainly this is wise counsel concerning injuries, either supposed or real, which others may have inflicted upon us. Many have darkened their souls by brooding long over fancied injuries. They have nursed with care some old grievance, and mourned at the same time over their waning spirituality. Precious time which should have been spent in prayer and in labor for lost souls has been employed in imagining that somebody has slighted them, and their worldly, selfish dignity lies in the dust, groveling under the supposed insult. Like a canker, these things have gnawed at the heart-strings of their spiritual life until all the gentle graces of the Holy Spirit have been eradicated from the soul, and they find themselves cold and spiritually dead.

All this unspeakable anguish and sorrow of heart is caused by selfishness. The old man is not dead, but lives and reigns. Suppose some one has done us an injury. It may have been unintentional, and with tears he may have repented before the Lord. And if the insult was intended, the injury is really greater to the one who did it than to the one who received it; for the God who weighs actions will ask some day for an account to be rendered.

Let the thing alone. Forget it, and the wound will heal. Cease talking it over, and reviewing it, for "by beholding we become changed." A writer gives this sensible advice: —

"A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody; and, after it has been

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

The Lamp

Hast thou a lamp, a little lamp,
Put in that hand of thine?
And did He say, who gave it thee,
The world hath need this light should be,
Now, therefore, let it shine?

And dost thou say, with bated breath,
It is a little flame;
I'll let the lamps of broader wick
Seek out the lost and cheer the sick
While I seek wealth and fame

But on the shore where thy small house
Stands dark, stands dark, this night,
Full many a wanderer, thither tossed,
Is driven on that rock and lost
Where thou hast hid thy light.

Though but a candle thou didst have,
Its trimmed and growing ray
Is infinite. With God no light
Is great or small, but only bright,
As is his perfect day.

The world hath sorrow, nothing more
To give or keep for thee;
Duty is in that hidden flame,
And soaring joy; then rise for shame
That thou so dark shouldst be.

Rise, trim thy lamp — the feeble past
Behind thee put and spurn.
With God it is not soon or late,
So that thy light, now flaming great,
Doth ever fiercer burn —

Fierce with its love, and flaming great
In its humility,
Shunning no soul in sinful need,
Fearing no path where he may lead,
Glowing consumingly.

— *Sarah Pratt McLean Greene.*

Laborers Together With God

MRS. E. G. WHITE

To My Ministering Brethren: I entreat you to rise to your high calling in Christ. The prayer of Moses, "I beseech thee, show me thy glory," is recorded for our benefit. We need to present ourselves before the Lord every day, praying with earnest soul-hunger, "I beseech thee, show me thy glory."

What was God's answer to Moses? — "I will make all my goodness pass before thee. . . . And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

It is the glory of God to be merciful, full of forbearance, kindness, goodness, and truth. But the justice shown in punishing the sinner is as verily the glory of the Lord as is the manifestation of his mercy.

"Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." The Lord God of Israel is jealous for his honor. How, then, I inquire, does he regard the inhabitants of this world, who live in his house, and from his liberal treasury are provided with food and clothing, but who never so much as say "Thank you" to him? They are unmindful of his goodness. They are like the inhabitants of the antediluvian world, who were destroyed because they worked continually in opposition to their Creator.

Of the antediluvians we read: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Christ said, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all."

God warned the inhabitants of the old world of what he purposed to do in cleansing the earth of its impurity. But they laughed to scorn what they regarded as a superstitious prediction. They mocked at Noah's warning of a coming flood.

When Christ was upon the earth, he gave warning of what was coming upon Jerusalem because the people had rejected truth, despising the messages that God had sent. But his warning was unheeded.

The Lord has sent us by his ambassadors messages of warning, declaring that the end of all things is at hand. Some will listen to these warnings, but by the vast majority they will be disregarded.

When Lot warned the members of his family of the destruction of Sodom, they would not heed his words, but looked upon him as a fanatical enthusiast. The destruction that came found them unprepared.

Thus will it be when Christ comes. Farmers, merchants, lawyers, tradesmen, will be wholly engrossed in business, and upon them the day of the Lord will come as a snare.

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch."

To Every Man His Work

To every man there is given a work. This point I wish to impress on all. Each child of God has a work to do for him. But while some are engaged in giving the last message of mercy to our world, others are living in careless indifference to God's requirements.

It is our duty to watch and pray and work. Our lives are not to be spent in idle expectation. Vigilant waiting and earnest watching are to be combined with faithful work, in expectation of the solemn events so soon to take place. The end is near. The commission given by Christ to his disciples is to be fulfilled. To all people the gospel is to be preached.

Upon every one who knows the truth for this time rests the responsibility of making it known to others. The servants of Christ are in a large measure responsible for the well-being and the salvation of the world. They are to be co-laborers with God in the work of winning souls to Christ.

"We Preach not Ourselves, but Christ"

The fourth chapter of Second Corinthians contains a lesson that should be carefully studied by all. "We preach not ourselves," Paul says, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Those who minister in word and deed are to exalt Christ. If their hearts are filled with the love of the Saviour, their lives will reveal that love. Through them it will speak in its tenderness. But self too often interposes between the soul and God. It is made so prominent that perishing souls can not see Jesus.

When the lips of a speaker move under the inspiration of the Holy Spirit, the words of God find utterance in warnings, in reproofs, in appeals. This power is not of the speaker. It is a power given him by God, that he may reach those who are dead in trespasses and sins, and arouse them to see the need of receiving power from above. God works through his faithful servants, who do not shun to declare the whole truth in the power of the Spirit. Their work bears his indorsement.

God's messengers are to hold aloft the standard of truth until the hand is palsied in death. When they sleep in death, the places that once knew them know them no more. The churches in which they preached, the places they visited to hold forth the word of life, still remain. The mountains, the hills, the things seen by mortal vision, are still there. All these things must at last pass away. The time is coming when the earth shall reel to and fro, and shall be removed like a cottage. But the thoughts, the purposes, the acts of God's workers, although now unseen, will appear at the great day of final retribution and reward. Things now forgotten will then appear as witnesses, either to approve or to condemn.

Love, courtesy, self-sacrifice,— these are never lost. When God's chosen ones are changed from mortality to immortality, their words and deeds of goodness will be made manifest, and will be preserved through the eternal ages. No act of unselfish service, however small or simple, is ever lost. Through the merits of Christ's imputed righteousness, the fragrance of such words and deeds is forever preserved.

Trusting in Christ

In order to fight successfully the battle against sin, you must keep close to Jesus. Do not talk unbelief; you have no excuse for doing this. Christ has made a complete sacrifice for you, that you might stand before God complete in him. God is not pleased with our lack of faith. Unbelief always separates the soul from Christ.

It is not praiseworthy to talk of our weakness and discouragement. Let each one say, "I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. But I am seeking to obtain completeness of character in Christ. I have sinned, and yet I love Jesus. I have fallen many times, and yet he has reached out his hand to save me. I have told him all about my mistakes. I have confessed with shame and sorrow that I have dishonored him. I have looked to the cross, and have said, All this he suffered for me. The Holy Spirit has shown me my ingratitude, my sin, in putting Christ to open shame. He who knows no sin has forgiven me. He calls me to a higher, nobler life, and I press on to the things that are before."

Christ Our Efficiency

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Man is here cautioned against boasting. Christ is his efficiency. God uses human beings as his instrumentalities, to do his work. Our capabilities and talents are all to be held in trust. They do not originate with us. They come from God, and are to be consecrated to his service. To the one who does this the Lord will give higher abilities.

The humility that bears fruit, filling the soul with a sense of the love of God, will speak for the one who has cherished it, in the great day when men will be rewarded according as their works have been. Happy will be the one of whom it can then be said, "The Spirit never stirred this man's soul in vain. He went forward and upward from strength to strength. Self was not woven into his life. Each message of correction and counsel he received as a blessing from God. Thus the way was prepared for him to receive still greater blessings, because God did not speak to him in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God's glory shone upon him. He did not think of resting, but sought constantly to attain to the wisdom and righteousness of Christ. Ever he pressed toward the mark of the prize of his high calling in Christ."

This experience every one who is saved must have. In the day of judgment the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that he can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God.

Called to Service

Now, just now, is our time of probation, wherein we are to prepare for heaven. Christ gave his life that we might have this probation. But so long as time shall last, Satan will strive for the mastery over us. He works with power to lead men to become absorbed in money-getting. He invents many kinds of amusement, so that their minds may be engrossed with worldly pleasure. He would have them forget all about the inward adorning,— the adorning of a meek and quiet spirit, which in the sight of God is of great price. He is determined that every moment shall be filled with efforts to carry out ambitious projects or to amuse and gratify self. He is determined that men shall find no time to study the Word of God, no time to realize that they have been bought with a price, even the blood of the Son of God.

Satan uses his influence to drown the voice of God speaking to the soul; and the world acts as if under his control. Men have chosen him as their leader. They stand under his banner. They will not come to Christ that they might have life. Infatuated with schemes for pleasure and amusement, they are striving for that which will perish with the using.

At this time the message of mercy and warning is to go forth to awaken the world from its sleep of death. A work is to be done to-day that will live through the eternal ages. As watchmen entrusted with a special message, we are to keep before the people the nearness of the end. "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

The fast-fulfilling signs of the time declare that the great day of the Lord is right upon us. In that day shall it be said of any of us, "This man was called by God, but he would not hear, he would not give heed. Again and again the Spirit moved upon his heart, but he said, 'Go thy way for this time; and when I have a more convenient season, I will call for thee.' This man saw the Saviour's sacrifice in a beautiful light; but some matter of minor importance came in, and his heart was captivated. When the Spirit spoke again, the call was not respected. Every gracious, heavenly influence was dismissed"?

The Coming of the Kingdom

It should not be forgotten that he who utters the petition taught us by our Lord, "Thy kingdom come," is by it logically committed to a Christian life. That kingdom will not come by slow, insensible changes independent of conscious volition. Whatever we have seen of God's kingdom so far emphasizes our Lord's declaration that it is the reward of force. Every triumph of righteousness has cost blood, and has been won by men who counted not their lives dear. Error has never given up the ghost because pricked with a pin. The man who is not prepared to do something to bring in God's kingdom has no moral right to pray for its advent. Every step of its progress is marked with the blood of the bravest. It cost the life of half the "Mayflower" passengers to plant the seed of civil freedom in American soil. It cost tens of thousands of lives to make the whites of this nation free, and hundreds of thousands of lives to raise labor from the degradation of the slave pen to the responsibilities of citizenship. The kingdom of God can not be established or widened in any community by men in their slippers or women wholly devoted to their clubs. It will take prayer and labor and self-denial, and sacrifice of much that is held most dear, to bring that kingdom in for which we pray. A life divided between business and amusements never yet brought in God's kingdom anywhere; and God's people are called, especially now at the beginning of a new year, to decide whether they will cease to offer the petition or do something to make the prayer effective. — *The Interior.*

Scientific Idolatry

L. A. REED

There is that in man which tends to carry him away from God. Forever there is a downward pull that, without conscious effort on his part, will carry him into the deeps of woe. There is a mighty tide that flows darkly to the shoreless sea of despair. The carnal mind is not subject to God, neither indeed can be. Rom. 8:7.

Ever since the time when man hid from God amid the trees of the garden, he has sought to avoid the searching eye of the Sinless One. And though God comes seeking him, and, with a voice of pity and compassion, asks, "Where art thou?" man still seeks in vain to hide his life from the scrutiny of God.

Ever since evil came into the world, there have been substitutes for God. In every age there has been a strong tendency for man to exalt something into the place that belongs alone to the Creator. Ages ago it was all the fashion for humanity to worship some visible form instead of the invisible God. When the children of Israel had reached the foot of Mount Sinai, so strong was this tendency with them that God wrote on imperishable stone: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

And when God spoke these words while "the mountain burned with fire unto the midst of heaven," he intentionally did not appear in visible shape to their eyes. Moses, reminding them of the occasion, says, "Ye heard the voice of the words, but saw no similitude; only ye heard a voice. . . . Take ye therefore good heed unto yourselves; for

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things.**" Phil. 4:8.

A Contented Mind

No longer forward nor behind
I look in hope and fear,
But grateful take the good I find,
The best of now and here.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told.

Enough that blessings undeserved
Have marked my erring track —
That whereso'er my feet have swerved,
His chastening turned me back;

That more and more a providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good.
— *J. G. Whittier.*

The Revelation of God *

MRS. E. G. WHITE

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Before the fall, not a cloud rested upon the minds of our first parents to obscure their clear perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. The Lord visited the holy pair, and instructed them through the works of his hands. Nature was their lesson book. In the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded them. Every tree of the garden spoke to them. The invisible things of God were clearly seen, being understood by the things which were made, even his eternal power and Godhead.

But while it is true that God could thus be discerned in nature, this does not favor the assertion that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence; but transgression brought a blight upon nature, and intervened between nature and nature's God. [Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice (1) of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in his created works.]

The things of nature upon which we look to-day give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the skilful Master Artist. In this book of nature opened to us,— in the beautiful, scented flowers, with their varied and delicate coloring,— God gives to us an unmistakable expression of his love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or he might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briers, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that his mercy is not wholly withdrawn from the earth.

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature can not teach the lesson of the great and marvelous love of God. Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father. He was that "true Light, which lighteth every man that cometh into the world." We are to behold "the light of the knowledge of the glory of God in the face of Jesus Christ."

In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. To the question of Thomas, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he can not interpret nature without placing it above God. He can not discern in it God, or Jesus Christ, whom he has sent. He is in the same position as were the Athenians, who erected their altars for the worship of nature. Standing in the midst of Mars Hill, Paul presented before the people of Athens the majesty of the living God in contrast with their idolatrous worship.

"Ye men of Athens," he said, "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As his created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. There is a personal God, the Father; there is a personal Christ, the Son. And "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

The psalmist says: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Some may suppose that these grand things in the natural world are God. They are not God. All these wonders in the heavens are only doing the work appointed them. They are the Lord's agencies. God is the superintendent, as well as the creator, of all things. The divine Being is engaged in upholding the things that he has created. The same hand that holds the mountains and balances them in position, guides the worlds in their mysterious march around the sun.

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There is scarcely an operation of nature to which we may not find reference in the Word of God. The Word declares that "he maketh his sun to rise," and "the rain to descend." He "maketh grass to grow upon the mountains. . . . He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: . . . he sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." "He maketh lightnings for the rain; and bringeth the wind out of his treasuries."

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out his plans. He employs his agencies that vegetation may flourish. He sends the dew and the rain and the sunshine, that verdure may spring forth, and spread its carpet over the earth; that the shrubs and fruit trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws that he has instituted, but they are only the servants through which he effects results. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God.

The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. "Ye are God's husbandry, ye are God's building." In God we live and move and have our being. Each heart-beat, each breath, is the inspiration of him who breathed into the nostrils of Adam the breath of life, — the inspiration of the ever-present God, the great I AM.

The ancient philosophers prided themselves on their superior knowledge. Let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." In its human wisdom the world can not know God. Its wise men gather an imperfect knowledge of God from his created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation he has made of himself in Christ, will obtain only an imperfect knowledge of him in nature; and this knowledge, so far from giving elevated conceptions of God, and bringing the whole being into conformity to his will, will make men idolaters. Professing themselves to be wise, they will become fools.

Those who think they can obtain a knowledge of God aside from his Representative, whom the Word declares is "the express image of his person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it can not represent God, it can not reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, he ascended on high; and he will come again as he ascended to heaven,— a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily."

Fully Following the Lord*

"But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Num. 14:24.

I would like to call your attention to this one thought of "fully following the Lord." The Lord requires of any man who intends to serve him, or pretends to serve him, a whole-hearted service; anything short of that is not acceptable to him. It does not make very much difference to the Lord about a man's position, or ability, or education; God looks straight into a man's heart, and requires implicit obedience, and the man who renders such obedience has acceptance with God.

That which is written of Caleb in this text brings him prominently before God's people in all the ages. He was one of the two men who saw light when other men saw darkness. He saw with the eye of faith the possibilities that lay before God's people, when all about him was confusion, chaos, and rebellion. God has ever recognized the loyal heart; he takes account of the men who are obedient to him, and he remembers it; and in this, Caleb, and Joshua, who was his companion in this matter of obedience and faith, have been examples to the people of God through all time since that day.

No excuse, no argument, no reason, can ever be given for not obeying God. Take the case of Solomon. God took Solomon, a strong, mighty man, and he dealt most wonderfully with him, and gave him very great blessings. You remember that God said to Solomon, "Ask what I shall give thee," and Solomon said: "I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." God bestowed upon Solomon the gift of wisdom in a pre-eminent degree, so that he could look out on all nature, and name every plant that grew in the field, and call every tree by name. "He spake also of beasts, and of fowl, and of creeping things, and of fishes." His wisdom was proverbial, and kings and queens came from all nations "to hear his wisdom, which God had put in his heart."

But God required one thing of Solomon,— that he should fully follow the Lord,— and in that one thing Solomon failed. And when that man, who had received the greatest gifts that God could bestow, departed from the path of obedience, God left him to his folly, and he went down, as far as we know, in his idolatry and sin. How pitifully sad for a man to end his days in disobedience to God!

Take also the case of David, of whom God says that he was a man after his own heart. God loved David, and gave him almost every gift that he could desire; yet when he departed from the path of virtue, and *followed his own way*, he suffered intensely for his sin. And so our minds call up instance after instance in God's Word where the Lord gave great light and great power, but where that light became darkness when men departed from the Lord's way.

Take the sad story of the disobedient prophet, recorded in the thirteenth chapter of 1 Kings. You remember he came to the altar that Jeroboam had erected, and Jeroboam stretched out his hand, and said to his armed men, "Lay hold on him." And the hand that Jeroboam stretched out against the prophet was paralyzed. And Jeroboam said, "Pray for me, that my hand may be restored me again." The prophet prayed, and the Lord answered his prayer. Then said Jeroboam to the prophet, "Come home with me, and refresh thyself, and I will give thee a reward." But the Lord had told the prophet that he was not to go home by the way that he came, but was to return by another way. So when Jeroboam tried to persuade him to return to his house with him, he turned and looked upon him, and said, No, "if thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place." So the prophet started home another way. But there was an old prophet who dwelt in Bethel; and when he heard which way the young man went, he went out to meet him, and found him sitting under an oak. And he said to the young man, "Come home with me." But the young man said, "I may not return with thee. . . . For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest." And the old prophet said to him, "I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water."

The young prophet listened to his lying words, and went back with him, and the man made a feast for him. He ate and drank; and what followed? — When he departed, a lion met him in the way, and he was destroyed. It seems hard, does it not? but it is a lesson to every man that believes in God, that he is to follow God, and that no man that

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*Sermon given by Elder I. H. Evans, Sabbath, Oct. 17, 1903, in Washington, D. C.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Still With Thee

ARCHER WRIGHT

How often in the watches, silent, solemn,
Between grave midnight and the joyous dawn,
From dreams of home and friends I wake, the column
Of life's recorded past to muse upon.

From earth my thoughts leap to the home up yonder,
Above the discord and the daily strife,
While through the open window breezes wander
With whispered echoes of eternal life.

When, thus awake, I draw aside the curtain
And see the bright stars in their purity,
Steals o'er me the assurance, sweet as certain,
"Lord, when I waken, I am still with thee."

Still with thee, Lord, when pressed by strong temptation;
With thee, though overwhelmed in sorrow's sea.
Without thee naught could give me consolation,
For thou, O Christ, art all in all to me.

Still with thee, Saviour, morning, noon, or twilight;
Still with thee when the deepening shadows fall,
Still, still with thee in death's dark hour of midnight;
Still with thee when thy voice the dead shall call.

With thee,—'tis strength and weakness met in union
To last unbroken through eternity:
Yet, sweetest thought of all life's sweet communion,
"Lord, when I waken, I am still with thee."

Co-workers With Christ

MRS. E. G. WHITE

CHRIST intended that a greater work should be done in soul-winning than we have yet seen. He did not intend that such large numbers should take their stand under the banner of Satan, enrolled as rebels against God. He has no pleasure in the death of the wicked. He did not design that human beings should live and die in sin. Why, then, are so few reached and saved?—It is because so many of those who profess to be Christians are working on the same lines as the great apostate. They let Satan plan and devise for them.

Very much more might be done for Christ if all who have the light of present truth would practise the truth. There are whole families who might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart.

My dear brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light.

Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry out his merciful designs. By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work can not be done by proxy. Money lent or given will not accomplish it. Sermons can not do it. By visiting people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls.

Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master Worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith, trust in God,—these will bring peace and joy. Cultivate thankfulness of heart. "Let the peace of God rule in your hearts, . . . and be ye thankful." Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips.

It is a mystery that there are not hundreds at work for God where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. In the truth there is a living power. Go forth in faith, and proclaim the truth as if you believed it. Let those for whom you labor see that to you it is indeed a living reality.

The gospel standard is to be planted in every place where now it is not. With our eyes fixed on the cross of Calvary, believing that the Saviour will be with us until the end, as our shield, our strength, our efficiency, we are to work for God.

Why is it that we do not receive more from him who is the source of light and power? We expect too little. Has God lost his love for man? Is not this love still flowing earthward? Has he lost his desire to show himself strong in behalf of his people? Christ will give us victory in the conflict. Who can doubt this when we know that he laid aside his royal robe and kingly crown, and came to this world in the garb of humanity, that he might stand as man's substitute and surety?

We do not value as we should the power and efficacy of prayer. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." God desires us to come to him in prayer, that he may enlighten our minds. He alone can give clear conceptions of truth. He alone can soften and subdue the heart. He can quicken the understanding to discern truth from error. He can establish the wavering mind, and give it a knowledge and a faith that will endure the test. Pray then; pray without ceasing. The Lord who heard Daniel's prayer, will hear yours if you will approach him as Daniel did.

Let us live in close communion with God. The joy of the Christian arises from a sense of God's love and care for his children, and the assurance that he will not leave them alone in their weakness. The Lord never withholds his wisdom from those who are truly consecrated. Those who fear him and seek him daily, walk in security. It is the men who humble themselves even as a little child who are taught by God. The man who does not exalt himself can fill a place in God's plan that no self-sufficient man, however learned and well-prepared he may think himself, can fill. It makes every difference whether a man walks with God, or whether he is satisfied to walk with himself, trusting in his own abilities.

It is the fragrance of our love for our fellow men that reveals our love for God. It is patience in service that brings rest. It is through humble, diligent, faithful toilers that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to learn in the school of Christ the lessons that he teaches.

The power of the Holy Spirit would come to our workers if they would ask for it aright. There will be no change made in the divine economy in order to bring about marked changes in the religious world. Men and women must rise to the emergency. They must receive the holy oil, the divine communication. This will enable them to arise and shine because their light has come.

Those who believe present truth are to live this truth. They are to bring the word of God into the daily life. This word is the bread of heaven, and those who read and study it, making its truths a part of the life, will be given power from above. O, can we not understand this? "This is the will of him that sent me," Christ said, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." If this, the life of Christ, be in us, what may we not accomplish in his service?

We are in great need of large-hearted, level-headed men,—men whose daily life shows plainly that they have been with Jesus, and have learned of him,—men who, when called to bear burdens, do not complain, but move cheerfully forward, singing, yes, making melody in their hearts to the Lord.

To those who are presenting from the pulpit the truth for this time, I would say: Remember that you are engaged in a solemn, sacred work. Souls for whom Christ died, and who may have the life that measures with the life of God, are in the valley of decision. Before you present any subject to the people, talk with God in prayer. Hide self in Jesus. Receive the Holy Spirit, and then, in the power of this Spirit, speak to the people. Be sure that you are standing where you can be worked by the Spirit, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power."

To our youth, I would say, As you use for God the talents that he has entrusted to you, you will obtain a knowledge that will make you dissatisfied with yourselves. You will see the great work that is to be done. You will see the need of separating from every hurtful habit or practise, lest you harm some other soul.

There are conscientious young men who are preparing to move into line, to strengthen the outposts. If they will walk with God, he will talk with them and teach them. Let them work where they are, doing what they can to pass along the truth that is so precious to them. Then, when there are vacancies to be filled, they will hear the words, Friend, come up higher. They may be reluctant to advance, but let them move forward, trusting in God, and bringing into his work a fresh, honest experience, and a heart filled with unswerving love.

Open the door of the heart to the knock of Christ. Welcome the heavenly Guest. Then if you are placed in a position of responsibility, you will not lift yourself up unto vanity. There are truths in the Word of God the meaning of which you do not comprehend, but these will open to you in their beauty and loveliness; for Christ is your teacher. If you have improved the past, it is still yours, because you have garnered the bright beams of the Sun of Righteousness. You have a treasure of knowledge to which you are constantly adding, and thus you are being raised to a higher plane of service. Impart that which you receive, and keep imparting, that you may continue to receive.

Always a Way of Escape

There is a place in the Hudson where, as you sail, you seem to be entirely hemmed in with hills. The boat drives straight on toward a rocky wall, and it seems as if it must either stop or be dashed to pieces. But just as you come within the shadow of the mountain, an opening is suddenly disclosed, and the boat passes out into one of the grandest bays on the river.

So it is with temptation. You are not to seek it, not to enter into it; God promises no way out in such a case. But if it meets you on your heavenward journey, you are to go straight on though you see no way out. God does not promise "a way of escape" until the temptation actually comes. The way will reveal itself in due time if you only keep on, your way being the way of duty. And remember that as in the river the beautiful bay lies just around the frowning rock, so often your sweetest and best experience of life lies just behind your most threatening temptation.— *Christian Herald.*

*Fully Following the Lord**

(Continued)

God does require the unexpected of his people, and he has required it in past days. I was thinking this morning of Abraham when he was in Padan Aram, living with his father's family. He had his wife and servants and his property, but he had ceased his idolatrous worship, and turned to the true God. His fathers were all idolaters before him. They worshiped the sun, moon, and stars, and were living like the people about them; but Abraham had given his heart to God. Let me read one thing that I think must have been a little hard to Abraham when he started out to fully serve the Lord: "The Lord said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Back in that country, in the days when Abraham lived, there were no great public highways, no facilities for traveling; and the nations were only armed men, Arabs and Syrians, going hither and thither, ready to fall and prey upon any man not able to defend himself. "Get thee out of thy country, . . . unto a land that I will show thee," was God's command. Abram did not ask where that land was, nor how long it would take to get there; but he left his father's house, and went unto the land which the Lord had commanded him. Abraham stands out prominently before all of us as a man of faith. Why? — Because he was a man of obedience. Do you know that there was never yet a man of faith who was not a man of obedience? And, my friends, if you are weak in faith, doubting any of God's word, or hesitating over any of his precepts, the trouble lies in your disobedience. There is not a man who renders implicit obedience to his conscience who does not have faith in God. *Obedience brings faith, brings confidence, brings hope;* it brings the blessing of God into the soul. A man may talk about faith; but until the heart is ready to render obedience to God's requirements, he can not have faith. It is impossible. So, my friends, God always commands his people along lines that seem hard, utterly impossible for them to fulfil; but every command of God has to be received in faith.

I remember reading a story of a general who had led his armies through great battles, and had won every conflict. This time he had pitched his camp, and got his army all ready, and the battle was to be fought early in the morning. He was walking about among the tents in disguise, trying to discover whether his men had courage and faith or not. As he was creeping from one tent to another, listening to the conversation of the soldiers, who were lying inside, he came to one tent, and listened. One of them said, "We are defeated, we shall never gain this battle." The other one said, "Well, I think that is so. The general is a great captain, but he has made a fatal mistake this time. We never can gain this battle. Why, here we are, only forty thousand men, and the enemy has three times our number! It is impossible."

The general's heart was stirred. He lifted the curtain of the tent, and walked in, and said to the men, "How many do you count me for?"

"O," they said, "general, you have made an awful mistake in placing your men here. You ought never to fight this great number of men."

He answered, "How many do you count me for?"

"Yes, but it is impossible for us ever to get the victory on the morrow. I know it, because they are three to our one, and they are just as well trained as we."

"I want you to answer me just one question," said the general again. "*How many do you count me for?*"

There is a lesson for us in that. When it seems as if the battle must go against us, let us remember our General. With his might, his power, it is possible to win. And the requirements that God has made — we look at them, and say, It is impossible, it can not be done. Brethren, if the God of heaven has commanded it, *it is possible for it to be done.* And instead of our hesitating, and saying, It can not be done, I want to know, *How many do you count God for?* God is sufficient in every instance, when he commands, to see that that command is absolutely and fully obeyed by every child of his. I care not how we may be outnumbered, or what superior strength may come against us, just as surely as God has made a requirement of us, just so surely has he provided the possibility of that thing being done. It is possible. O, I would that his people — you and I — recognized this truth, and acted on it: God requires you and me to walk in perfect obedience to his will. It is possible. How? — Through the strength that God himself provides. The weakest child, the man who has the least power to resist the passions of his own heart,— when God commands, there is nothing for that poor, weak soul to do but to render perfect obedience. The grace of God is ready to enter into every heart, to give courage to undertake, fortitude to endure, and the victory in every conflict. Let us look at this question of obedience from the further light of the Testimonies concerning God's work. I have heard men say, since I have been here, that some of these things that we have been commanded to do are hard propositions; they are great, mighty undertakings. I have

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*Sermon given by Elder I. H. Evans, Sabbath, Oct. 17, 1903, in Washington, D. C.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

God's Care

Though a gift of sorrow
 Crown the year,
What shall be to-morrow
 Do not fear:
Nothing need alarm thee,
Sorrow can not harm thee,
 God is near.

What of thy departed?
 Safe are they;
Be not thou faint-hearted,
 Trust and pray;
When the shadows gather,
Hasten to the Father
 Every day.

Lose no time in sighing;
 Trust and love;
Happy living, dying,
 Thou shalt prove
How he changes never,
How he loves forever,
 Friend above.

Therefore make to-morrow
 Glad with song;
Joy comes after sorrow,
 Peace stays long;
In his love abiding,
In his shelter hiding,
 Be thou strong.

— *Marianne Farningham, in Christian World.*

The Result of Beholding Christ

MRS. E. G. WHITE

God has promised to draw near to all who will draw near to him. All may delight their souls in the Lord. All may grow in grace, in wisdom, and in love; through faithful continuance in well-doing all may become partakers of the divine nature.

Those who strive for the Spirit of God will be rewarded in accordance with the promise, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." My brethren and sisters, will you not awake out of sleep? Will you not pray, and watch unto prayer? Through the power that Jesus gives, we can be "more than conquerors." But we can not manufacture this power. Only through the Spirit of God can we receive it. We need a deep insight into the nature of Christ and into the mystery of his love, "which passeth knowledge." We are to live in the warm, genial rays of the Sun of Righteousness. Nothing but Christ's loving compassion, his divine grace, his almighty power, can enable us to baffle the relentless foe, and subdue the opposition of our own hearts. What is our strength?— The joy of the Lord. Let the love of Christ fill our hearts, and then we shall be prepared to receive the power that he has for us.

Let us thank God every day for the blessings that are ours. If the human agent will humble himself before God, realizing how inappropriate it is for him to cherish self-sufficiency, realizing his utter inability to do the work that needs to be done in order that his soul may be purified; if he will cast away his own righteousness, Christ will abide in his heart. He will put his hand to the work of creating him anew, and will continue the work till he is complete in him.

Christ will never neglect the work that has been placed in his hands. He will inspire the resolute disciple with a sense of the perversity, the sin-stained condition, the depravity, of the heart upon which he is working. The true penitent learns the uselessness of self-importance. Looking to Jesus, comparing his own defective character with the Saviour's perfect character, he says only,—

> "In my hand no price I bring;
> Simply to thy cross I cling."

With Isaiah he declares, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name."

"Dead in Trespasses and Sins"

"You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Spiritual death is here spoken of. How many there are who are unwarned, and in consequence unconvicted. They are passing on, in harmony with the world and with the desires of their own undisciplined, unsubdued hearts. They live in pleasure and worldliness, and should sickness come, and death overtake them, they would be found unready. They are not interested in the race for eternal life. They do not look upon the conflict against sin, the warfare with principalities and powers, as essential. They are in need of light. Satan holds them in his power, and they see not their danger. They know nothing of the crucifixion that cuts away from the life all that separates the soul from Christ. They are subject to the power of the spirit that works in the children of disobedience.

This spirit is Satan, the fallen angel, the ruler of the power of darkness. He has control of the spirits of evil, and through them he seeks to gain control of human beings. He is the head of the fallen angels. He supplies them with vital force.

How many there are who are left in darkness because the lives of those who have had light, and who profess to believe the truth, are a falsehood, a fatal deception. These professed Christians have kept the truth in the outer court. It has not been brought into the daily life. They may belong to the church, but this will not save them. Those who do the works of a sinner will receive the punishment of a sinner. Profession is but a snare to those who have no experience in the reality of true Christianity, who know not the principles that lead the Christian to inquire at every step, "Is this the way of the Lord?"

Raised to Spiritual Life

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

As God raised Christ from the dead, that he might bring life and immortality to light through the gospel, and thus save his people from their sins, so Christ has raised fallen human beings to spiritual life, quickening them with his life, filling their hearts with hope and joy.

"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Power That Gains the Victory

Beholding Christ for the purpose of becoming like him, the seeker after truth sees the perfection of the principles of God's law, and he becomes dissatisfied with everything but perfection. Hiding his life in the life of Christ, he sees the holiness of the divine law as revealed in the character of Christ, and more and more earnestly he strives to be like him. A warfare may be expected at any time; for the tempter sees that he is losing one of his subjects. A battle must be fought with the attributes that Satan has been strengthening for his own use.

The human agent sees what he has to contend with,— a strange power opposed to the idea of attaining the perfection that Christ holds out. But he knows that with the Redeemer there is saving power that will gain for him the victory in the conflict. The Saviour will strengthen and help him as he comes pleading for grace and efficiency.

Paul's Experience

Paul had a wonderful experience. He says: "If any man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless." That is, he was trying to keep the letter of the law perfectly.

But a change came in his life. On his way to Damascus to persecute the followers of Christ, he was suddenly stopped. Christ revealed himself to him. Henceforth his testimony was: —

"Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."

The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

In his estimation no treasure could equal the gift of the knowledge of Christ. He trusted in the Saviour's power to save even him, who had persecuted his followers.

If God's people to-day would see how far short they fall of being what they ought to be; if they would strive with the powers of the whole being to reach the standard that God has declared they must reach; if they would put into their efforts an energy and a perseverance proportionate to the greatness of the reward offered, how wonderfully they would be blessed, and how much God would accomplish through them!

The adversary stands ready to lead church-members into strange paths. Let them keep the soul fully guarded, and filled with the light and grace and life that heaven is always ready to supply. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." We are children of one family,— a family acknowledged to be of heavenly extraction. We are to live lives that declare us to be children of God. We are not to follow the customs and the policy of the world, but the law of heaven. We are Christ's purchased possession, and we are to put away envy and evil-surmising, and love one another as Christ has loved us, helping one another to press onward and upward.

*Fully Following the Lord**

(Concluded)

There was a great commotion in the camp of Israel when this report of the returned spies had been given. Ten men had already given their views of the country; and now Caleb came before Moses, and said, "Let us go up at once, and possess it." "Don't go ahead," the practical rulers in Israel said, "it can not be done." I wonder what they came out of Egypt for, if not to go up and possess the land. They forgot. They were only looking at the *practical* side. I tell you, my friends, the practical side has ruined many a man in God's work. "But Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went with him said, We be not able to go up against the people; for they are stronger than we." They forgot that God was leading them. "And they brought up an evil report of the land which they had searched unto the children of Israel, . . . and all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt?" Of the land they said, further, "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof." Very strange — a famished land, an impoverished land, a land that the people can not get their living from! "And all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

Brethren, that is exactly what a man will do when he sits down to count all the difficulties in carrying out what God commands. He concludes it can not be done. I heard a man say the other day that he did not believe it was possible for Seventh-day Adventists to give the third angel's message to all the world in this generation. But, if God has said it shall be done, it *is* possible. And it doesn't make any difference whether you believe it or not, it is a possibility, and it can be done, if God has to raise up the very stones to preach the message. He can take the unlearned, the illiterate, the farmer from the plow, and the clerk from the desk, and send them out to preach this message to the world, if you and I fail to give it.

You say, "It is impossible. Think of the world to be warned." Yes, but think of that great city of Nineveh — one of the mightiest cities on this earth. Historians estimate the population at from six hundred thousand to six million. It was a great and mighty city. God sent one lone, weak prophet down to that city, and in three short days the king, with all his lords and nobles, were clothed in sackcloth and ashes, and a great fast was proclaimed throughout that city for every man and woman that lived there. How long? — Three days.

Take God's people, imbued with the Spirit, believing this message going to the world, and they can give a warning in a short time, when God is their leader. You need not doubt it.

"And all the congregation lifted up their voice, and cried; and the people wept that night." Did they weep for Canaan? Did they weep for the promised land, which had been theirs back in the days of Abraham? — O, no! they wept because there were giants that stood in their way, and they could not conquer them, because of those great nations that they could not subdue. If they had seen the arm of God, the power of Jehovah, they would have arisen as one man, and said, "We can go over and take Canaan." But they wept that night.

Notice what else they did. "And all the children of Israel murmured." Of course; just as soon as a man gets discouraged by looking on the dark side, he begins to murmur. And the strange thing about all murmurers is that they never murmur against themselves. All the murmurings that ever come out of the heart — out of my heart and yours — are against somebody else. Another thing: you hardly ever hear a man murmuring against somebody who is putting on the brakes, and turning off the steam, and holding back God's work; you always hear the complainers murmur against somebody who is trying to get on, to forge ahead, and to help forward God's work. That is the class I murmur against. If any man sets a pace any quicker than mine, and says, "Forward move! quick step!" I say, naturally, "You are in too big a hurry. Just wait for me." And it was just that way with those murmurers so long ago. They began to murmur against the men that God had used all those years to bring them from their bondage. "The children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Is not that a terrible condition when people would rather live in bondage than follow the commandments of the Lord? It is an awful state for a people to get into, brethren. But I tell you there are some Seventh-day Adventists to-day who would rather allow the Lord's cause to be long delayed than to lay their own children on the altar, to go out into foreign fields. A thousand times rather lay your children on the altar of service, that they may go to the most deadly climates, and to the darkest nations of the earth, than to keep them here in this land of plenty, and have them go to destruction. There is many a son and daughter who will go out into these dark fields, if we will only lay them on the altar of service, and gain there experiences that they can never gain in this home country. The fields are languishing for the strong and brave, the men of faith in God. I tell you, dear friends, here in this very audience, you who hear my voice, we need your sons and daughters for God. We need them in India, China, Africa, South America,— everywhere, in unfavorable climates, under hardships and trials and privations, we want your sons and daughters to carry this truth!

But Israel began their murmurings and complainings, and they went straight against those men who had faith and hope in God. You see how far they dared go. "Wherefore," they said, "hath the Lord brought us into this land, to fall by the sword?" "Were it not better for us to return into Egypt?"

"And they said one to another, Let us make a captain, and let us return into Egypt." They knew very well that Moses would not take them back. They knew that Aaron would not head their army. Let us do what? —"Make us a captain" (after their own kind, do you see?), "and let us return into Egypt." O, we do like leaders after our own stamp, do we not? — men who take the slow pace if we are slow,— men who are worldly if we are worldly,— men who look for the Lord to come a long way off, if we put off the day of his appearing. We like leaders who are after our

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*Sermon given by Elder I. H. Evans, Sabbath, Oct. 17, 1903, in Washington, D. C.

General Articles

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When I Have Time

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now
with care;
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so
well
Shall know no more those weary, toiling
days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise.
When I have time.

When you have time! The friend you
hold so dear
May be beyond the reach of your intent;
May never know that you so kindly
meant
To fill her life with sweet content,
When you had time. (1)

Now is the time! Ah, friend! no longer
wait
To scatter loving smiles and words of
cheer
To those around whose lives are now so
dear;
They may not meet you in the coming
year —
Now is the time.

— *Selected.*

Help in Every Time of Need

MRS. E. G. WHITE

To My Sisters Tempted by Discouragement,—

To each one of us has been given the inestimable privilege of being a child of God. Why, then, should we be unhappy? We are all sinful, but we have a Saviour who can take away our sins; for in him is no sin. We all have many difficulties (2) to meet, many perplexing problems to solve. But we have an all-powerful Helper, who will listen to our requests as willingly and gladly as he listened to the requests of those who, when he was on this earth in person, came to him for help. I ask you not to take the ordering of your life out of his hands.

When discouragement presses heavily upon you, read the following scriptures: —

"My tears have been my meat day and night, while they continually say unto me, Where is thy God? . . . Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance." (3)

"Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me. Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

"Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

"For this God is our God forever and ever: he will be our guide even unto death."

Do you make mistakes? Do not let this discourage you. The Lord may permit you to make small mistakes in order to save you from making larger mistakes. Go to Jesus, and ask him to forgive you, and then believe that he does. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

When unkind, discouraging words are spoken to you, do not retaliate. Do not reply unless you can return a pleasant answer. Say to yourself, "I will not disappoint my Saviour. The Christian woman is a gentlewoman. On her lips is ever the law of kindness. She utters no hasty words. To speak gentle words when you are irritated will bring sunshine into your hearts, and make your path more smooth. A schoolgirl, when asked for a definition of meekness, said, "Meek people are those who give soft answers to rough questions." Christ says, "Blessed are the meek: for they shall inherit the earth." They will be fit subjects for the kingdom of heaven; for they are willing to be taught.

Do not treat life as a romance, but as a reality. Perform your smallest duty in the fear and love of God, with faithfulness and cheerfulness. God declares, "He that is faithful in that which is least is faithful also in much."

Study the life that Christ lived while on this earth. He did not neglect the smallest, simplest duty. Perfection marked all that he did. Look to him for help, and you will be enabled to perform your daily duties with the grace and dignity of one who is seeking for the crown of immortal life.

We dwell much on the grandeur of Christ's life. We speak of the great things that he accomplished, of the miracles he wrought, of how he spoke peace to the tempestuous waters, restored sight to the blind and hearing to the deaf, and raised the dead to life. But his attention to small things is even higher proof of his greatness. Listen to him speaking to Martha, as she comes to him with the request that he bid her sister help her with the serving. He tells her not to allow the cares of the household to disturb the peace of her soul. "Martha, Martha," he says, "thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." (3)

Listen to the words that he spoke as the weary mothers brought their children to him to be blessed. The disciples, unwilling that their Master should be disturbed, were sending the women away. But Christ said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." And taking them in his arms, he blessed them. Could the future of these children be opened before us, we could see the mothers recalling to the minds of the children the scene of that day, and repeating the loving words of the Saviour. We should see, too, how often, in after years, the memory of those words kept the children from straying from the path cast up for the ransomed of the Lord.

Think of the words that Christ spoke to the one woman in Samaria. He was sitting by Jacob's well, and the woman came to draw water. Christ asked a favor of her. "Give me to drink," he said. He wanted a cool draft, and he wished, also, to open the way whereby he might give her the water of life.

"How is it," said the woman, "that thou, being a Jew, askest drink of me, which am a woman of Samaria?" Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . . Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

How much interest Christ manifested in this one woman! How earnest and eloquent were his words! When the woman heard them, she left her waterpot, and went into the city, saying to (4) those she met, "Come, see a man, which told me all things that ever I did: is not this the Christ?" We read that many of the Samaritans of that city believed on him. And who can estimate the influence that these words have exerted for the saving of souls in the years that have passed since then!

My dear sisters, this same Jesus is your Saviour. Have faith in him. Do not distrust him. He is a present help in every time of need. Do not take your troubles to human beings. Take them to the Lord. You may think that others ought to sympathize with you in your trials; but you will sometimes be disappointed. Jesus never disappoints the one who comes to him for help. He is saying to you to-day, "Come unto me, . . . and I will give you rest." He will give you *rest* in him. No one who comes to him goes away unhelped. Take your burdens to the divine burden-bearer, and leave them with him, knowing that he will carry them for you. He is the Christ, the One who bears the sins of the world. He will take you under his watchcare; for he loves you. He will accept you, and set you apart for his service. By the indwelling of

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his Spirit, he will make you more than conquerors.

Act your part in helping yourselves, as all must do who would be blessed. Do not dwell upon the hardship of the Christian life. Do not talk of your trials. If you do, you will become more and more inclined to complain. God asks you to speak no unkind words of the Saviour. Instead of bemoaning your weakness, and feeling that you are hardly used, talk of the goodness and mercy of the Lord.

(1) Do not utter one despondent word; for such words please Satan. Talk of Christ's goodness and tell of his power. Words of hope and trust and courage are as easily spoken as words of complaint. "Rejoice in the Lord alway: and again I say, Rejoice."

When the enemy tells you that the Lord has forsaken you, tell him that you know he has not; for he declares, "I will never leave thee, nor forsake thee." Dismiss the enemy. Tell him you will not dishonor the Lord by doubting his love.

Christ asks us to believe in him as one who is able to keep us from falling. There is no limit to the help that the Saviour is willing to bestow on us. He asks us to bring into our lives the grace that will keep us from sin. From the cross of Calvary there comes to us liberty, hope, and strength. Do not dishonor your Redeemer by doubting his power. Trust him all the time. Take hold of the riches of his grace, saying, "I will believe, I do believe that Jesus died for me." The way before you may seem dark, but Jesus can make it light.

(2) Be joyful in God. Christ is light, and in him is no darkness at all. Look toward the light. Accustom yourselves to speak the praise of God. Make others happy. This is your first work. It will strengthen the best traits of character. Throw the windows of the soul wide open heavenward, and let the sunshine of Christ's righteousness in. Morning, noon, and night your hearts may be filled with the bright rays of heaven's light.

The Sign of a Finished Work

E. E. ANDROSS

"In the beginning God created the heaven and the earth." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Gen. 1:1; Ps. 33:6, 9.

As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Everything was perfect. Man, having been made in the image and likeness of God, was now crowned with glory and honor, and set over the works of God's hands. Heb. 2:6-8.

"Thus the heavens and the earth were finished, and all the host of them." "And God saw everything that he had made, and, behold, it was very good." Gen. 2:1; 1:31. No taint of sin, no tear of sorrow, no pain or shadow of death, marred the happiness of the holy pair that had been placed in the garden of God. The great Jehovah had clothed the whole world in a garb of beauty. Everything revealed the touch of the Master Artist. The delicate flower, the beautiful landscape, the broad expanse of the heavens, all bore silent witness to the fact that the divine hand had wrought.

"In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17. "The eternal purpose which he purposed in Jesus Christ our Lord" (Eph. 3:11) was now, so far as God's part was concerned, completed; it only remained for man to prove, by his loyalty to his Creator, that he was worthy of such a high calling. While the "morning stars sang together, and all the sons of God shouted for joy" (Job 38:7), while the Lord took delight in his finished work, the great memorial of the Creator's power to complete his glorious work in righteousness was erected (Ps. 111:4; 135:13): the eternal sign that he is God was given. Eze. 20:19, 20.

"And God blessed the seventh day, and sanctified it." The seventh day now became the blessed, sanctified rest day of the Creator. And since what God blesses shall be blessed forever (1 Chron. 17:27), it is still his blessed, sanctified rest day. The Hebrew verb *qadash*, here rendered sanctified, is defined by Gesenius, "To pronounce holy, to sanctify; to institute any holy thing, to appoint." The Lord, therefore, set apart the seventh day to man's holy use for all time. Mark 2:27.

This beautiful scene was soon changed. The tempter, lurking in the garden of delight, induced man to accept him as his master. In sorrow and shame he is now driven forth from his paradise home. Instead of the pleasant labor hitherto appointed him, he was now to be subject to anxious toil, disappointment, grief, pain, and finally to death. Before leaving his beautiful home, however, he is given the glorious promise of a Saviour. The One who made the world, and all things therein, and who upholds all things by the word of his power (John 1:3, 10; Col. 1:13-17; Heb. 1:1-3), who had given to man the Sabbath, now promised a *new creation*. The great plan of redemption was opened up to man. The Creator was to be the Redeemer. The Sabbath which had been given as the sign of the eternal power and godhead of the Creator, is now to become the *seal* of the *new* and *everlasting covenant* by which he is to be restored to his lost home in the "*new earth*," which "*shall remain before me*, saith the Lord," and in which "*affliction shall not rise up the second time*." Ex. 31:16, 17; Isa. 65:17; 66:22, 23; Nahum 1:9.

All things save the marriage rite and the Sabbath — the one the safeguard of the family, and the other of the church — are lost to man through the fall. The two sole relics of man's Edenic rest are preserved to him, are brought beyond the cherubim-guarded gates of paradise, and the Sabbath now serves to encourage him to trust to the omnipotent arm of his Creator and Redeemer to restore him to his lost estate.

The rest, the blessing, and the sanctification which man had known while obedient to the will of God had now departed; but with extended arms and bleeding hands, in pitying love and forgiving mercy, the great Creator calls him, saying, "Come unto me, . . . and I will give you *rest*." "I that speak in righteousness, mighty to save," will "*bless* you, in turning away every one of you from his iniquities." I will be your "wisdom, and righteousness, and *sanctification*, and redemption." Matt. 11:28; Isa. 63:1; Acts 3:26; 1 Cor. 1:30. At the same time he says to the man who is thus made "a new creature in Christ Jesus," "Verily my Sabbaths ye shall keep: for *it is a sign* between me and you throughout your generations: that *ye may know that I am the Lord that doth sanctify you*." Ex. 31:13. It is the sign "that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

Thus from the moment that the gates of paradise were closed upon disobedient man, to the blessed moment when they will once more be opened to the obedient (Rev. 22:14; Isa. 26:2), the Sabbath remains as the *sign of his finished work*, the *pledge of our glorious and final rest*. Heb. 4:3-11.

Practical Lessons From Nehemiah Eight

Giving and Receiving Bible Instruction

S. N. HASKELL

The subject of this chapter is Bible instruction. The people came together to learn for themselves the law of God. From this meeting began one of the greatest reformations recorded in the Bible; hence it can be studied with profit.

It was the desire of the people that they should be taught from the law of Moses, which the Lord had commanded to Israel. Neh. 8:1.

The congregation was composed of men, women, and children, all who could hear with understanding. Ezra was the principal teacher. Verse 2.

They met in the morning, and the meeting lasted all the forenoon. They were all attentive. Verse 3.

The priest stood upon an elevation so that all could see him. There were also thirteen others with him in the desk, which gave dignity to the service. No mention is made of other priests holding business meetings elsewhere, although at this time there was much business to attend to. Verse 4.

When the priest opened his book, all showed their respect to the law by rising to their feet. Verse 5.

Prayer was offered at the opening, and "all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord." Verse 6.

Those who were with the instructor "caused the people to understand the law." Verse 7.

Their manner of teaching was, first,

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General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Life Divine

EACH hour we think
Of others more than self, that hour will
live again,
And every lowly sacrifice we make
For others' good shall make life more
than self.
Then ope the windows of thy soul to
light
From higher spheres. So hail thy lot
with joy.

Upward to God let heart and mind aspire,
For thee shall evermore be worlds to
come
And melt the clouds in arching irises
On heights cerulean. Help every one
And hinder none: forgiveness thee forgives
And makes thy life divine.

— *Selected.*

*Partakers of the Divine Nature**

MRS. E. G. WHITE (1)

"GRACE and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"Partakers of the divine nature." Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature? — By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took humanity upon himself that he might reach humanity. With the golden chain of his matchless love he has bound us to the throne of God. We are to have power to overcome as he overcame.

To all he gives the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

We have a part to act in this work. Let none think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, "Work out your own salvation." How? — "With fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." God works, and man works. We are to co-operate with God. Thus only can we be partakers of the divine nature.

Messages to Young People, p. 81, 82

Here is the consistency of true religion. We are to be "laborers together with God," working in harmony with him. "Ye are God's husbandry, ye are God's building." This figure represents human character, which is to be wrought upon point by point. Each day God works on his building to perfect the structure, that it may become a holy temple for him. Man is to co-operate with God, striving in his strength to make himself what God designs him to be, building his life with pure, noble deeds.

[Those who are partakers of the divine nature will not give way to temptation. The enemy is working with all his might to overcome those who are striving to live the Christian life. He comes to them with temptations, in the hope that they will yield. Thus he hopes to discourage them. But those who have planted their feet firmly on the Rock of Ages will not yield to his devices. They will remember that God is their Father and Christ their Helper. The Saviour came to our world to bring to every tried, tempted soul strength to overcome even as he overcame. I know the power of temptation: I know the dangers that are in the way; but I know, too, that strength sufficient for every time of need is provided for those who are struggling against temptation.

"God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it." And we also have a part to act. We are not to place ourselves needlessly in the way of temptation. God says, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." If by associating with worldlings for pleasure, by conforming to worldly practises, by uniting our interests with unbelievers, we place our feet in the path of temptation and sin, how can we expect God to keep us from falling.

Keep yourselves away from the corrupting influences of the world. Do not go unbidden to places where the forces of the enemy are strongly entrenched. Do not go where you will be tempted and led astray. But if you have a message for unbelievers, and if you live so near to God that you can speak to them a word in season, you can do a work that will help them and will honor God. "I pray not," Christ said, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."]

The Plan of Addition

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience."

Notice that patience comes after temperance. In order to be patient, we must be temperate. Those who give loose reign to appetite will be dyspeptics; and we all know how hard it is to live peaceably with a dyspeptic. When the digestive organs are abused and irritated, nervous, hasty, impatient words follow.

God has a work for each one of us to do, and into this work we are to put all the power of brain, bone, and muscle. We are to keep ourselves in the best condition for the accomplishment of this work. We are not our own: we have been bought with a price: and in all that we do or say, we are to glorify God.

"And to patience godliness." In thought, word, and deed, God's people are to be Christlike.

"And to godliness brotherly kindness." Those who are controlled by the Spirit of the Holy One will be kind in the family. They will conduct the affairs of the home without irritation, knowing that irritation on the part of father or mother arouses irritation in the child. Kind, gentle words, which show tenderness and unselfish interest, exert a powerful influence for the right.

We are to live on the plan of addition, and as we do this, God will work for us on the plan of multiplication. Grace and peace will be multiplied unto us.

An Eternal Life Insurance Policy

"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

This is your life insurance policy. Act well your part, and you will be given entrance into the kingdom of glory. God has chosen you to have eternal life if you will do his will.

One Day at a Time

We shall pass through this world only once. Let us, then, be careful how we speak and act. Let us be careful where we place our feet, lest the lame be turned out of the way. Let us so live that God can make us partakers of the divine nature, enabling us to obtain victories, and to overcome as Christ overcame.

God asks us to live only one day at a time. You need not look a week or a month ahead. *To-day* do your best. To-day speak and act in a way that will honor God. The promise is, "As thy days, so shall thy strength be."

Courage in the Lord

[Troublous times are before us. The judgments of God are abroad in the land. Calamities follow one another in rapid succession. Soon God is to rise out of his place to shake terribly the earth, and to punish the inhabitants for their iniquity. Then he will stand up in behalf of his people, and will give them his protecting care. He will throw his everlasting arms around them to shield them from all harm.] (2)

After the passing of the time in 1844, a number of the brethren and sisters were assembled in a meeting. All were

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* Sermon at the St. Helena church, Sabbath, Feb. 20, 1904.

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very sad; for the disappointment had been sore. Presently a man came in, crying, "Courage in the Lord, brethren, courage in the Lord." This he repeated again and again, till every face was aglow, and every voice was lifted in praise to God. And this morning I say to you, "Courage in the Lord." Ever since 1844 I have been proclaiming present truth, and to-day this truth is dearer to me than ever before.

God loves his believing people. Go through the Psalms, and find all the places where God has promised you his love and his help. Praise him for these promises, and make them your own. Do your best every day, and trust God for the future. We are his little children, and he desires us to trust him as a child trusts its earthly parents.

* * *

A Significant Discussion

G. B. THOMPSON

The investigation in the United States Senate as to the right of Reed Smoot, of Utah, to retain his seat in the Senate, has given rise to considerable discussion in the press of Canada, as to the propriety of allowing the large immigration of Mormons into the North West Territories. Large numbers of them are now settling in this Territory, and some of the papers took the grounds that persons with undesirable religious beliefs should not be admitted. One such paper was the Hamilton (Ontario) *Spectator*. The *Herald* of the same city took a different position, and took the *Spectator* to task for its position, and sought to point out the danger and impracticability of excluding persons because of their opinions. I take the following from an editorial: —

"We need not repeat the reasons already advanced to show why the principle supported by the *Spectator* is foolish, dangerous, and impracticable. A few pointed questions will perhaps help the *Spectator* to see the force of those reasons.

"Who is to decide as to what beliefs are so 'undesirable' that those who hold them can not be permitted to enter Canada as settlers?

"Should these 'undesirable' beliefs be of the nature of religious or moral beliefs only? If so, why? Are there not also undesirable social and political beliefs, not to mention undesirable beliefs with regard to science, art, and economics?

"By what method would those immigrants who hold undesirable beliefs be distinguished from those whose beliefs are desirable? And in cases of doubt as to the desirability or undesirability of immigrants' beliefs (there would be many such cases), who would be the final arbiter?

"The *Spectator* says that all Mormons, even those of them who do not practise polygamy, should be excluded from Canada because they believe that polygamy is permissible under the divine law. They should be excluded because that belief makes them undesirable. Undesirable to whom? — Why, to the vast majority of the Canadian people. And why? — Because their belief is repugnant to the belief of the majority of the Canadian people. Therefore any person whose belief is repugnant to that of the majority of the Canadian people should not be admitted into Canada. That is the *Spectator's* position. But ——

"The vast majority of the Canadian people believe in the existence of God, and atheism is repugnant to them. Would it be right therefore to exclude atheists from Canada? And if not, why not?

"The majority of Canadians believe that it is wrong under any circumstances to lie and commit perjury. There are men who believe it is permissible to commit perjury in a good cause — for instance, to 'lie like a gentleman' in the witness-box in a case involving the honor of a woman. Should such persons be excluded from Canada as 'undesirables'? And if not, why not?

"The majority of the Canadian people believe in observing the first day of the week as the Sabbath day, and in recognizing its sanctity more or less. The Seventh-day Adventists believe in observing the seventh day as the Sabbath and in working on Sunday. Should therefore all Seventh-day Adventists be excluded from Canada? If not, why not?

"Many similar questions will occur to the reader. It should not require much reflection to convince any sensible person that to exclude people from Canada because their mere opinions — apart altogether from practise — are repugnant to the majority of Canadian people, would be a foolish, unjust, and dangerous exercise of power."

It is not without its significance that the press of the country is discussing whether or not those who hold to religious beliefs contrary to that of the majority shall be allowed to remain in the country. Russia sends such persons into exile amid the cold snows of Siberia; and let the principle once be adopted that persons, simply because of their *opinions*, regardless of practise, are undesirable, and we shall have the Inquisition in all its glory. It was for holding "undesirable" religious beliefs that so many were banished, strangled, and burned during the Dark Ages. That an "image" will exercise this frightful power does not seem to be a very remote probability. It is Mormonism now that the discussion is over, but it will be other beliefs later. These statements were made by the spirit of prophecy several years ago: —

"If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticized. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us, of preparing for the approaching crisis." — *"Testimony for the Church," No. 33, page 245.*

"The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone." — *Id., No. 32, page 219.*

But more sad, if possible, than all this is the following: —

"I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they know not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth." — *Id., No. 33, page 235.*

It is no time now to have our minds filled with worldly matters, or to allow any philosophical mysteries to divert our minds from the plain truths of the message that God has sent to condemn or save the world. At this time we need, as never before, to study the plain, simple truths of this message, that when asked to give a reason of our faith, we can do it, and not be put to shame because of our ignorance of what we believe.

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A Most Encouraging Experience

A NEW ENGLAND WORKER

"Wherefore . . . I believe God, that it shall be even as it was told me." Acts 27:25.

There have always been times in the history of God's work, from Adam's day to the present, when faith was peculiarly needed in God's plans, for the circumstances seemed altogether impossible for their fulfilment. But when we remember that God, the Creator and Preserver of all things, is the One who speaks, whatever the means used for the conveying of that message, this ought to be sufficient for every true and devoted follower of the Lord Jesus, and faith in that message ought to be direct and receptive. Such a time is surely the present, especially as related to "Christ's Object Lessons."

As we all know, about three years ago there came a message from the Lord, through the spirit of prophecy, telling us that he had a way whereby our schools should be relieved from the burden of indebtedness. This is the word: "The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity, God has made a way through the difficulty, and has invited us to co-operate with him in accomplishing his purpose. It was his plan that the book, 'Christ's Object Lessons,'

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

"If Thou Hadst Known"

"If thou hadst known!" so spake the Saviour Lord
To those who spurned his pure, life-giving word
As o'er Jerusalem his tears were poured —
"If thou hadst known!"

"If thou hadst known!" heaven-chosen, favored race,
What meant the lifting on thee of his face,
Thou couldst not have despised such wondrous grace,
"If thou hadst known!"

Lord, make us know, "while it is called to-day,"
The things that to our peace belong, and may
We never hear thee, sorrowing o'er us, say,
"If thou hadst known!"

Salvation seeking only in thy cross,
May those eternal things our hearts engross,
For which we surely must count all things loss,
Did we but know.

Though now at best we know thee but in part,
Yet all we can receive of what thou art,
Do thou reveal to each believing heart,
That we may know.

— *Alice Jane Muirhead.*

Co-operation Between the School and the Home

MRS. E. G. WHITE

The work of the teachers in our schools is a part of the work of the Lord for this time. Church-school teachers must not lightly regard the responsibilities of their work. Their influence is an important factor in the formation of the characters of the children and youth under their care. If they will strive diligently to keep the way of the Lord, they will be a blessing and a help to their pupils, aiding them to form characters that will stand in the day of judgment.

The character of the work done in our church-schools should be of the very highest order. Great care should be shown in selecting teachers. Wise men, who can discern character, should make the selection; for the very best talent is needed to educate and mold the minds of the children and youth, and to carry on successfully the many kinds of work that will need to be done by the teachers in our church-schools. No one of an inferior or narrow cast of mind should ever be placed in charge of one of these schools. Do not place over the children young and inexperienced teachers, who have no managing ability; for their efforts will tend to disorganization, and every school should in this respect be a model of heaven.

The teachers chosen should have the true missionary spirit; for the children placed in their charge are to be trained to become missionaries. The teachers are to learn constantly in the school of Christ. Unless they have learned to obey God's requirements, how can they teach their pupils to obey? Unless they have learned to be patient, they are not prepared to meet the many trials and annoyances of the schoolroom.

In their work our church-school teachers will find many perplexities. They will have to contend against the prejudices of parents who have incorrect ideas of the characters which their children should form; for there are many parents who, though professing to believe the Bible, fail of bringing its principles into the home life. But if the teachers are constant learners in the school of Christ, these circumstances will never conquer them.

Unjust Criticism

The teachers should not be left to carry alone the burden of their work. They need the sympathy, the kindness, the co-operation, and the love of every church-member. But there are church-members who have been quick to catch up unkind suppositions, and to speak disparagingly of the teacher before other church-members, and even in the presence of the children. Some have talked freely and bitterly concerning a teacher, though not clearly understanding the difficulty of which they were speaking. This should not be. Let the one who thinks that a teacher has done wrong, follow the directions that Christ has given. He says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Until you have done this, you are not justified in telling others of your brother's mistakes.

Let the church-members in places where schools are established, keep their own souls in the love of God, lest they become channels through which Satan will communicate evil surmisings and false accusations. Let all rally to the support of the teacher. A spirit of disunion, cherished by a few, will communicate itself to others, and will undo the influence for good that might otherwise be exerted by the school. Let church-members close the windows of the heart against the poisonous malaria of complaint and fault-finding, and open them heavenward to the healing rays of Christ's righteousness.

The Parents' Responsibility

We are not to concern ourselves so much about the course that others are following, as about the course that we ourselves are following. If the children attending a church-school do not improve in manners, the parents should not unduly blame the teacher. They should, rather, closely examine themselves, to see if in the home they are such teachers as God can approve. In many cases the children are greatly neglected in the home, and are more disorderly there than they are in the school. If children who for years have been neglected in the home are not led by the teacher to live Christian lives, shall the parents, because of this, set in circulation unkind criticisms regarding the teacher? Let them rather blame themselves for their own neglect.

Parents have a very important part to act in making the school a success. When they faithfully act their part in the home, the work of the teacher will be greatly lightened. His courage and hope will be increased. But by a failure to govern their households, parents make the work of the teacher hard and discouraging. Parents whose hearts are filled with the love of Christ will refrain from finding fault, and will do all in their power to encourage and help the one whom they have chosen as a teacher for their children. They will be willing to believe that he is just as conscientious in his work as they are in theirs. They will encourage him by showing him that they appreciate his efforts. They will not say nor do anything that will foster insubordination in their children.

I am instructed to say to parents, Raise the standard of behavior in your own homes. Teach your children to obey. Rule them by the combined influence of affection and Christlike authority. Let your lives be such that of you may be spoken the words of commendation spoken of Cornelius, of whom it is said that he "feared God with all his house." (1)

A Reformation Needed

A reformation is needed among our children. Let there be co-operation between parents and teachers. Let a righteous influence be exerted in the home and in the school. Parents need to take an advance step. Let them remember that everything which brings discord is the work of the enemy of souls. Let them carefully refrain from criticizing the teacher, and begin to do practical missionary work in their own homes.

Parents, shall your children be lost because of your lack of faithfulness? Neither you nor they will prosper in any other path than the path of obedience. If you have failed in your duty to your family, confess your sins before God. Gather your children about you, and acknowledge your neglect. Tell them that you desire to bring about a reformation in the home, and ask them to help you to make the home what it ought to be. Read to them the directions found in the Word of God. Pray with them; and ask God to spare their lives, and to help them to prepare for a home in his kingdom. Thus you may begin and continue a work of true reform.

Be pleasant in the home. Restrain every word that would arouse unholy temper. "Fathers, provoke not your children to wrath," is a divine injunction. Remember that your children are young in years and experience. In controlling and disciplining them, be firm, but kind. (2) Encourage them to do their duty as members of the family firm. Express your appreciation of the efforts they put forth to conquer their inclinations to wrong. Let the Word of God be your rule, and

Child Guidance, p. (1) 263; (2) 259

ever keep in mind the responsibilities for which in the great day of judgment you must give account.

Of the patriarch Abraham, the Omniscient One said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the true God found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the truth.

Abraham's affection for his children and his household led him to guard their religious faith, to impart to them a knowledge of the divine statutes, as the most precious legacy he could transmit to them, and through them to the world. All were taught that they were under the rule of the God of heaven. There was to be no oppression on the part of parents, and no disobedience on the part of children. God's law had appointed to each his duties, and only in obedience could any secure happiness and prosperity.

His own example, the silent influence of his daily life, was a constant lesson. The unswerving integrity, the benevolence, and unselfish courtesy which had won the admiration of kings, were displayed in the home. There was a fragrance about the life, a nobility and loveliness of character, which revealed to all that he was connected with heaven. He did not neglect the soul of the humblest servant. In his household there was not one law for the master, and one for the servant; a royal way for the rich, and another for the poor. All were treated with justice and compassion, as inheritors with him of the grace of life.

He "will command his household." There would be no sinful neglect to restrain the evil propensities of his children, no weak, unwise, indulgent favoritism, no yielding of his conviction of duty to the claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws.

How few there are in our day who follow this example. On the part of too many parents there is a blind and selfish sentimentalism, which is manifested in leaving children, with their unformed judgment and undisciplined passions, to the control of their own will. This is the worst cruelty to the youth, and a great wrong to the world. Parental indulgence causes disorder in families and in society. It confirms in the young a desire to follow inclination, instead of submitting to the divine requirements. Thus they grow up with hearts averse to doing God's will, and they transmit their irreligious, insubordinate spirit to their children, and their children's children. Like Abraham, parents should command their households after them. Let obedience to parental authority be taught and enforced as the first step in obedience to the authority of God.

The Lord is our Creator, and we are his children, subject to his rule. God's method of government is an example of how parents are to train their children. There is no oppression in the Lord's service, and there is to be no oppression in the home. Parents and guardians are to treat those under their care even as God treats his earthly children, with kindness and love.

In the home and in the school there is to be strict and faithful discipline. Neither parents nor teacher are to allow disregard of their authority to go unnoticed. They are to make immediate efforts to lead the offender into right paths. Should they neglect to correct the children when they do wrong, God would hold them accountable for the results of their neglect. But let them be sparing of censure. Let kindness be the law of the home and of the school. Let children be taught to keep the law of the Lord, and let a firm, loving influence restrain them from evil.

Parents, humble your own hearts before God. Begin a thorough work with your children. Plead with the Lord to forgive your disregard of his work in neglecting to train your children in the way they should go. Ask for light and guidance, for a tender conscience, and for clear discernment, that you may see your mistakes and failures. God will hear such prayers.

The world is watching, and it will take notice of every defect in the lives of Christ's followers. Let our words and acts be such that our lives shall not dishonor the Master. May God help fathers and mothers to purify their souls, that they may stand before him and before the world as those who are keeping the way of the Lord.

Dwellers Upon the Earth

R. HARE

"In the world, but not of the world," must at all times illustrate the position of God's people on this earth, but especially so in these last days. Subject indeed to the environments of life they must be, but not subject to the soul-absorbing worldliness that makes men dwellers upon the earth. God designs that the solemn warning of Christ's second coming, and the hope of his glorious appearing, will exercise an elevating power that can lift the soul above the atmosphere of worldly gain or loss.

God beholds but two classes in the world to-day,— the dwellers upon the earth, and those who seek a better country. Of Abraham it is said that he sojourned as in a strange country, dwelling in tabernacles, "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. Lot was satisfied with the goodly land, and "pitched his tent toward Sodom." He soon became acquainted with the Sodomites, and took up his dwelling in their unholy city. The result of that contaminating citizenship can only be told in the dark record of a blighted life. The two daughters that did escape with their father brought with them the impurity of Sodom. They each committed a shameful crime, and as a result two nations came into existence that God had to destroy with the sword of vengeance. There were two classes in the days of Abraham, and there are but two classes now.

Paul, in writing of these two classes to the Philippians, says of one, "Whose end is destruction, whose god is their belly, and whose glory is their shame, who the things on the earth are minding." But the other class he places in direct contrast: "For our citizenship is in the heavens, from whence also the Saviour we await." Phil. 3:19, 20.— *Young's Translation.*

Christian Citizenship

"Our citizenship is in heaven." Blessed thought for the tired and weary toiler. Blessed assurance for the unknown stranger that has no resting-place here, and thrice blessed prospect for all who look for a coming Saviour. The inheritance, "undefiled, and that fadeth not away," is still reserved in heaven. Peter speaks of our sojourning below "in fear." 1 Peter 1:17. And we are admonished as "strangers and pilgrims" to abstain from fleshly lusts. 1 Peter 2:11.

The necessity is thus presented of disconnecting from the absorbing interests that hold so many as captive dwellers upon the earth. Christ said, "Where your treasure is, there will the heart be also." Luke 12:34. How important, then, that we have our treasure above; and if this be the case, its glory will eclipse all earthly possessions. Yes; it will do more; that treasure in heaven will give us a right in the better country.

It is only those who have their minds liberated from the blinding enchantments of earthly things who will be able to comprehend the solemn warnings of the approaching end. In presenting the signs of his coming to the disciples, Christ said to them, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35. This does not include those who are prepared for the Lord's coming. Of them we read, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. The "surfeiting, drunkenness, and cares of this life" distinguish the class — the great majority — taken up with these things, and it is upon them that the second coming of Christ comes as a snare and a thief.

Earth Dwellers

Those who dwell upon the earth will also "worship the beast." This will include all whose names are not written in the book of life. Rev. 13:8. Having made the world their portion, they will obey the mandates of earthly governments sooner than incur loss or disadvantage. Those who seek for a better country will worship "him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Give Your Best (1)

THERE are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.
— *The Vanguard.*

Our Duty to the Unsaved (2)

MRS. E. G. WHITE

THE judgments of God are in the land. Calamities are following one another in quick succession. Shall we allow these things to be, without telling people what they mean, and how to escape the destruction soon to come upon all the world? Shall we allow men and women to go down into the darkness without having been told how to gain a preparation for the future life?

I am grieved in spirit as I see how weak are the efforts put forth to reach the unsanctified and the unsaved. We need more workers to gather in the sheaves. Believers in the truth should watch for souls as they that must give an account. They should seek for opportunities to speak words of warning and encouragement to unbelievers, inviting them to come to the Saviour. Many will refuse, but some will come. If you say nothing to those around you about the love of God, if you allow them to continue unwarned, the time will come when you will bitterly regret your wasted opportunities.

We are to let our light shine amid the moral darkness. Many, as they see the reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that he holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from darkness.

All around you are doors open for service. All around you are men and women who will gladly receive the message of salvation. Take your Bible, and show them the beauty of the truth for this time. Become acquainted with your neighbors, and seek to draw them to Christ. As you do this, he will co-operate with you.

The Need for More Workers

I hear of workers whose health is breaking down under the strain of the burdens they are bearing. This ought not to be. God desires us to remember that we are mortal. We are not to embrace too much in our work. We are not to keep ourselves under such a strain that our physical and mental powers shall be exhausted.

More workers are needed, that some of the burdens may be removed from those now so heavily loaded down. The Lord desires those who have gained an experience in his service to be educators. They are to be learners in the school of Christ, that they may teach others, and that they may plan wisely for the carrying forward of God's work.

God calls for ministers, Bible workers, and canvassers. Let our young men and young women go forth as canvassers, evangelists, and Bible workers, in company with laborers of experience, who can show them how to labor successfully. Let canvassers carry our publications from house to house. When opportunity offers, let them speak of the truth for this time to those whom they meet, and let them sing and pray with them. When in our work for God right methods are energetically followed, a harvest of souls will be gathered.

There is room in the work of God for all who are filled with the spirit of self-sacrifice. God is calling for men and women who are willing to deny self for the sake of others, willing to consecrate all they have and are to his work. Men are needed who, when they encounter difficulties, will move steadily on, saying, We will not fail or become discouraged. Men are needed who will strengthen and build up the work that others are trying to do.

Different Instrumentalities

It is God's plan that in his work there shall be unity in diversity. In a garden there are no two flowers just alike. Each leaf on a tree differs from every other leaf. So in the work of God, men of different minds and capabilities are needed.

When the tabernacle was to be erected, the Lord instructed Moses: "See, I have called by name Bezaleel the son of Uri, . . . and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship."

But Bezaleel was not to work alone. God chose another man to stand at his side to help him. "Behold," he said, "I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee."

One man is not to carry the burden of the whole work in the cause of God to-day. God has given each one a special place and a special work. Each one is to fill his appointed place, and is to help others in their God-given work. And each one is to be willing to receive help from those who can assist him.

Our minds need to be broadened, that we may see beyond our opinions and ideas and ways to the purposes and plans of God. We must give our fellow workers elbow room. If their ideas are not precisely like ours, we must remember that God has given them ideas, and we must seek to work in harmony with them, under the guidance of Christ.

Brethren, if you are so situated that the work presses too heavily upon you, and you are unable to do all that you think should be done, do the best you can without endangering your health, and then carry your burdens to the Lord. And when he sends some one to help you, do not be afraid to trust the one who is to associate with you, fearing that he will not work in accordance with your ideas. Do not say, "This man does not agree with me; if I unite with him in labor, he will spoil the work that I have been trying to do. He will introduce plans that will divert my mind from the plans that I have laid." Perhaps God desires your mind to be diverted from the plans that you have been following. Perhaps he desires you to have a change of place.

Give room for all to work. Do not watch to see if another's footsteps measure exactly with yours. Keep your eyes fixed on your Leader. Then you will not be continually criticizing what others do. Remember that God has other workmen, who, even though they do not follow exactly in your footsteps, are serving him in his appointed way.

Satan is seeking to hinder the work of God by filling the hearts of the workers with a desire for recognition and supremacy. Contention and strife as to who shall be the greatest have robbed the Lord's working force of grace and power. God calls for a decided change; it is his purpose that we shall be one in Christ. It is no time now for us to draw apart. Among God's people love and unity are to prevail. Each worker, while preserving his individuality, is to labor in harmony with every other worker. Each is to be united with his fellow workers in the bonds of Christian love, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the work.

The Need of the Church

God's people would put on joy and gladness as a garment if they would only receive what he is waiting to give them, — that which would make them strong to help those in need of help. Our people need the breath of life breathed into them, that they may arouse to spiritual action. Many have lost their vital energy; they are sluggish, dead, as it were. Let those who have been receiving the

(1) (2)
Evangelism p. 660; 330

(2)
Messages to Young People, p. 208

grace of Christ help these souls to arouse to action. Let us keep in the current of life that comes from Christ, that we may kindle life in some other soul. Healthy, happy, united action is what is needed in the church to-day.

God calls for self-denying, self-sacrificing workers. Those who devote their time to hunting for souls, watching for souls as they that must give an account, will obtain a rich experience. As they communicate the precious truths of God's Word to others, their own hearts will be opened for the entrance of the word. They will be instructed by the Great Teacher.

Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, Come, all ye thirsting souls, come and drink. You may take of the water of life freely. Let him that heareth say, Come; and whosoever will, let him come. Every believer in the truth is to sound this message. Then the work will be carried to the waste places of the earth. The scripture will be fulfilled, In that day the Lord shall open fountains in the valleys, and rivers in the desert, and "with joy shall ye draw water out of the wells of salvation."

Sabbath-Keepers in Scandinavia Before and After the Reformation — No. 1

L. H. CHRISTIAN

There are two truths with which every student of church history may be conversant,— truths that are of intense interest to those who at the present time honor and defend the Bible Sabbath.

The first is that in every age of the Christian era a large number of loyal, heroic believers have observed the seventh day as the Sabbath. In spite of the bitterest opposition, yes, in spite of the bloodiest persecution, they adhered to this vital principle of the divine law, gladly suffering not only all the many inconveniences that always of necessity belong to a despised minority, but even imprisonment, torture, and death. When the redeemed are permitted to study church history in the library of heaven, they will find a record of many a noble Christian who has offered his life for the true Sabbath.

The second truth alluded to above is that in the great revivals of the past when God's Holy Spirit, bringing new power and truth, has rested on his servants, some of the most learned and God-fearing among the converted ones have been led to accept God's holy Sabbath. It is a source of encouragement and inspiration to remember this.

The evidences of these truths have often been presented in the Review and in our books — not too often, however, as the Sabbath message can not possibly be too strongly urged and emphasized. We have read of the Sabbath-keepers in England, Germany, Bohemia, Russia, Switzerland, and Abyssinia, but nothing has been told about the ancient Sabbatarians in Scandinavia.

While studying in the university library at Christiania last fall, I noticed in a historical magazine an article entitled "Saturday-keeping in Scandinavia." The essay, though written by a good author, was quite unfair, yet it clearly showed that there had been a large number of faithful Sabbath-keepers in these countries both before and after the Reformation. And it contained several valuable references to other impartial, reliable works on the same subject. From these I will endeavor to give a brief account of this ancient Sabbath movement in Scandinavia.

The Lutheran catechism as used to-day in Scandinavia is very much like the Catholic. In it the Sabbath commandment reads: "Remember to keep holy the rest day." But the Scandinavian catechisms have not always given the commandment in that form. In one of the very first catechisms or Bible-lesson books published in Scandinavia the Sabbath commandment reads: "Remember the *seventh day* to keep it holy;" and in the next edition, or the second part of the same work, it is rendered: "Do not forget to keep the *seventh day* holy." [See Bishop Bang's "History of the Lutheran Catechism," Vol. I, page 87.] These books were printed or written about the year 1400.

No book — not even the Bible — has such a vast, decided, molding influence on the Scandinavians as their catechisms. That is true to-day, and it was far more true in the past; consequently when the catechism mentioned the *seventh* day as holy, we may know that many would endeavor to keep the day so plainly designated. That such, too, was actually the case is proved beyond all doubt by the strenuous laws and edicts which the church in Scandinavia enacted against "Saturday-keeping." At a provincial church council held at Bergen, Norway, in 1435, the following decree was issued: —

"The archbishop has learned that some in different districts of the kingdom, partly through their own weakness of the flesh, partly by the deception and urging of the devil, have presumed (dared) to adopt and observe holy days, which neither God nor the holy church has commanded and permitted, but such as are directly contrary to both God and the church, especially *Saturday-keeping*, which the *Jews* and *heathen*, but not the *Christians*, did anciently observe. The church law does emphatically prohibit the adoption or observance of any holy day aside from those commanded by the pope, the archbishop, or the bishops. For this reason the archbishop and the clergy assembled in this provincial council at Bergen do decide that the keeping of Saturday must never be permitted to exist except as granted in the church law. Let all, then, under the threat of church penalty abstain from this evil."— *Keyser's "Norske Kirkes Historie," Vol. II, page 488.*

This council at Bergen was one of great importance to the Catholic Church in Norway. Its object was to strengthen the then somewhat waning power of the papal hierarchy in Scandinavia. At another council held by the same archbishop at Christiania the next year (1436) the following decree was given among other strong edicts: —

It is under heavy penalties "forbidden to keep Saturday holy by abstaining from work according to the custom of the Jews."

The fact that such severe laws were enacted against the Sabbath is in itself the very best proof of the existence of true Sabbath-keepers. Even modern legislation, with its overgrowth of verbosity and bewildering exemplifications and details, does not make laws against things that do not exist at all; much less did the church and state anciently issue decrees without a cause.

But it was not the laity alone that began to keep the Sabbath; even some of the priests were disposed to do the same. Norway's state historian, Prof. L. Daae, writing in a prominent Lutheran theological magazine about the ancient Saturday-keepers in Scandinavia, states that in the Danish royal archives he has found an old, forgotten manuscript that gives some interesting facts in regard to this matter. Among other things it is declared: —

"The priests have also deceived or persuaded the laity to promise that they will keep Saturday as Sunday."

What a blessing it would be if many of the priests of to-day would lead the laity into the same "deception"!

Not only before the Reformation, while the Catholic Church was supreme in Scandinavia, did many of both the laity and the clergy keep the seventh day as their Sabbath, but this belief spread greatly after the Reformation, and continued for more than a century. The Lutheran religion was by coercion and intrigues made the state religion of Denmark and Norway in 1539, during the reign of King Kristian III. In 1544 some severe laws were enacted against Saturday-keeping, which at that time was very common in Norway, if not in Denmark. These laws are known as the "recesses of feudal Lord Huitfeldt," and read in part as follows: —

"I, Christian Huitfeldt (Whitefield), Lord of Bergen, Stavanger, and Vardo, greet with kind and good intention all the people who dwell in the diocese of Bergen. Master Geble Peterson, Superintendent (Bishop), has informed me that some of you, especially in Aardal — directly contrary to the warning I gave you last year — keep Saturday. In this you have done very wickedly, and would be brought into serious trouble if I should punish you. . . . Now the rulers of these two dioceses, Bergen and Stavanger, have decided that all who are found keeping Saturday shall be punished. I command you to give heed to this. . . . You are rebellious and disobedient in regard to your holy days, since you refuse to be satisfied with the holy days that are given you by the priest and the church ordinance. I bid you, therefore, on behalf of his majesty the king, that you faithfully follow his gracious commands. He that trans-

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Pure as the Snow

PURE as the white, white snow,
Drifting the vale below,
Thou, Lord, canst make, I know,
Pure as the snow.

Wash from my heart all sin;
Cleanse it of every stain;
Make me all pure within,
Pure as the snow.

O'er life's dark, troubled way
Be thou my guide and stay;
Keep me, dear Lord, each day
Pure as the snow.

To thy dear arms I flee,
Take me, O Christ, to thee,
Where I shall ever be,
Pure as the snow.
—*N. Elizabeth Hall.*

The Blessing of Service

MRS. E. G. WHITE

GOD'S people are to place in his treasury all the means that they can spare. For this means, needy, unworked fields are calling. From many lands is sounding the cry, "Come over and help us." Our church-members should feel a deep interest in home and foreign missions. Great blessing will come to them as they make self-sacrificing efforts to plant the standard of truth in new territory. The money invested in this work will bring rich returns. New converts, rejoicing in the light received from the Word, will in their turn give of their means to carry the light to others.

The Lord is calling upon his people to take up different lines of missionary service. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time.

Let those who take up this work make the life of Christ their constant study. Let them be intensely in earnest, using every capability in the Lord's service. Precious results will follow sincere, unselfish efforts. From the Great Teacher the workers will receive the highest of all education. But those who do not impart the light they have received will one day realize that they have sustained a fearful loss. (1)

Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. The work of the canvasser-evangelist whose heart is imbued with the Holy Spirit is fraught with wonderful possibilities for good. The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, humble, heartfelt prayers, and a simple presentation of truth in the family circle, (1) many will be reached. The divine Worker will be present to send conviction to hearts. "I am with you alway," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage.

The monotony of our service for God needs to be broken up. Every church-member should be engaged in some special service for the Master. Let those who are well established in the truth go into neighboring places, and hold meetings. Let God's Word be read, and let the ideas expressed be such that they will be readily comprehended by all.

There are others who can visit the people in their homes, and speak to them of the love of Christ. By such labor souls will be convicted and converted. Those who do this work should be able to speak and read with clearness and feeling.

There are those who, because of pressing home duties, may not be able to do house-to-house work. But let them not think that they can do nothing to help. They can encourage and pray for those who have opportunity to do this work, and they can give of their means for its advancement.

Medical Missionary Work

When Christ sent his disciples out on their first missionary journey, he said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And when at the close of his earthly ministry he gave them their commission, he said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Of the disciples after Christ's ascension, we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

To Christ's disciples to-day there come countless opportunities to minister to sin-sick souls and to those in need of physical healing. Physical healing is bound up with the gospel commission. Medical missionary work is the pioneer work of the gospel.

God's people are to be genuine medical missionaries. They are to learn to minister to the needs of soul and body. They should know how to give the simple (2) treatments that do so much to relieve pain and remove disease. They should be familiar with the principles of health reform, that they may show others how, by right habits of eating, drinking, and dressing, disease may be prevented and health regained. A demonstration of the value of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless every one who will go forward humbly and trustfully, seeking to impart the truth for this time. (2)

Establishing Sanitariums

Sanitariums are to be established in many places, to stand as memorials for God. I know that the truth will reach the hearts of many who, but for the agency of these institutions, would never be enlightened by the brightness of the gospel message. Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. They are to take up this work, not with the hope of gaining financial advantage, but because their hearts are weighted with the burden of the message for this time. They are to be willing to sacrifice personal gain and personal convenience for the sake of saving souls.

A Work Demanding Sacrifice

The work of God is to be carried forward in self-denial and self-sacrifice. "Whosoever will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Christ became poor that we might be partakers of the "far more exceeding and eternal weight of glory." We are to practise the same self-sacrifice that led him to give himself up to the death of the cross to make it possible for human beings to have eternal life. In all that we do or say, in all our expenditure of means, we are to strive with full purpose of heart to fulfil the purpose of him who is the Alpha and Omega of medical missionary work. Beside all waters we are to sow the seeds of truth, winning souls to Christ by tender compassion and unselfish interest.

We are to seek to understand the necessities of those with whom we are brought into contact, and to obtain their confidence. People are eager to hear the truth from those whose lips are governed by the law of kindness. The divine word, spoken by such messengers, will be as music in their ears. Thus many of those whose minds are now filled with prejudice against present truth may be won to Christ.

Our work is a great and solemn one, and it needs men who understand what it means to give themselves to unselfish effort for the saving of the lost. But there is no need for the service of men who are lukewarm. Men and women are needed whose hearts are touched with human woe and suffering, men and women who have heard a message from heaven, and whose lives give evidence that they are receiving and imparting light and life and grace.

Our Efficiency

Our faith is to be broader, deeper, more trustful, than it has been. We are to bring all our necessities to Christ, knowing that he will supply our need. The deeper our appreciation of his love, the keener will be our sense of need, and the stronger our faith. And we shall receive according to our faith.

Our belief in Christ is not to be a casual belief, but a belief that enters into every part of the life. Such a belief leads us to ask for his help because we realize that he is our only dependence. A casual belief admits that he is the

Welfare Ministry p (1) 127; My Life Today, p (2) 226

Redeemer, but does not honor him by receiving him as a friend, a helper. Those who have such a belief work at a great disadvantage; for they do not take Christ into their confidence.

Shall we not avail ourselves of our high privilege in Christ,— sanctification through the truth? O, how greatly our souls need to be revived, quickened, spiritualized, filled with a love for the Saviour that leads us to choose his society, saying with real satisfaction, "In the Lord will I rejoice. His Word is my comfort and my guide." A constant reliance on Christ for success gives an abiding satisfaction. It is a source of peace that the world can neither give nor take away.

Laborers Together With God

By pen and voice, by the circulation of literature, by the preaching of the word, by medical missionary work, by every other agency that can be employed in consecrated service, the work of warning the world is to be carried forward. Every church-member is to do something. God's people are to be laborers together with him. As they take up his work, there will be a manifest increase of faith and piety. There will be greater readiness to offer prayer and praise in the testimony meetings held.

Our ministers may visit our churches, and may offer public prayer to God for the comfort of the sorrowing, asking him to dispel doubt from their minds, and shed light into their darkened hearts. But this will not be so effective in helping these sorrowful, doubting, sin-burdened ones, as to lead them to work for those more needy than themselves. The darkness will be dispelled if they can be led to help others.

Which Is the Greater Sacrifice?

GEO. F. ENOCH

NOT long ago, we had occasion to write a letter to the homeland, acknowledging a gift sent by some of our loyal young people for the regions beyond. In writing that letter, one thought was uppermost, and that was the necessity of having sturdy, faithful believers in the homeland, "holding the ropes," refusing to be turned aside by any of the side-tracks which are now running so close to the trunk line of the advent faith.

The laborer in the message, toiling in a strange land, beneath a tropical sun, by the side of pestilential swamps and rivers, has frequently pressed upon him the question, "If I fall in the heat of the battle, are re-enforcements behind, ready to step forward and grasp the standard as it falls from my lifeless hands, and keep the banner from trailing in the dust?"

He has noted those who have fallen in like circumstances, and the tardy way in which the gaps have been filled. He has noted the thousands of young people passing through the doors of our sanitariums and colleges, only to be apparently swallowed up in the great rushing world, and has wondered if they have forgotten the motto, "The Advent Message to the World in This Generation." Does the fault lie with our institutions, our young people, or the homes of our people?

Such thoughts seemed to have stirred this Young People's Society, and one member with a tender heart said that as he saw what sacrifice others were making for this work, it seemed to him that he had never sacrificed very much for it. That came to us as an odd statement of the case, and we thought on this wise: —

What Has the Toiler in the Mission Station Sacrificed?

As we thought it all carefully over, we were surprised to see how small was the list of real sacrifices. The only thing we could find was the loss of not being permitted to gather with father or mother, brother or sister, at the home circle. But that had but little weight, as, after all, whether at home or abroad, we can not stay beneath the home roof, but each one must pass out into the busy world to make his own way. Then the separation is only temporary, as there will be a glad reunion in the near future, for which the world can not look.

What, then, does the missionary sacrifice? Is it gold or silver? Is it fame or honor? Is it the privilege(?) of joining the mad rush in the battle for bread, in which the majority are wrecked, with blasted hopes and blighted lives, and the few who succeed find the prize swept from their unwilling grasp by the pitiless monster, death? All this is nothing.

But What Do They Gain?

They gain, first of all, the blessed privilege of walking in the footsteps of their beloved Master, and enjoy the fellowship of his presence, which comes through wearing his yoke. The Lord makes friends for them wherever they turn, in the person of those whose hearts he opens; they are sharers in the joy that thrills heaven when the lost sheep returns to the fold; and when this short life is ended, they receive the crown of life, and enter the eternal home, where throughout eternity they will find joy inexpressible, in the midst of such splendor and beauty as the richest magnate of earth has never conceived. Do not name such a life a life of sacrifice.

What Do Those Who Stay With the World Sacrifice?

They sacrifice the eternal world for a few short years in such a world as this; they sacrifice immortality for mortality; life for death; the joys of eternity for the pleasures of sin, which are but for a season; the wealth of earth made new, and the beautiful city of gold, for the gold and silver of this world, which are of no value when life is finally ebbing away; the undying friendship, love, and home of the purified throng, for the selfish friendship of this present evil world; the privilege of being honored by the King of the universe for the empty honors of earth!

And What Have They Gained?

Nothing. Like the wise man, they can only say, "Vanity of vanities, . . . all is vanity." To such a one the words of Jesus are, "Thou fool, this night thy soul shall be required of thee." His sun then sinks behind the clouds of despair, only to set in unending night.

The missionaries at the front do not wish to hear anything about their sacrifices. Let us hear no idle talk, asking if our missions really pay. When the missionaries in other lands faint beneath the burden of the day, let none wisely shake their heads in condemnation. Let us allow these worn and weary toilers to enjoy the rest they have earned with heaven's blessing upon them, and let us fill the gaps, pressing the battle to the very gates, with our faces set as flint Zionward. Then when the work is done, we shall all rejoice in the harvest home.

Sabbath-Keepers in Scandinavia Before and After the Reformation—No. 2

L. H. CHRISTIAN

IN Finland and Sweden the movement in favor of the Bible Sabbath assumed very large proportions, especially after the Reformation. Many historical writers have wrestled with this religious phenomenon, which seemed so strange to them. The Sabbath-keepers in Sweden appear to have published several small books in their defense; but here in Denmark I am unable to secure a copy of any of these writings. Consequently all I can write about the Sabbath-keepers of Scandinavia must be gathered from books whose authors were more or less prejudiced against them. One well-known historian who regards the Sabbath movement as a return to Judaism, writes as follows: —

"We can find traces of these Judaizing doctrines throughout all Sweden, as it then existed from Finland, northern Sweden, Dolurne, Westmanland, and Neriko down to Westgothland and Smaaland. Even King Gustaf I (1544) wrote a special letter warning the people of Finland against the then widespread error that 'people, because of the famine, ought to become Jews, and rest on Saturday.' The king states in this writing that many among the common people refused to work on the Sabbath, but lived like Jews under the Old Testament law of Moses. They even claimed to have received this Sabbath doctrine through visions and revelations. The letter is in itself quite a theological argument by the old king against this erroneous teaching."

"The next trace of Judaism [Sabbath-keeping] is seen in Westeraas in 1597. The church records of the cathedral at this place contain an account of several trials in which two Jewish teachers — a rich citizen and a peasant — were examined."

"On the sixth of April and the fourteenth of May the church dignitaries placed the wealthy citizen, Hans Jonsson, on trial because of his religious convictions. He promised to reform. On the basis of these promises a sealed agreement, a compromise, which he accepted, was made; on the seventh of November this was read and ratified in the presence of the bishop, priests, city mayor, and council. The case of Hofdesta Peter,

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

My Saviour

UNDER an Eastern sky,
Amid a rabble cry,
A Man went forth to die
For me.

Thorn-crowned his blessed head,
Blood-stained his weary tread,
Cross-laden, on he sped
For me.

Pierced were his hands and feet.
Three hours on him beat
Fierce rays of noontide heat,
For me.

Thus wert thou made all mine.
Lord, make me wholly thine;
Grant grace and strength divine
To me.

In thought and word and deed
Thy will to do,— O, lead
My soul, e'en though it bleed,
To thee.

— *Selected.*

Into Clearer Light

MRS. E. G. WHITE

CORNELIUS, the Roman centurion, was not even accounted a disciple of Christ; but he had faith in God, according to the light that he had, and he was reaching out for more light. The Lord saw this man would do honor to the church, and he brought him into connection with the apostle Peter. He sent a special message from heaven to him, and by another message directed Peter to visit him, and give him light. That is God's way of working. Daily prayers for light and guidance will surely be answered.

In our world there are many such men as Cornelius, and for them the Lord desires his servants to make special efforts. The Lord showed Peter, the Jew, that there were Gentiles who were serving God as acceptably as he was. There are to-day many in the world who are nearer the kingdom of God than we suppose. They are walking in all the light they have, and in the future they will be led into clearer and still clearer light.

In this dark world of sin the Lord has many precious jewels, to whom he will guide his messengers. God will use his believing ones as his instrumentalities, through them ministering to souls fainting for the bread of life. Words of hope and cheer falling from lips that have been touched by a live coal from God's altar, will revive and comfort those who are weary and distressed.

There are many who are represented to me as being like Cornelius, men whom God desires to connect with his church. Their sympathies are with the Lord's people. But the threads that bind them to the world hold them firmly. They have not the moral courage to take their position with the lowly ones. We are to make special efforts for these souls, who are in need of earnest labor because of their responsibilities and temptations.

We talk and write much of the neglected poor; should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But, indifferent as they may appear, most of this class are soul-burdened. There are thousands of rich men who are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they feel that they receive no benefit. The teaching they hear does not touch the soul. Shall we make no personal appeal in their behalf?

God calls for earnest, humble workers, who will carry the truth to the higher classes. It is by no casual, accidental touch that wealthy, world-loving, world-worshiping souls can be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, those who will not fail nor become discouraged.

There are some who are especially fitted to work for the higher classes. These should seek the Lord daily, making it a study how to reach these persons, not to make merely a casual acquaintance with them, but to lay hold of them by personal effort and living faith, manifesting a deep love for their souls, a real concern that they shall have a knowledge of the truth as it is in Jesus.

In order to reach these people, believers themselves must be living epistles, "known and read of all men." We do not represent as fully as we might the elevating, ennobling character of the truth. We are in danger of becoming narrow and selfish. With fear and trembling lest we fail, we should ever remember this.

Let those who work for the higher classes bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure-house of mind and heart filled with "It is written." Hang in memory's hall the precious words of Christ. They are to be valued far above silver or gold.

There are miracles to be wrought in genuine conversion,— miracles that are not now discerned. The greatest men of the earth are not beyond the power of a wonder-working God. If those who are workers together with him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. Through the power of the Holy Spirit many will accept the divine principles. Converted to the truth, they will become agencies in the hand of God to communicate the light. They will have a special burden for other souls of this neglected class. They will feel that a dispensation of the gospel is committed to them for those who have made this world their all. Time and money will be consecrated to God, means will be brought into his treasury, talent and influence will be converted to the truth, and new efficiency and power will be added to the church.

Everywhere there are those who will take their stand for present truth. Beside all waters we are to sow the seeds of truth. Let us never allow ourselves to be controlled by feelings of hopelessness. God's work will be done. The Lord knows those that are his. In his providence he will direct them as he directed Cornelius.

Have we not a work to do for the Lord? and should we not labor more intelligently, more earnestly, than we have labored in the past for those who need help? Let us remember that we are God's helping hand. With the Bible as our guide and counselor, let us go forth to work for the Lord, serving him in the way he has appointed, proclaiming the message of present truth in a way that will make it impressive and acceptable. We are weak, but if we will but believe, God will give us his enduring strength.

Sunday Legislation in Canada

G. B. THOMPSON

AT the present writing I am unable to find that anything further has been done by the Dominion Parliament to promote the desired Sunday legislation. Some of the members of Parliament have expressed themselves as being desirous of not meddling further in this matter if not urged to it by their constituency. The Lord's Day Alliance, however, is not idle, and its agitators, who are principally preachers, are doing what they can to stir up the people and influence Parliament to give the matter consideration. They express themselves as determined to enforce the laws already in existence, and to use every available means of securing more stringent enactments. Rev. T. Albert Moore, field secretary of the Alliance, held a meeting at Woodstock, Ontario, recently. The following item gives the attitude of the Alliance: —

"Before the evening sermon, Rev. Mr. Moore took occasion to make a short explanation of his connection with the Lord's Day Alliance. In their work of preserving the integrity of the Lord's day they have been able to prevent two hundred and fifty companies obtaining permission to work on Sundays. There were one hundred and fifty thousand people at that time working on the Sabbath, and it was their aim to prevent such desecration. It had been whispered to him that there might be work of that kind going on soon not very far from Woodstock. This would be investigated at once. If street-cars were to run, or any other form of Sunday labor were to be contemplated, the Lord's Day Alliance would put a stop to it."

The *Sentinel-Review* from which I quoted the preceding paragraph, pertinently asks, "What was Mr. Moore's meaning? Whether he had reference to

General Articles

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Nothing to Pay

NOTHING to pay! Ah, nothing to pay!
Never a word of excuse to say!
Year after year thou hast filled the score,
Owing thy Lord still more and more;
Hear the voice of Jesus say,
"Verily, thou hast nothing to pay!
Ruined, lost, art thou, and yet
I forgive thee all that debt."

Nothing to pay! The debt is so great;
What will you do with the awful weight?
How shall the way of escape be made?
Nothing to pay! yet it must be paid!
Hear the voice of Jesus say,
"Verily, thou hast nothing to pay!
All has been put to my account,
I have paid the full amount."

Nothing to pay; yes, nothing to pay!
Jesus has cleared all the debt away,
Blotted it out with his bleeding hand!
Free and forgiven and loved you stand.
Hear the voice of Jesus say,
"Verily, thou hast nothing to pay!
Paid is the debt, and the debtor free!
Now I ask thee, lovest thou me?"

— *Frances Ridley Havergal.*

The Promise of the Spirit

MRS. E. G. WHITE

(1) CHRIST declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,— the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.

(1) In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. The Saviour looked on humanity, and saw that it was under the power of the prince of darkness; but he saw also that there was hope for human beings because there was power in the divine nature successfully to contend with evil agencies. With glad assurance he said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. (1) It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon the church. (1)

(2) Christ said of the Spirit, "He shall glorify me." As Christ glorified the Father by the demonstration of his love, so the Spirit was to glorify Christ by revealing to the world the riches of his grace. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people.

(3) At the cost of infinite sacrifice and suffering, Christ has provided for us every essential to success in the Christian warfare. The Holy Spirit brings power that enables man to overcome. It is through the agency of the Spirit that the government of Satan is to be subdued. It is the Spirit that convinces of sin, and, with the consent of the human being, expels sin from the heart. The mind is then brought under a new law,— the royal law of liberty.

(2) The Spirit works in us by bringing to mind, vividly and often, the precious truths of the plan of redemption. We should forget these truths, and for us God's rich promises would lose their efficiency, were it not for the Spirit, who takes of the things of God, and shows them to us. Our hearts are warmed by the contemplation of Jesus and his love, and we long to speak to others the comforting assurances that have been brought to our minds.

(1) It is the privilege of every son and daughter of God to have the indwelling of the Spirit. If those who know the truth would love and fear the Lord alway, if they would abide in Christ, they would have moral and spiritual power. The grace of Christ would be in them as a well of water, springing up unto everlasting life, and would flow from them as streams of living water.

(2) The Spirit illumines our darkness, informs our ignorance, and helps us in our manifold necessities. But the mind must be constantly going out after God. If worldliness is allowed to come in, if we have no desire to pray, no desire to commune with him who is the source of strength and wisdom, the Spirit will not abide with us. Those who are unbelieving do not receive the rich endowment of grace that would make them wise unto salvation, patient, forbearing, quick to perceive and appreciate heavenly ministrations, quick to discern Satan's devices, and strong to resist sin. God can not do his mighty work for them because of their unbelief.

(4) Christ has promised the gift of the Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe, and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people "to will and to do of his good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. (4)

Christ declared that the divine influence was to be with his followers to the end. But the promise is not accepted and believed by God's people; therefore its fulfilment is not seen. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,— spiritual drought, spiritual weakness, spiritual declension and death. Minor matters occupy the attention, and the divine power that is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude.

Just so long as the church is satisfied with small things will it fail of receiving the great things of God. Why do we not hunger and thirst after the gift of the Spirit, since this is the means by which we are to receive power? Talk of it, pray for it, preach concerning it. The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children.

If our workers realized the responsibility resting upon them, would they enter the work without cherishing a deep sense of its sacredness? Should we not see the deep movings of the Spirit of God upon the men who present themselves for the ministry? For the baptism of the Holy Spirit, every worker should be offering his prayer to God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to devise and execute. Especially should men pray that God will baptize his missionaries with the Holy Spirit.

There is no limit to the usefulness of one who, putting aside self, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. (4) If men will endure the necessary discipline, without complaining or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal his grace. If his people will remove the obstructions, he will pour forth the waters of salvation in abundant streams through human channels. (4) If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress the zeal, there would be one hundred workers for Christ where now there is one.

God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and his disciples that the Christian becomes like

(1) (2) (3) (4)
Our High Calling, p. 150; 154; 152; 151

him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced.

The presence of the Holy Spirit with God's workers will give the presentation of truth a power that not all the honor or glory of the world could give. (1) [The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amid the unfriendliness of relatives, the hatred of the world, and the realization of their own imperfections and mistakes.

A union of divine and human endeavor, a close connection first, last, and ever, with God, the source of all strength, — this is absolutely necessary in our work.]

*Christian Unity**

LET us consider first a few verses found in the seventeenth chapter of John, beginning to read at the sixteenth verse: "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

In these few verses we have brought before us the aim of the gospel, the object of Christ's mission to this earth, the true purpose regarding the church of God,—"that they may be one." This is the mystery of godliness, how men and women of different minds, plans, and ideas can unite together, all speak the same thing, and be of the same mind, and yet be so different in their individuality. It is a mystery how there can be unity in diversity, and yet this is what the gospel is to accomplish, and is to be the greatest evidence to the world of the power of Christianity. Satan knows this, and so his plans are constantly to keep people divided. God's purpose is to unify.

I have thought a great deal of this lately. Although a member of the church, I now believe I held views which had in them the very element of separation that is in the world. I used to feel that it was necessary for every man to live up to his own convictions, regardless of what others might think. I must be true to myself. This is the position I have maintained for years. Now, while there is truth in this, there is also a great error in it.

When Peter came to the Saviour and said, "What shall this man do?" referring to John, the Saviour said, "What is that to thee? follow thou me." This says clearly that God never has given authority to one man to dictate to another what he should do, that we stand related to God as individuals, and that it is impossible for any man to exercise authority of this kind. In another place the Saviour said that among the Gentiles, that is, among men of the world, they *do* exercise this authority one over the other, but "it shall not be so among you;" for "all ye are brethren." While it is a sublime truth that man has an individuality, and is to sustain it, yet the carnal heart readily receives this also, and naturally cherishes its own plans, opinions, and ideas; but a sanctified individuality and conscience will feel the need of the counsel, advice, and help that can be received by fellowship; and it is for this very reason we are told that in the closing days "they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." That is why the apostle Paul exhorts us not to forsake the assembling of ourselves together as the manner of some is, and so much the more as we see the day approaching.

I wish to refer to a few texts to show you that the conscience is not a safe guide. It can not always be relied upon. I will speak first of the experience of St. Paul. In the twenty-third chapter of Acts, the first verse, we find the following words: "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day." I have no doubt that Paul stated the truth, and he was thoroughly conscientious, as we call it. He had lived in all *good conscience* before God and man up to that time, and thought he was doing right. He had thought that he had a conscience of his own, and that he must be true to it. "I have lived in all good conscience before God until this day." The twenty-fourth chapter of Acts and the sixteenth verse makes it plain that this was Paul's idea, he must be true to his conscience. "And herein do I exercise myself," he said, "to have always a conscience void of offense toward God, and toward men."

In the third chapter of Philippians, the third verse, we find that Paul had a conversion upon this point; for the time came in his experience when he said, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ." Turning again to the twenty-sixth chapter of Acts, beginning at verse nine, we notice some of the things this conscience led Paul to do. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the high priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." This is what conscience led Paul to do; and what it caused him to do it will cause any other man to do who takes the same position, who makes a god of his conscience.

I think we might with profit study the experience that came to Paul, as recorded in the ninth chapter. In the record of the stoning of Stephen, in the seventh chapter, it is stated that "the witnesses laid down their clothes at a young man's feet, whose name was Saul." The first verse of the eighth chapter says, "And Saul was consenting unto his death." The third verse of the same chapter says, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." The first verse of the ninth chapter speaks of the continued attitude of opposition to the church of God that Saul adopted: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." While Saul was journeying to fulfil his mission, "he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?"

The Lord could have told Saul what he had for him to do. The Lord could have said, I want you to go into Arabia, or to such a place, and preach the gospel. But if the Lord had done that, it would have forever kept him separated from the body of believers, the church of God. So when Saul said, "Lord, what wilt thou have me to do?" the Lord said to him, "Arise, and go into the city, and it shall be told thee what thou must do." God by this action united Paul to the church, and showed that he was to recognize God's voice through the church. From this we see that the true object of the gospel is to draw men together, to lead men to feel that although they have an individuality of their own, they can

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* Discourse by Dr. Kress at the Sanitarium in Sydney, New South Wales, Sabbath, Jan. 16, 1904.

Our High Calling, p. 151 (1)

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Loving — Living — Working

"That the world may believe."

ON the heights of self-denial,
  Love with sorrow blends,
As One prays, in hour of trial,
  For his friends: —
    "Keep these one in us, O Father!
      That all men may know
    They are my disciples, truly —
      Loving so!"

As he hears their faith's confession —
  "Do ye *now* believe?"
Lo! my loving, parting blessing —
  Peace — receive!
    "In the world is tribulation;
      But ye need not fear;
    I have overcome it for you,
      Be of cheer!"

Not alone for those disciples,
  Jesus' prayer was heard;
But for us who have believed
  Through their word!
    "Keep them one, O Holy Father!
      That the world may know
    Thou hast sent me — when they see these
      Living so!"

Blessed Jesus! o'er earth's turmoil
  We thy voice have heard.
May we e'er in loving union
  Keep thy word!
    While we love and help each other,
      Men beholding, see
    That we are thy true disciples —
      Loving thee!

Church of Jesus Christ! Awaken!
  Founded on the Rock,
View the judgment scenes, unshaken —
  Fear no shock!
    Mission workers! speed the tidings
      Swift to dying men —
    Jesus leaves his Father's glory —
      Comes again!

Like a radiant, bannered army —
  Church! be strong and fair!
One in heart, God grant ye meet him,
  In the air!
    "One in heart!" we will remember!
      "That the world may know"
    God sent Jesus! when they see us,
      Working so!

— *Susie Bradford Thompson, in the World's Crisis.*

*Words of Encouragement**

MRS. E. G. WHITE

WE need to understand the meaning of the instruction given in the first chapter of second Peter. "Simon Peter, a servant and an apostle of Jesus Christ," writes his second epistle, "to them that have obtained like precious faith" with himself. In order that we may realize the importance of God's claims upon us, we need constantly to cherish the faith that the early Christians cherished. This faith is obtained not through any righteousness of our own, but "through the righteousness of God and our Saviour Jesus Christ."

To those who have obtained the faith that filled the hearts of Christians in Peter's time, are written the words: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." In the light of this instruction, how important it is that we give strict attention to the formation of character! He who by faith daily lays hold firmly upon the invisible One, will reveal the character of Jesus. With lowliness of heart he will accept Christ's invitation to the weary and the heavy laden. Instead of unloading his burdens upon his neighbor, with whose heart-sorrows and burdens he is unacquainted, he will seek rest by taking upon himself the yoke of Christ. Let us abide in Jesus. Then he alone — formed within, the hope of glory — will appear in our every word and deed.

"According as his divine power hath given unto us *all* things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (1)

Before us there has been placed an open door, which no man can shut. In the third of Revelation we read: "Behold, I have set before thee an open door, and no man can shut it." Why are we so slow to enter this door? The promises given us are yea and amen. Christ declares: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Are we not inexcusable for unloading all our troubles upon our neighbors? Are we not thus insulting God? Is not this why there is among us so much spiritual feebleness? Why do we not take everything to the Lord in prayer? He stands at the head of humanity, enabling men through his sacrifice to become partakers of the divine nature, — to lay hold upon an infinite power that will transform them into the likeness of the Divine.

In co-partnership with Christ, we are to work out our own salvation with fear and trembling, by doing the works he bids us do. We are to be meek and lowly. Trials sometimes come to lead us to humble ourselves before him, and to depend wholly upon him for grace and guidance. We can not afford to live without Christ's presence; for perfection of character comes only through the gift of his righteousness. When we are in trouble, let us go to him instead of to some defective human being. We have a friend in Jesus, and we are without excuse for placing upon our brethren and sisters the burdens that our Saviour alone is able to bear for us.

Peter writes of "the knowledge of God, and of Jesus our Lord." To know Jesus, is to know that he is my personal Saviour, — to know that he pities me, that upon his sympathizing heart he bears the wounds of my transgressions.

My brethren and sisters, this is the great Medical Missionary, the greatest Medical Missionary that ever stood on earthly soil. Sometimes when I speak of him, it seems as if the fountain of my heart would break at the thought of how wicked the world is to-day, notwithstanding the fact that they have among them a Medical Missionary ready to help them at any time.

Let us guard against speaking words that discourage. Let us resolve never to engage in evil-speaking and backbiting. Let us refuse to serve Satan by implanting seeds of doubt. Let us guard against cherishing unbelief, or expressing it to others. Many, many times I have wished that there might be circulated a pledge containing a solemn promise to speak only those words that are pleasing to God. There is as great need for such a pledge as there is for one against the use of intoxicating liquor. Let us begin to discipline the tongue, remembering always that we can do this only by disciplining the mind; for "out of the abundance of the heart the mouth speaketh." (2)

Through the help that Christ can give, we shall be able to learn to bridle the tongue. Sorely as he was tried on the point of hasty and angry speech, he never once sinned with his lips. With patient calmness he met the sneers, the taunts, and the ridicule of his fellow workers at the carpenter's bench. Instead of retorting angrily, he would begin to sing one of David's beautiful psalms; and his companions, before realizing what they were doing, would unite with him in the hymn. What a transformation would be wrought in this world if men and women to-day would follow Christ's example in the use of words!

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Little do we realize the prevalence of evil among those who claim to be Christians. We, as believers, are exhorted to cultivate the Christian graces. Immediately after holding before us the hope of escaping from the corruption that is in the world through lust, the apostle further declares: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]."

Daily we have a sum to prove; daily we are to add these graces to the character we are perfecting. Faithfulness in the carrying out of this scripture in the life-practise, will result in the conversion of hundreds and of thousands, as upon the day of Pentecost.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind,

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* Sermon preached in the Seventh-day Adventist Memorial church, Washington, D. C., Sabbath, April 30, 1904. (1)

Commentary, Vol. 2 p. 936

Our High Calling, (2) p. 291

and can not see afar off, and hath forgotten that he was purged from his old sins." (3)

(1) When we submit to the solemn rite of baptism, we testify to angels and to men that we are purged from our old sins, and that henceforth, having died to the world, we will "seek those things which are above, where Christ sitteth on the right hand of God." Let us not forget our baptismal vow. In the presence of the three highest powers of heaven,— the Father, the Son, and the Holy Spirit,— we have pledged ourselves to do the will of him who, over the rent sepulcher of Joseph, declared, "I am the resurrection and the life." Christ forgives every penitent sinner, and as the forgiven one, at the time of baptism, rises from the watery grave, he is declared a new creature, whose life is hid with Christ in God. Let us ever remember that it is our high privilege to be purged from our old sins.

(2) Faithfulness to our baptismal vow gives the heart-preparation needful for saving souls. O how many we might save! As I look over the congregation before me, I realize that there is a work for every church-member to do. All may not have lived up to their baptismal vow; but let every erring one do all in his power to redeem the past, turning from the path that has led astray, to the path of humble obedience. You, my brother, my sister, are to win heaven, and a life that measures with the life of God. You know not how soon your own life may be taken away. Have you secured the better life? Make sure of salvation, I beg of you, while you still have the opportunity. (4)

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

This is the only election regarding which the Bible speaks. Fallen in sin, we may become partakers of the divine nature, and attain to a knowledge far in advance of any scientific learning. By partaking of the flesh and the blood of our crucified Lord, we shall gain life eternal. In the sixth of John we read: "Whoso eateth my flesh, and drinketh my blood, hath eternal life. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." None need lose eternal life. Every one who chooses daily to learn of the Heavenly Teacher, will make his calling and election sure. Let us humble our hearts before God, and follow on to know him whom to know aright is life eternal. (4)

"Give diligence to make your calling and election *sure:* for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

(3) Here are your life-insurance papers. This is not an insurance policy the value of which some one else will receive after your death; it is a policy that assures *you* a *life* measuring with the life of God,— even eternal life. O what an assurance! what a hope! Let us ever reveal to the world that we are seeking for a better country, even a heavenly. Heaven has been made for us, and we want a part in it. We can not afford to allow anything to separate us from God and heaven. In this life we must be partakers of the divine nature. Brethren and sisters, you have only one life to live. O let it be a life of virtue, a life hid with Christ in God!

Unitedly we are to help one another gain perfection of character. To this end, we are to cease all criticism. Onward and still onward we may advance toward perfection, until at last there will be ministered unto us an abundant entrance into the heavenly kingdom.

"Wherefore," says Peter, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

Supposing we were to cherish a remembrance of the bright chapters in our Christian experience, and dwell upon these in our testimony meetings; would not this be pleasing to God? If unbelievers are present in these meetings, they will recognize the right ring in such testimonies. Why? — Because angels of God are with those who have gained a personal knowledge of Christ Jesus, and these angels will impress hearts.

The Work in Washington

In the city of Washington there is much to be done. I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work in this place. The securing of this land was in the Lord's providence, and I praise God that our brethren had the faith to take this forward step.

As I look over this city, I realize the magnitude of the work to be accomplished. Let every professed Christian feel the necessity of self-denial. Let every one guard against the tendency to expend, for the gratification of mere vanity, money that belongs to God,— especially in this time when our people are making every effort possible to build in the capital of the nation memorials that will stand in vindication of present truth. Let us study the use of every penny. Some may have formed habits of extravagance; let all such now choose another way — the way of obedience and self-denial.

God now calls upon every believer in this center to act his individual part in helping to build up the work that must be done. If you do your duty faithfully, you will find no time for dwelling upon the little trials and annoyances and perplexities that come to you. As the result of laboring earnestly to provide facilities for the salvation of unbelievers, and for the training of many of our own people for soul-saving service, you will find that your souls are refreshed with heaven's richest blessings.

In some respects the situation in Washington reminds me of our pioneer experiences in Cooranbong, Australia. There we secured fifteen hundred acres in the heart of the woods, and began the work of establishing a school. With willing hands the workmen toiled early and late. One by one, at great personal sacrifice to many of our dear brethren and sisters in Australia, the school buildings were erected.

Before this work was finished, the problem of providing a meeting-house at Cooranbong arose. This problem proved to be a perplexing one. It seemed that we had done about all we could, and that it would be impossible to raise means sufficient for erecting a suitable house of worship. Finally, during a council meeting in which the matter was receiving consideration, I offered to go through our settlement, and try to secure gifts of labor and material. Accompanied by my secretary, I visited the workmen living for miles around, and solicited help. Just at this time it happened that several of the carpenters who had been laboring on the school buildings, were temporarily out of employment; and these men generously responded, offering to work on the proposed meeting-house at a very low wage, — less than one half the usual rate. Several worked for nothing a portion of the time.

The erection of the meeting-house was pushed forward rapidly. In the providence of God, two hundred pounds came to me from the Wessels family in Africa, just as we were ready to secure lumber; this money brought great relief, as it enabled us to proceed without delay. Many smaller gifts came in. Within a remarkably short time, the building was completed.

May not we hope to have here in Washington some experiences similar to those we had in Australia, and to receive the same blessings that we received there? May God help us to do what we can in this place. May he give us hearts willing to make sacrifices. O, I am thankful, so thankful, that the work which for nearly twenty years I have hoped would be done at the nation's capital, has now been begun! As we plan and labor, let us do a great deal more praying than talking. If we lean heavily upon the Mighty One, and live on the plan of addition, the heavenly graces will be multiplied unto us, and we shall see of the salvation of God.

Sometimes I hardly know how to express my gratitude to God because the work in this place has actually begun. We are to remember that we can now see simply the alpha; we desire to see the omega. Having begun, let us not cease our efforts before completing the work. Christ declares, "I am Alpha and Omega, the beginning and the end." He has been with us at the beginning; and he will round out all the work we shall do, if by faith we continue to walk in the way in which he leads.

Let us talk faith, and not unbelief; let us praise God, and go forward. The Lord is good, and greatly to be praised. At every step let us praise him from whom all blessings flow. (4)

High Calling, p. 157 (1); **Commentary, Vol.** 6 (2) **p.** 1074

Commentary, Vol. 7 (3) **p.** 944; LS 397

THE FIELD WORK

Arkansas

Gentry.— About four miles from this place meetings were begun March 4, and as a result eleven were added to the church, and several others have begun to keep the Sabbath of the Lord. This makes twenty-five who have been added to the Gentry church since last fall. Pray for the work here, that the waste places may become fruitful fields.

V. B. Watts.

Mississippi

Corinth.— Since the first of March, 1904, we have given away several periodicals, made forty-one missionary visits, had as many Bible and health conversations, prayed with the sick and dying, conducted one funeral service, and given fifty-two treatments. Many patients who had despaired of recovering under the doctors' care are now well.

We have been the only family of Seventh-day Adventists in this town for about four years. Two sisters are now canvassing in this place, and are meeting with success in taking orders for "Coming King" and "Bible Readings for the Home Circle." We are praying that they will deliver all the books ordered, and many more. We feel it a great privilege to have these workers with us. The truth is more and more precious to us. We are busy beyond our strength, but thankful for these opportunities to labor for the Master. We have gained the confidence of the general public, and do all we can to enlighten the people. Pray for us and the work here.

E. P. Auger.

East Michigan

The work in the East Michigan Conference is onward. Encouraging reports are coming in from the laborers in the field. Following our good State meeting held at Ithaca in March, Brethren C. N. Sanders and P. C. Hayward carried on a series of meetings, resulting in several taking a stand for the truth. Elder Wm. Ostrander, assisted by two Bible workers, is just taking up the work in Saginaw. This is an important field, and let us pray for the success of the work there. The work in Detroit is advancing encouragingly. From time to time souls are deciding for the truth in that large city. Brother O. F. Butcher is in charge of the work in Detroit, having the assistance of one Bible worker.

Meetings were held at Mt. Forest by Delmer P. Wood and E. R. Lauda the latter part of the winter. The Lord blessed their labor, and sixteen souls are waiting at that place for baptism. A good work is being done in Jackson and Flint. Good reports are coming in from the churches.

The Sabbath-school and church-school work throughout the entire conference is well organized, and most effective work is being done. Efforts to organize the young people of the conference have met with some success, and a good work is started. An army of young people is waiting to be trained for the work in this conference. Plans are being made to provide for this need.

E. K. Slade.

Our Work in Washington

Takoma Park, D. C., May 13, 1904.

I am grateful to my Heavenly Father for the blessings that he has bestowed upon me since we left St. Helena.

I have several times gone over the land which has been purchased for school and sanitarium purposes, and all that I have seen is most satisfactory. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and a sanitarium, without crowding either institution. The fine stream running through the land is a treasure more valuable than gold or silver.

Our Sanitarium is to have an abundance of water free for five years. The school will pay seven cents for each one thousand gallons used.

To-day our contract with the Takoma Park Town Council for the removal of the sewer-farm was signed, and we can now go forward in carrying out the plans that have been laid. The sewer-farm is to be moved one mile down the creek. We are to have most excellent sewer facilities.

No pains or money should be spared to secure perfect sewer arrangements in connection with our schools and sanitariums. Message after message in regard to this matter has been given to those bearing responsibilities in our institutions. I have been plainly instructed that carelessness or neglect in regard to sanitary conditions, in home or in public buildings, means a withdrawal of the blessing of God. Special directions in reference to sanitary arrangements were given to the children of Israel. Every one was charged to keep his premises clean, within and without, lest the Lord, passing by, should see uncleanness, and should remove his presence from those who were careless and indifferent in this respect.

A week ago we took a drive through various portions of Takoma Park, and Sister Daniells showed me the quiet and beautiful settlements near our land, half hidden by the natural forest. These settlements reminded me of Oakland, as it was thirty years ago. We feel thankful that our work can be located in such a place. It seems as if this place has been waiting to be occupied by our working forces.

The situation here fills me with hope and courage. We know that the Lord desires us to go forward as speedily as possible with the work before us. This work is to be a representation of the work that can be done in other parts of the South. It is to give a clear representation of the principles held by Seventh-day Adventists.

There will be much to do in various branches of the work, and young men and women of solid worth will be needed, who can enter the school as students when the buildings are ready. Wise, experienced teachers will be needed,— men and women who can give the youth lessons in business lines, and who can teach them, also, how to do true missionary work. Nothing is to be neglected that will give a thorough training in right principles.

The Bible is to be made the foundation of all study, the basis of the education given. Thus the students will be taught to build upon the Rock. Many in our world do not understand the truth for this time. Our young men and women should be wise unto salvation. They should know what is required of them.

The true motive of service is to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. No part of the living machinery is to be overworked, or left to become useless.

Our school here is to follow the plan of the schools of the prophets. It is to be the earnest endeavor of every one to use the powers that God has given him in harmony with God's laws. Habits of order and discipline are to be cultivated. All that is done is to brace nerve and muscle and will to more resolute effort for the harmonious development of the whole being. The power that is exerted by a true, pure life is to be kept before the students. This will aid them in their preparation for useful service. Daily they will grow purer and stronger, better prepared, through his grace and a study of his Word, to put forth aggressive efforts against evil.

Ellen G. White.

Canadian Union Conference

Since my last report to the Review we have had a very interesting religious liberty campaign. An association known as the Lord's Day Alliance of Canada has been making a strong effort to get a Dominion Sunday law enacted.

This being an opportune time to set before Parliament, as well as before all the people of Canada, the true principles of religious liberty, we had literature prepared for the occasion. Four-page tracts taking up different phases of the question were sent to members of Parliament, judges, lawyers, ministers, editors, and to the people in general, and the subject has been freely presented from the desk by our ministers.

Elder H. E. Rickard, of the Quebec Conference, and Mr. T. H. Robinson, of the Ontario Conference, went to Ottawa soon after Parliament convened, and while Mr. Robinson stayed only a few days, Elder Rickard remained nearly three weeks, and the Lord blessed the efforts.

As soon as the right of Parliament to legislate upon religious questions was contested, the Sabbath question began to be discussed through the daily papers. Mr. Robinson wrote a short article for the Ottawa *Evening Journal* in which he stated that he was willing to give one thousand dollars to the one who could frame a Sunday bill that would become

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

The Road Leads Home

O pilgrim, as you journey, do you ever gladly say,
In spite of heavy burdens and the roughness of the way,
That it does not surely matter,— all the strange and bitter stress,
Heat and cold, and toil and sorrow,— 'twill be healed with blessedness,
For the road leads home?

Home! the safe and blissful shelter where is glad and full content,
And companionship of kindred; and the treasures early rent
From your holding shall be given back more precious than before.
O, you will not mind the journey with such blessedness in store,
When the road leads home!

O, you will not mind the roughness nor the steepness of the way,
Nor the chill, unrested morning, nor the dreariness of the day;
And you will not take a turning to the left nor to the right,
But go straight ahead, nor tremble at the coming of the night,
For the road leads home.

And often for your comfort you will read the guide and chart,
It has wisdom for the mind and sweet solace for the heart;
It will serve you as a mentor, it will guide you sure and straight
All the time that you will journey, be the ending soon or late —
And the road leads home.
— *Unknown.*

Shall We Colonize Around Our Institutions?

MRS. E. G. WHITE

Special light has been given me in regard to moving our publishing houses and sanitariums and schools out of the cities into places more favorable for their work, where those connected with them will not be exposed to all the temptations of city life. Especially should our schools be away from the cities. It is not for the spiritual good of the workers in our institutions for them to be located in the cities, where the temptations of the enemy abound on every hand.

The instruction given regarding the removal of the publishing work from Battle Creek to some rural place near Washington, D. C., was clear and distinct, and I earnestly hope that this work may be hastened.

Instruction has also been given that the Pacific Press should be moved from Oakland. As the years have passed by, the city has grown, and it is now necessary to establish the printing plant in some more rural place, where land can be secured for the homes of the employees. Those who are connected with our offices of publication should not be obliged to live in the crowded cities. They should have opportunity to obtain homes where they will be able to live without requiring high wages.

The apprentices in our publishing houses should receive more fatherly care than they have had. They are to be given a thorough training in the different lines of the printing business; and they are also to be given every opportunity to gain a knowledge of the Bible; for the time is at hand when believers will be scattered into many lands. The workers in our publishing houses are to be taught what it means to be sincere followers of our Lord and Saviour Jesus Christ. In the past, many souls have been left unguarded. They have not been taught what is comprehended in the science of godliness. Not all of those who have borne responsibilities have lived the Christian life.

Consecrated Workers Needed

I listened to words spoken by One who understands the past, the present, and the future. A most solemn representation was given, delineating the characters that should be possessed by those who are accepted as yokefellows in our institutions. These institutions need men who are temperate in the full acceptance of the term. God forbid that men who have not learned to control themselves, and who neglect their own character-building in order to make plans for some one else, should be brought into our institutions at Washington, D. C., and Mountain View, Cal.

The workers in our institutions are to heed the instruction given by Christ. When the truth abides in the hearts of those in charge, when they walk in the light shining from God's Word, the younger workers will wish to understand better the words they hear in the assembly of God's people. They will ask for fuller explanations, and there will be special seasons of seeking the Lord and studying his Word. It was in some quiet room or some retired spot in the country that Christ explained to the disciples the parables which he had spoken before the multitude. This is the work that will need to be done for the youth in our publishing houses.

The Tendency to Colonize

Those who are necessarily situated near our institutions should be careful how they send out glowing reports of the place. Everywhere there are people who are restless and dissatisfied, and who long to go to some place where they think they will do better than in their present surroundings. They think that if they could be given work in connection with some one of our institutions, they would have a better chance to earn a living.

Those who are tempted to gather about our institutions should understand that it is skilled workers that are needed, and that heavy burdens fall upon all who are properly related to the work. Those who are connected with our institutions must be producers as well as consumers. To those who desire to change their location, and settle near one of our institutions, I would say: Do you think that in settling near an institution you will be able to get a living without perplexity or hard work? Have you counseled with the Lord in regard to this matter? Have you evidence that your desire for a change of location is free from selfish motives, and would be for the honor of God?

From letters received by those connected with our institutions, and by movements already made, we see that many desire to obtain homes near these institutions. My mind is weighed down with perplexity regarding this, because I have received instruction from the Lord in regard to the influence that would be exerted upon individuals and upon our work for our people selfishly to gather around our institutions.

For years, in warnings often repeated, I have testified to our people that God was not pleased to see families leaving the smaller churches, and gathering into the places where our publishing houses, sanitariums, and schools are established, for their own convenience, ease, or worldly profit.

In Australia, we went into the forest and secured a large tract of land for our school. Plans were laid to sell to our brethren building lots near the school homes and near the meeting-house. But I was instructed to protest against permitting families to settle near our school homes. The counsel given was that it would be much better for families not to live near the school, and not to live too close to one another.

Those who feel like settling close to our publishing house or our sanitarium and school at Takoma Park, should take counsel before they move.

To those who are looking toward Mountain View as a favorable place in which to live, because the Pacific Press is to be established there, I would say: Look to other parts of the world, which need the light that you have received in trust. Remember that God has given to every man his work. Choose some locality where you will have opportunity to let your light shine forth amid the moral darkness.

It is always the case that when an institution is established in a place, there are many families who desire to settle near it. Thus it has been in Battle Creek and in Oakland, and, to some extent, in almost every place where we have a school or a sanitarium.

There are restless ones who, were they to go to a new place to live, would still be dissatisfied, because the spirit of disaffection is in their hearts, and a change of place does not bring a change of heart. Their characters have not been refined and ennobled by the Spirit of Christ. They need to learn the lesson of contentment. They do not study from cause to effect. They do not seek to understand the Bible tests of character, which are essential to true success.

There are many who are desirous of changing their employment. They wish to obtain advantages which they suppose exist in some other place. Let them ask themselves of what benefit it would be to them to move if they have not learned to be kind and patient and helpful where they are. Let them look at themselves in the light of the Word of God, and then work to the point where improvement is needed.

Let those who are thinking of settling at Mountain View remember that this is not wisdom unless they are called there to connect with the publishing work. The world is large; its needs are great. Go, make new centers in places where there is need of light. Do not crowd into one place, making the same mistake that has been made in Battle Creek. There are hundreds of places that need the light God has given you.

And wherever you live, whatever your circumstances may be, be sure to bring the teachings of the Word of God into your homes, into your daily life. Seek God as your light, your strength, your way to heaven. Remember that to every man God has entrusted talents, to be used for him. Learn at the feet of Jesus the lessons of meekness and lowliness, and then work in the spirit of the Saviour for those around you. By willing obedience to the commandments, make your home a place where God's honor will love to dwell. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

We each have an individual work to do. We are to consecrate ourselves, body and soul and spirit, to God. Each child of his has something to do for his name's honor and glory. Wherever you are, you may be a blessing.

If there seems to be but a slender chance of obtaining a livelihood where you are, make the most of every opportunity. Devise wise plans. Put to use every jot of ability that God has given you. Do your duty to yourself, improving in understanding and adaptability, daily becoming better able to turn to the best account the mental and physical powers that God has given you. He wants you to be a success. He wants you to be a blessing in your home and in the neighborhood in which you live.

Parents, help your children to help you and to help one another. Be kind and courteous to your neighbors. By good works let your light shine forth amid the moral darkness. If you are true Christians, you will become more and more able to understand what the will of the Lord is, and you will move forward step by step in the light of his Word.

Study the life of Christ, and strive to follow the pattern he has given you. Ask yourselves if you have done your whole duty to the church in your own house, and your duty to your neighbors. Have you been faithful in teaching your children lessons of Christian politeness? Are there not many opportunities for improvement in the government of your home? Do not neglect your children. Learn how to discipline yourselves, that you may be worthy of the respect of your children and your neighbors. If Christ is not abiding in your hearts, how can you teach others the lessons of patience and kindness that must be manifest in the life of every Christian? Be sure that you are keeping the way of the Lord, and then teach the truth to those around you.

Morning Prayer

MRS. D. A. FITCH

LORD, we thank thee for the night,
  For all its rest and care;
And as we view the morning light,
  Hear thou our thankful prayer.

May the day's untried scenes be wisely met,
  Depending on thy strength alone.
To our account let pardon now be set;
  The blood of Jesus only can atone.

May wounded spirits quick be healed
  By quiet tongue and silent prayer.
May all the world be one rich field
  In whose great work we all may share.

O let the day to us be token
  That Jesus soon will come again!
He who in love for us wast broken
  Will come to break sin's strongest chain.

The Stone Kingdom

E. W. FARNSWORTH

THE prophet said, "And the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:35.

The figure of a mountain representing a government was not entirely new in Daniel's time. Isaiah, two hundred years before, used the same figure: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains." Isa. 2:2. That is to say that in the last days the professed church of Christ would be united with the governments of earth.

Again the same prophet said, speaking of Babylon: "Lift up a banner upon the high mountain. . . . The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together." Isa. 13:2, 4.

Jeremiah used the same illustration of Babylon when he said: "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." Jer. 51:25.

We see in these scriptures that a nation is sometimes represented under the figure of a great, towering mountain.

In like manner we understand the "stone" cut out without hands becomes a great mountain, or a great kingdom, and fills the whole earth. Other scriptures add clearness to this thought.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

"And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

Again we read: "The field is the world. . . . The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13:38, 41. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. "And the Lord shall be king over all the earth." Zech. 14:9. "And his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zech. 9:10.

These scriptures make it very clear that the stone that dashes all other kingdoms to atoms is the kingdom of God, with Christ as its eternal King.

That Christ should be represented as a stone, and his kingdom as a stone kingdom, was not new in Daniel's time, and later writers used the same figure. Notice how the term is used in the following scriptures: —

"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." "Then he forsook God which made him, and lightly esteemed the Rock of his salvation." "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? for their rock is not as our Rock, even our enemies themselves being judges." Deut. 32:4, 15, 18, 30, 31.

Will the reader note carefully all these scriptures? In them a great truth is taught, and a great error also is corrected by them.

"There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." 1 Sam. 2:2. "The Lord is my rock." "For who is God, save the Lord? and who is a rock, save our God?" "The Lord liveth; and blessed be my Rock; and exalted be the God of the Rock of my salvation." 2 Sam. 22:2, 32, 47. "The God of Israel said, the Rock of Israel spake to me." 2 Sam. 23:3. "Unto thee will I cry, O Lord my rock." Ps. 28:1. "Lead me to the Rock that is higher than I." Ps. 61:2. "He only is my rock and my salvation." Ps. 62:2, 7. "And they remembered that God was their rock." Ps. 78:35; see also Ps. 89:26; 92:15; 94:22; 95:1.

Isaiah speaks as follows: "Trust ye in the Lord forever: for in the Lord Jehovah is the Rock of ages." Isa. 26:4, margin. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Trust God

MRS. MINNIE E. PARKER

Trust Him in the darkness,
Day is near at hand;
Trust him on the ocean,
He will bring to land.

Trust him in the daylight;
Snares beset thy feet,
But his watchful presence
Makes the journey sweet.

Trust him on the water,
Trust him on the land,
Trust that he will guide thee,
Let him hold thy hand.

Trust him as a Father;
Trust him as a Friend,
He will guide and keep thee
Ever to the end.

He will share thy sorrow
Through this vale of tears;
Thou shalt share his glory
Through eternal years.

The Great Medical Missionary

MRS. E. G. WHITE

In the days of Christ there were no sanitariums in the holy land. But wherever the Great Physician went, he carried with him the healing efficacy that was a cure for every disease, spiritual and physical. This he imparted to those who were under the afflicting power of the enemy. In every city, every town, every village through which he passed, with the solicitude of a loving father he laid his hands upon the afflicted ones, making them whole, and speaking words of tenderest sympathy and compassion. How precious to them were his words! From him flowed a stream of healing power, which made the sick whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for he was glad to be able to restore suffering ones to health.

The Mighty Healer worked so incessantly, so intensely,— and often without food,— that some of his friends feared he could not much longer endure the constant strain. His brothers heard of this, and also of the charge brought by the Pharisees that he cast out devils through the power of Satan. They felt keenly the reproach that came upon them through their relation to Jesus. They decided that he must be persuaded or constrained to cease his manner of labor, and they induced Mary to unite with them, thinking that through his love for her they might prevail upon him to be more prudent.

Counsels on Health, p.326-328, 523-524

Jesus was teaching the people when his disciples brought the message that his mother and his brothers were without, and desired to see him. He knew what was in their hearts, and "he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother."

The enmity kindled in the human heart against the gospel was keenly felt by the Son of God, and it was most painful to him in his home; for his own heart was full of kindness and love, and he appreciated tender regard in the family relation. But with their short measuring-line his brothers could not fathom the mission that he came to fulfil, and therefore could not sympathize with him in his trials.

Some of those whom Christ healed he charged to tell no man. He knew that the more the Pharisees and Sadducees and rulers heard of his miracles, the more they would try to hedge up his way. But notwithstanding his precautions, "so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities." Again and again he was followed by the priests, who expressed their violent sentiments against him in order to stir up the enmity of the people. But when he could no longer safely remain in one place, he went to another.

In doing medical missionary work we shall meet the same opposition that Christ met. He declares: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

The life of Christ and his ministry to the afflicted are inseparably connected. From the light that has been given me, I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union as one work, and are never to be divorced. The principles of heaven are to be adopted and practised by those who claim to walk in the Saviour's footsteps. By his example he has shown us that medical missionary work is not to take the place of the preaching of the gospel, but is to be bound up with it. Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart.

Christ has empowered his church to do the same work that he did during his ministry. To-day he is the same compassionate physician that he was while on this earth. We should let the afflicted understand that in him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as his disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises.

We should ever remember that the efficiency of the medical missionary work is in pointing sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding him they will be changed into his likeness. Our object in establishing sanitariums is to encourage the sick and suffering to look to Jesus and live. Let the workers in our medical institutions keep Christ, the Great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual diseases. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of him who gave his life to make it possible for them to have life eternal. Keep their minds fixed upon the One altogether lovely, the Chiefest among ten thousand. Talk of his love; tell of his power to save.

The Lord desires every worker to do his best. Those who have not had special training in one of our medical institutions may think that they can do very little; but, my dear fellow workers, remember that in the parable of the talents, Christ did not represent all the servants as receiving the same number. To one servant was given five talents; to another, two; and to still another, one. If you have but one talent, use it wisely, increasing it by putting it out to the exchangers. Some can not do as much as others, but every one is to do all he can to roll back the wave of disease and distress that is sweeping over our world. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. God desires every one of his children to have intelligence and knowledge, so that with unmistakable clearness and power his glory shall be revealed in our world.

"See That Thou Build All Things According to the Pattern"

D. H. KRESS

There is a great significance in the following words of inspiration: "The birth of Jesus Christ was *on this wise*."

The instruction was given to Moses, "See . . . that thou make all things according to the pattern showed to thee in the mount."

It is evident that God designs ever to keep before man the birth of Christ, his humble parentage and life of toil, as a pattern in planning to carry forward his work. The Saviour of men was not born in a palace, neither was he surrounded with pomp and worldly splendor at his birth. He was born in a stable, at Bethlehem, cradled in a manger, and brought up in an obscure town in Galilee. Though he held the wealth of this world in his hands, he emptied himself, and his great work and mission were begun in poverty, without worldly rank or recognition. This was God's way of revealing himself, of intro-

General Articles

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Have Faith in God

"Have faith in God"—
What though behind, the foe,
In front, the sea may rise with threat'ning might!
The pillar of God's presence, in the night
As fire shall glow;
Darkness around, he will to thee give light,
Thy foes o'erthrow.
Stretch forth, in trust, prayer's wonder-working rod;
Have faith in God.

"Have faith in God"—
He holds the winds and waves
Within the hollow of his own strong hand!
All things obey one word of his command,
And Jesus saves!
The starry hosts he binds with circling band,
Shuts storms in caves,
His sacred feet the surging billows trod;
Have faith in God.

"Have faith in God"—
Though fig-tree blossom not,
The labor of the olive seem to fail,
The vine leaves wither 'neath the pelting hail,
And falling, rot;
They shall enrich the mold; while we bewail
Their wasted lot,
New fruit is forming down below the sod;
Have faith in God.

"Have faith in God"—
Omnipotent his love!
Though mountains bar thy way, he shall again
Thresh the high hills, till they become a plain,
Or far remove;
Things deemed impossible by men, and vain,
Are wrought above,
And for rough places, feet with iron are shod;
Have faith in God.

— *Selected.*

Medical Missionary Workers to Reveal Christ's Character

MRS. E. G. WHITE

True medical missionary work is of divine origin, and has a most glorious mission to fulfil. In all its bearings it is to be in conformity with Christ's work.

At this stage of the medical missionary work nothing will help us more than to understand the mission of the greatest Medical Missionary that ever trod the earth; nothing will help us more than to realize how sacred is this line of service, and how perfectly it corresponds to the life-work of the Great Missionary. The object of our mission is the same as the object of Christ's mission. Why did God send his Son to the fallen world?—To make known to mankind his love for them. Christ came as a Redeemer. Throughout his ministry he kept prominent his mission to save sinners.

When Christ was about to ascend to heaven, he committed to his disciples the mission that his Father had committed to him; and he taught them how to fulfil this mission. He declared that as he had represented his Father to the world, so they were to represent him. Although he would be invisible to the natural eye, yet all who believed on him would be able to behold him by faith. He told his followers to work as he had worked. They were to be a spectacle to worlds unfallen, to angels, and to men, revealing the Father through a revelation of the Son.

The Saviour lived on this earth a life that love for God will constrain every true believer in Christ to live. Following his example, in our medical missionary work we shall reveal to the world that we are his representatives, and that our credentials are from above.

Christ knew that his Father had chosen him to carry out the great plan of redemption by coming to the fallen world to die for sinners. And when he came to fulfil his mission, he was, in every sense of the term, a medical missionary. We can do medical missionary work in a Christlike manner only when we are one with him. United with him, we receive spiritual life and power, and learn to be "laborers together with God," manifesting love for every one for whom he died, and working earnestly to bring into the heavenly garner a harvest of souls. Filled with his Spirit, men and women are animated with the same desire to save sinners that animated Christ in his life-work as a missionary sent of God.

I am instructed to say that God desires to have the medical missionary work cleansed from the tarnish of earthliness, and elevated to its true position before the world. Our medical missionary workers must rise to heights that can be reached only by a living, working faith. At this time in our history, we are to allow no confusion of sentiment to prevail in regard to what should be expected of medical missionaries sent of God. There should be a more clear, definite understanding of what medical missionary work comprehends. Those who desire to honor God will not mingle worldly policy plans with his plans in attempting to accomplish that which this work is ordained by him to accomplish.

Clothed with humanity, Christ performed a work that revealed the invisible Father, in order that his disciples might understand the meaning of the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." But how many who claim to be his followers concede to a worldly policy! This is because their hearts are not filled with love for the truth. God's purpose in committing to men and women the mission that he committed to Christ, is to separate his followers from worldly policy.

The people of God, those who claim to love him and to keep his commandments, are to reflect a much clearer, purer light than they now reflect. Even Christ desired men to know that he was not acting independently, but in behalf of another, who had sent him. He never for a moment lost sight of the greatness of his mission. He was always conscious of the fact that he was the Sent of God. And to his Father he declares concerning his disciples, "As thou hast sent me into the world, even so have I also sent them into the world."

Our work is clearly defined. As the Father sent his only begotten Son into our world, even so Christ sends us, his disciples, as his medical missionary workers. In fulfilling this high and holy mission, we are to do the will of God. No one man's ideas or judgment are to be our criterion as to what constitutes genuine medical missionary work. We can have power and efficiency only by working as Christ worked. And we can be Christlike in word and deed only when his will is perfected in us. Then shall his righteousness go before us, and the glory of the Lord shall be our rearward.

The life of Christ must become our life, our light, our exceeding great reward. Our words and works must bear a living testimony that in our lives we are not lying against the truth we claim to believe. If Christ is indeed formed within, the hope of glory, we shall manifest that tenderness, that love, that fervency of spirit, which reveals his character. Our hearts will be humble, our spirits contrite. Our works will bear witness to his indwelling presence. His disposition, his kindness, his compassion, manifested in us, will inspire hope in the hearts of the most hopeless. Thus in act, as well as in word, we shall reveal to the world the character of the Unseen.

A Short Sermon by a Layman

H. F. PHELPS

I heard a short sermon the other day, and I want to tell it to others. It was delivered on the cars. Returning from a visit to one of our churches, the train stopped at ——, where there had been an organized church. Among the passengers that boarded the train was Brother ——. As was natural, we began to talk about the past, and made inquiry for some with whom we had walked to the house of God in company. Some had moved to other places. Of one it was said that he was sometimes up, and sometimes down; of others, that they had gone back into the world.

After a moment of silence, this brother laid his hand on my knee, and exclaimed: "I tell you what it is, Brother Phelps, when a man gives up family worship, he is gone!" With deep feeling he added: "It don't seem to me that I could live if it were not for family worship."

Let these words be well considered, and ever remembered. In them is the sermon by a layman. They tell an everlasting truth. "When a man gives up family worship, he is gone." And a

General Articles

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Even So, Come

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

Come, Lord Jesus, quickly come;
All creation groans for thee,
Sin abounds from sea to sea,
Millions grope in misery;
Even so, Lord Jesus, come.

Come, Lord Jesus, quickly come;
Death and darkness everywhere,
Satan's legions fill the air,
E'en elect ones to ensnare;
Even so, Lord Jesus, come.

Come, Lord Jesus, quickly come;
Burdens, heartaches, tears, and strife,
Shedding blood, and taking life,
Through the whole of earth are rife;
Even so, Lord Jesus, come.

Come, Lord Jesus, quickly come;
Erring daughters throng the way,
Dearest sons from homes astray,
Weeping mothers watch and pray;
Even so, Lord Jesus, come.

Come, Lord Jesus, quickly come;
Helpless millions cry for bread,
Robbed by ruling ones for greed,
Heeding not though loud they plead;
Even so, Lord Jesus, come.

Come, Lord Jesus, quickly come;
Men blaspheme thy holy name,
Live in wanton sin and shame,
Mock the words, "He'll come again;"
Even so, Lord Jesus, come.

Come, Lord Jesus, quickly come;
Come and claim thy ready bride,
Call her safely to thy side,
E'er thy wrath this world betide;
Even so, Lord Jesus, come.

— *M. W. C., in The Vanguard.*

Our Work

MRS. E. G. WHITE

I have been instructed to direct the minds of our people to the fifty-sixth chapter of Isaiah. This chapter contains important lessons for those who are fighting on the Lord's side in the conflict between good and evil.

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer."

"And taketh hold of my covenant." This is the covenant spoken of in the following scripture: —

"Moses went up unto God, and the Lord called him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed," — in truth, earnestness, and sincerity, — "and keep my covenant, then ye shall be a peculiar treasure unto me . . . for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do."

(1) This is the pledge that God's people are to make in these last days. Their acceptance with God depends on a faithful fulfilment of the terms of their agreement with him. God includes in his covenant all who will obey him. To all who will do justice and judgment, keeping their hand from doing any evil, the promise is, "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him."

"Seek ye out of the book of the law, and read." "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

These words outline our work. This scripture is to be received by our people as a message for to-day. The glad tidings of salvation are to be carried to those who have not heard them.

Among the people of God there is to be no colonizing. The word of the Lord to them is, "Thou shalt break forth on the right hand and on the left." They are to make plants in all places. Everywhere the truth for this time is to be proclaimed. Those into whose hearts the light has shone are to remember that they are God's workmen, his witnesses. To serve and honor him is to be their science. They are to call upon others to keep his commandments and live. To all people and nations and kindreds and tongues the truth is to be proclaimed. The time has come for much aggressive work to be done in the cities, and in all neglected, unworked fields. This the enemy knows, and he tries to keep the minds of those to whom this work has been committed, occupied with nonessentials. Thus he seeks to lead them to neglect the precious opportunities that come to them to present the truth to those who know it not.

Shall those who know the truth, and who ought to be filled with zeal for its advancement, allow Satan to turn their thoughts from the great truth that has been given them to give to others? The enemy is determined to place God's people in a false light before the world. He is pleased when their lives reveal defects, when they cherish objectionable traits of character. These traits of character he uses in his service.

Many yield to his temptations, and the time and influence of God's servants, which should be used in making known to unbelievers the truth for this time, is used in efforts to recover professing believers from Satan's snares. Thus the way of the advancement of the truth is blocked.

God sees the struggle that is to take place in our world, the whole progress and outcome of which has been traced in the pages of his Word. He sees also the diseased, defective eyesight of his people, which prevents them from discerning their own deficiencies, and from taking an earnest interest in the things of eternity. Christ calls upon the members of his church to cherish the true, genuine hope of the gospel. He points them upward, distinctly assuring them that the riches that endure are above, not below. Their hope is in heaven, not on the earth. "Seek ye first the kingdom of God, and his righteousness," he says, "and all these things" — all that is essential for your good — "shall be added unto you."

With many, the things of this world obscure the glorious view of the eternal weight of glory that awaits the saints of the Most High. They can not distinguish the true, the real, the enduring substance, from the false, the counterfeit, the passing shadow. Christ urges them to remove from before their eyes that which is obscuring their view of eternal realities. He insists upon the removal of that which is causing them to mistake phantoms for realities, and realities for phantoms. God entreats his people to give the strength of body, mind, and soul to the service that he expects them to perform. He calls upon them to (2

(1)
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Stewardship, p. 218

(1) be able to say for themselves that the gains and advantages of this life are not worthy to be compared with the riches that are reserved for the diligent, rational seeker for eternal life.

He does not leave us in ignorance of what is before us. He shows us the vast confederacy arrayed against us. He tells us plainly that we are battling against a mighty foe. But he assures us that we shall not be left to fight alone. Angels are in the ranks of God's soldiers. And One more powerful than angels is there. The Captain of our salvation leads the way, saying, "Be of good cheer; I have overcome the world."

The Test for To-day

Disobedience to God was the sin by which our first parents fell. Before God's work is finished in the world, he will reverse Satan's success, and confront the adversary with a people that, under every test, display a perfect obedience to God. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

This obedience will not be a partial one governed by human reason or expediency. God himself will pronounce the remnant church without spot or blemish. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The call is now being given to the world. The time for the message of Rev. 14:6-12 is here. Unbelief says that the commandments of God are a burdensome yoke, that to keep them is impossible in these days of competition, and that to turn from Sunday-keeping to the Sabbath-keeping of the fourth commandment would be equal to suicide.

Faith recognizes that when God speaks, there is but one thing to do. All consequences of obeying God can be left with him. If he is calling out a people to be an example of obedience to the world, through whom he may vindicate his name, and put to silence the adversary, the true believer wants to be among them. He counts not his life dear if he may honor God by showing confidence in him before the world.

Those that honor God he will honor. Soon the gates of glory will swing back, and "the righteous nation which keepeth the truth" will enter in. Isa. 26:1-4. They may be reproached for their obedience in this life, but it will not move them; for they know that very soon every adverse verdict will be silenced, and that, through their obedience, the Lord can take away the reproach of his people from off all the earth. Isa. 25:8. Then it will be seen that "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.—*Present Truth.*

The center of the whole universe is the cross of Calvary.—*Maclaren.*

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The Second Coming of Christ the Hope of the Church

Six thousand years ago sin entered this world. At that time the robe of light and glory which had enshrouded Adam departed from him, and he began to realize the truthfulness of the words of God, "In the day that thou eatest thereof thou shalt surely die."

The death was of a twofold nature, being both spiritual and physical. The instant that he disobeyed God, he died to all righteousness, and as the result of being deprived of the tree of life he began to die physically. Gen. 2:17, margin.

In the following there was hope, "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." When Eve gave birth to her first-born, she exclaimed, "I have gotten the man, the Lord" (Spurrell). She thought the promised seed had come. When Cain rose up and slew his brother, then darkness and gloom settled over her hopes.

The apostle to the Gentiles gives a short comment in saying, "It is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:27, 28. It is, first, death; second, judgment; and third, the second coming of the Lord. The hope of the church is to look for this coming. The same apostle declared, "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." So, in looking for the second coming of Christ, the thought is grasped that in the shedding of his blood upon the cross a cleansing fountain is opened to prepare the one who looks for his second coming, to reign in the kingdom of glory.

In this atoning work we notice four steps. Two have passed, and two are yet future. First, Christ's death upon the cross because man had sinned, and he must die. "His own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24. An acceptance of these two steps, and the receiving of Christ's righteousness, is a pledge of what follows — salvation, at his second coming, if our faith grasps it, and we look for it.

And in this promise is more than we lost through Adam; for it not only destroys sin and the sinner, but restores the believer and saves him from the effects of sin. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

The restoration begins even in this life by restoring the image of God in the soul, and at the second coming of Christ the original image of God will be restored in the body. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. 15:48. When the first man came from the hand of his Maker, he bore both the spiritual and the physical image of God. "God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27.

This restoration has ever been the hope of the church. Job, who lived in the days of Moses, wrote, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27. The sweet psalmist of Israel exclaimed, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17:15. The prophet Isaiah said, "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." Again, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 25:8, 9; 26:19. Hosea takes up the strain: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Hosea 13:14. This has been the faith of God's people from the earliest times; and will be till the end.

The disciples were greatly disappointed when they saw their Lord helpless in death. But among the last words of Christ before his ascension were the following: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. Thus from the first book in the Bible to the seer of Patmos is this hope echoed and re-echoed, that Christ will come again, and wipe from creation this blot of sin. And he that hath this hope will purify himself even as He is pure, and so will see him as he is and dwell with him forever, even forever and ever, on the earth made new.—*S. N. Haskell, in Southern Watchman.*

There Is a Vast Difference

Between being sorry for sin and being sorry you are "caught."

Between confessing your sins and confessing some other fellow's.

Between seeing your own faults and seeing some other person's.

Between conversion of the head and conversion of the heart.

Between being led by the Holy Spirit and led by your own imagination.

Between being persecuted for "right-

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Sometimes

H. I. MORSE-FARNUM

SOMETIMES the sun shines faintly
Through mist and haze;
Sometimes his light is shaded
For days and days.

Sometimes the rain-drops gather —
The leaves are still;
But rain and shine together
Perform his will.

Sometimes the tempest lowers —
The storm king raves;
My quaintly molded flowers
Fall to their graves.

Sometimes the stars are hidden
By leaden skies
That folding round, unbidden,
Bring tearful eyes.

Sometimes the chill wind blowing,
Creeps to the heart;
And all the sleet and snowing
Know well their part.

Far worse when faith is shaken
In fellow men;
When for the good partaken
There comes again

Base envy's arrant arrow
(The coward's dart),
Used only by the narrow,
Weak, shriveled heart.

And so the recreant water
Where bread was thrown,
Dashing in heartless clatter,
Returns alone!

Through storm and shadow singing,
And trusting still;
With heart and hand still clinging
To principle,

Brave, lofty, eagle spirits
Can toil and wait,
Pressing God-given merits
To heaven's gate;

Each duty well performing,
As seeing him
Invisible, who, yearning
Through ages dim,

For faith and love that look above
The gloom of night,
For motives pure that can endure
Till dawns the light —
Till comes the right!

The Workers Needed

MRS. E. G. WHITE

THE work of God demands true, stanch, whole-hearted, spiritual-minded men, — men who are in earnest, and who have a clear understanding of what is truth,— men who are not fashioned after a worldly mold, but who realize that at this time Satan's power will be exercised through believers who have not held the beginning of their confidence firm unto the end. Men are needed who acknowledge Christ as their Master; who realize, as did Elijah and Jeremiah, that they hold their commission from God, and that they are accountable to him for the use they make of the talents entrusted to them. Men are needed who can speak intelligently of the sacredness and importance of the truth, — men who can point their fellow men to the needs of the present hour, — men who have an inspiring message to bear against perverted principles, and who watch for souls as they that must give an account.

To Every Man His Work

Men of varied gifts are needed. In the building of the tabernacle, different lines of work were assigned to different ones; but all worked under the supervision of God. The Lord gives men talents that will enable them to carry forward special lines of work. Each one is to be allowed to do the work for which he is fitted. It is the Lord's purpose that there shall be unity in diversity. He endows men with different degrees of capability, and then places them where they can do the work for which they are best adapted. The trust given to each worker is proportioned to his ability.

While traveling in Switzerland, we passed by a large building in process of erection. Many men were at work. Some were bringing stone from the quarry; others were squaring, shaping, and measuring these stones; and still others were placing them in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with care and thoroughness. Over all the men, superintending the work on the entire structure, was the master builder.

United action and perfect order prevailed among the men, and the work moved forward rapidly. Every one was doing something. I was told that in the mountains other men were felling trees for the timber needed in the building, and floating them down the stream.

To me this was an object-lesson of the way in which the Lord's work is to be carried forward. In his work there are many different branches. Workers of different talents and capabilities are needed. Every one is to do his best, under the direction of the great Head of the church.

But there has been and still is great danger of one man meddling with another man's work, not from a desire to help him, but in order to confuse him. The Lord is not in this. He has not given to the one who is neglecting his own work the outlines of his brother's work. How can one improve the methods of his fellow worker by making suggestions and criticisms that only harass and discourage? If he will attend to his own work, the Great Teacher, though unseen, will take the oversight of the work that in his wisdom he has entrusted to other hands.

What was Christ's answer when Peter asked him concerning the work of John? "Lord, and what shall this man do?" Peter inquired. And Jesus answered, "If I will that he tarry till I come, what is that to thee? follow thou me."

To-day many are making the mistake that Peter made. They are so busily engaged in trying to arrange their brother's work according to their ideas that they neglect the work God has placed in their own hands. They lose all sense of the responsibility resting on them.

He who attempts to unravel another man's work will find in his hands a tangle that he can not straighten. Let every man stand in his own place, doing faithfully the work committed to him. It is the questioning, criticizing spirit cherished that puts so many workers in hard places. Let men humble themselves before God, feeling that it is a sin to criticize and condemn. Satan has snares prepared for the feet of the one who is eager to place himself where God has not placed him.

How rapidly God's work would go forward if when a man received a work from God, he would put his own attention on the faithful performance of this work, and if the next man, receiving his task, would also do with humility and fidelity the work entrusted to him, perfecting it in the simplicity of true faith and earnest prayer.

Let men cease to complain and criticize, and let them do their appointed work. Let them be guided by the Lord. Then the different parts of the work of God, varied in kind, and brought together by Christ, the master workman, will be found to fit perfectly.

A Threefold Duty

To those bearing responsibilities in the work of God, this charge is given: "The elders which are among you I exhort, . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

In this charge there is a threefold duty. "Feed the flock of God," — by giving them his word and setting them a right example. "Feed the flock of God," "taking the oversight thereof." having a personal care for the blood-bought heritage committed to your charge; "being ensamples to the flock," following Christ in self-denial and sacrifice, in the life revealing holiness to the Lord. All this must be done of a ready, cheerful mind, "neither as being lords over God's heritage," tyrannizing over them.

Let those who have been given responsibilities in the cause of God, who are set as guardians of their fellow workers, pray most earnestly for divine grace. Before they take up the work of the day, let them make a solemn covenant with God, promising him that they will keep watchful guard over their lips, not speaking harshly, but kindly, to those who come to them for direction. Let them remember that they themselves are ever to be under the control of the Spirit of God, rendering prompt and cheerful obedience to his commands.

Let them remember that they are living epistles, known and read of all men, and that because they are Christ's representatives, they are to be one with him, ever looking to him, and from him receiving strength for every conflict.

O, what a power a converted man, one who is transformed daily, can exert to bring blessing and gladness to those around him! Those who bear responsibilities in God's institutions are to grow in grace and in a knowledge of divine things. They are ever to remember that the talent of speech is entrusted to them by God for the help and blessing of others. It is left with them to decide whether they will speak words that will honor Christ, or words that will be a hindrance to those who hear. O, what a blessing are pleasant, sympathetic words,— words that strengthen and uplift! When asked a question, one should not answer abruptly, but kindly. The heart of the one who is asking may be sorely grieved by a hidden sorrow, which may not be told. Therefore let the words of the one addressed be always kind and sympathetic. By a few well-chosen, helpful words he may remove a heavy burden from a fellow worker's mind.

The Lips and the Life

Every true Christian, whether in high or humble station, is bound to be a preacher of the gospel. Remember that there are manifold ways of preaching Christ's gospel without choosing a text or addressing a congregation. Wilberforce and Lord Shaftesbury preached God's truth on the floor of the British Parliament; Dr. Wayland, Mark Hopkins, and James McCosh from the presidential chairs of a college; William Carvosso, the saintly Methodist class leader, brought hundreds of souls to Christ; and humble John Pounds, the shoemaker who baited poor street boys into his shop with a biscuit or a potato, was the founder of "Ragged Schools"! Halyburton, when laid aside by illness, made a sick-bed his pulpit. "It is the best one I was ever in," he said; "I am laid here for the very end that I may commend my Lord and Saviour."

A Christ-loving heart is the true ordination after all. "As ye go, *preach!*" "Let him that heareth say, *Come!*" These are the heavenly commissions to every one who has felt the love of Jesus in his soul. Knowing the gospel fixes at once the obligation to make it known to others. If I have drunk from the well of salvation, I am bound to call out, "Ho, every one that thirsteth, come ye to the waters." God has a vast variety of pulpits for his servants to preach from. Yours, my friend, may be in a Sunday-school teacher's seat or in the nursery or a mother's arm-chair; it may be at a work-bench or in a counting-room. You may preach by a Bible or a tract or a loaf of bread on a poor man's table, or by an earnest talk in a mission school, or a faithful pleading with an impenitent soul — any way that will give you a hold on a sinner's heart and draw him to the Saviour; any way so that he who heareth says, *Come!*

But there are other methods of saying "Come!" besides the voice or the printed page. Clean, consistent, Christly living is a mighty magnet to draw souls to Jesus. A godly example is the most powerful attractor toward heaven. Even the most eloquent pastor will find that his people look at him during the week to find out what he means on the Sabbath. Preaching piety on one day of the week does not counteract the practising of selfishness or cowardice or compromise with wrong on the other six days. If we say "Come!" with the lips, it is well; if we say "Come!" with the life, it is still better.

Bible religion made attractive to others is the most potent instrument for the conversion of souls. But few people are eloquent with the lips; yet every Christian may rise to the eloquence of a winsome example. If you can not utter a truth from the desk or the platform, you can *live out the truth;* that is the best preaching after all. No infidel can answer that. It draws silently but surely. It says *Come!* by showing the way. The "living epistle" never needs a translation or a commentary. It is in plain English, that a child can understand. An arrant skeptic once spent a day or two with Fenelon, and, on leaving, he said to him: "If I stay here much longer, I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa in search of Livingstone, he was "as much prejudiced against religion as the worst infidel," but a few weeks of companionship with the heroic missionary so impressed him that he said: "I was converted by him, although he had not tried to do it."

More eloquent often than words is the silent beauty of conduct and of Christly character. A poor sick girl, for example, is wearing away her young life in a chamber of confinement. All day long and all the night for weary weeks and months the patient sufferer suffers on. But she bears the sorrows of her lot so meekly, she speaks of her discipline so sweetly, she exhibits such quiet trust in Him whose strong arm is underneath her, she lives out so much religion in that sick-room, that her worldly minded father and her fashion-loving sisters are deeply touched by it. Her example is a "means of grace" to that whole family; they get no better preaching from any pulpit. Her deep, tranquil joys beside the well of salvation are a constant voice speaking to them, "Come, come ye to this fountain!"

I might multiply illustrations of this truth that godly acts often speak more impressively than words. A God-fearing youth occupies the same room with two or three giddy scoffers — his fellow clerks or fellow students. Night and morning he bends the knee in prayer before them. They make game of him at first; but he prays on. The daily reminder of that fearless act of devotion awakens presently in the minds of his companions the memory that they, too, had once been taught to pray, but now have learned to scoff. Example is an arrow of conviction; they, too, "remember their God and are troubled."

In his day Rev. John Angall James, of Birmingham, was the most popular and influential of the evangelical preachers and writers in England. He said in one of his discourses: "If I have a right to consider myself a Christian, and if I have attained to any usefulness in the church of Christ, I owe it, in the way of instrumentality, to the sight of a companion who slept in the same room with me, and who always bent his knees in prayer on retiring to rest. That scene roused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had neglected prayer, and had cast off the fear of God. My conversion soon followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then; but that little chamber and that praying youth are still present to my mind, and will never be forgotten even amid the splendors of heaven." . . .

Actions speak louder than words. If you wish to move others, move yourself! Cæsar never said to his troops *"Ite!"* He took the lead, and cried out *"Venite!"* Paul acknowledged the power of example when he said, "Be ye followers of me." Even the lips of our adorable Redeemer do not so move us as the study of his sublime and sinless life and the power of his self-sacrificing death. Godly living is what this poor ungodly world is dying for to-day. If the vital union of believers with their divine Head means anything, it means that Christ Jesus pours himself into the world through the lips and the lives of his representatives. "Ye are my witnesses." It is not that I live, exclaimed the hero-apostle, but it is Christ that liveth in me.— *Rev. Theodore L. Cuyler, D. D.*

The "Scattering" Ones

G. B. THOMPSON

In looking over a local conference paper recently, I noticed a report of certain work which was credited to the "scattering" Sabbath-keepers. The error in grammar suggested the thought as to whether or not this ought not really to be a fact. The Lord has committed to this people the most solemn truth ever committed to men. It is the world's final warning. When it ends, probation ends; the seven last plagues will be poured out, and the Lord will come to take from the midst of the rubbish of the earth his jewels, burnished in the furnace of trial. For nearly a half century this warning voice, bidding men to flee from the coming storm of wrath, has been sounding in the earth, and throughout the length and breadth of the world are those who have accepted the kindred truths of the message, and expect in a little while to see the King coming in all his radiant beauty.

Should not those who have embraced

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

The Nazarene

"So the Nazarene is dead,"
Caiaphas the high priest said.
"His wonder-working deeds are o'er,
He will trouble us no more.
May blasphemers such as he
Perish on the shameful tree,
And our holy temple's law
Be kept free from ev'ry flaw;
For the temple must have sway
Till heaven and earth shall pass away.
So the Nazarene is dead,"
Caiaphas the high priest said.

"So the Nazarene is dead,"
In his palace Pilate said.
"Good his words and just his life,
But the priests who stirred up strife
Said his followers would be
From imperial Rome set free.
Vain their plotting and their care —
All the yoke of Rome must bear —
Rome that will forever stand
Mighty lord of every land.
So the Nazarene is dead,"
In his palace Pilate said.

The temple now has passed away;
Ended Rome's imperial day;
But the Nazarene still lives,
Peace to myriad souls he gives,
Lives in gentle words and deeds,
In all that meets the spirit's needs,
And the cross on which he died
By his death is sanctified;
Hosts in many lands acclaim
The crucified One by his name;
In their faithful hearts are seen
The ever-living Nazarene.
Priest and Pilate both have said
That the Nazarene is dead.
False their wisdom, false their lore —
He lives now and evermore.

— *Wm. E. A. Axon.*

Genuine Conversion

MRS. E. G. WHITE

In order to be saved, we must know by experience the meaning of true conversion. It is a fearful mistake for men and women to go on day by day, professing to be Christians, yet having no right to the name. In God's sight, profession is nothing, position is nothing. He asks, Is the life in harmony with my precepts?

There are many who suppose that they are converted, but who are not able to bear the test of character presented in the Word of God. Sad will it be, in the day when every man is rewarded according to his works, for those who can not bear this test.

Conversion is a change of heart, a turning from unrighteousness to righteousness. Relying upon the merits of Christ, exercising true faith in him, the repentant sinner receives pardon for sin. As he ceases to do evil, and learns to do well, he grows in grace and in the knowledge of God. He sees that in order to follow Jesus he must separate from the world, and, after counting the cost, he looks upon all as loss if he may but win Christ. He enlists in his army, and bravely and cheerfully engages in the warfare, fighting against natural inclinations and selfish desires, and bringing the will into subjection to the will of Christ. Daily he seeks the Lord for grace, and he is strengthened and helped. Self once reigned in his heart, and worldly pleasure was his delight. Now self is dethroned, and God reigns supreme. His life reveals the fruit of righteousness. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness. This is genuine conversion.

In the lives of many of those whose names are on the church books there has been no genuine change. The truth has been kept in the outer court. There has been no genuine conversion, no positive work of grace done in the heart. Their desire to do God's will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that he will give them power to overcome their sins. They have not a personal acquaintance with a living Saviour, and their characters reveal many blemishes.

Many a one who looks at himself in the divine mirror, and is convinced that his life is not what it ought to be, fails to make the needed change. He goes his way, and forgets his defects. He may profess to be a follower of Christ, but what does this avail if his character has undergone no change, if the Holy Spirit has not wrought upon his heart? The work done has been superficial. Self is retained in his life. He is not a partaker of the divine nature. He may talk of God and pray to God, but his life reveals that he is working against God.

Let us not forget that in his conversion and sanctification, man must co-operate with God. "Work out your own salvation with fear and trembling," the Word declares; "for it is God which worketh in you both to will and to do of his good pleasure." Man can not transform himself by the exercise of his will. He possesses no power by which this change may be effected. The renewing energy must come from God. The change can be made only by the Holy Spirit. He who would be saved, high or low, rich or poor, must submit to the working of this power.

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this bad habit or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart.

The great truth of the conversion of the heart by the Holy Spirit is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born from above, he can not see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up,— the life of Christ. The mind is changed; the faculties are aroused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened.

The Scriptures are the great agency in this transformation of character. Christ prayed, "Sanctify them through thy truth: thy word is truth." If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us, body, soul, and spirit, to his will.

A man sees his danger. He sees that he needs a change of character, a change of heart. He is stirred; his fears are aroused. The Spirit of God is working in him, and with fear and trembling he works for himself, seeking to find out his defects of character, and to see what he can do to bring about the needed change in his life. His heart is humbled. By confession and repentance he shows the sincerity of his desire to reform. He confesses his sins to God, and if he has injured any one, he confesses the wrong to the one he has injured. While God is working, the sinner, under the influence of the Holy Spirit, works out that which God is working in mind and heart. He acts in harmony with the Spirit's working, and his conversion is genuine.

The nobility and dignity of the man increase as he takes his position against the wily foe, who for so many years has kept him in slavery. He feels a holy indignation arising within him as he thinks that for so long he has been Satan's bond-slave, allowing the enemy to lead him to refuse to acknowledge his best friend.

Let the sinner co-operate with his Redeemer to secure his liberty. Let him be assured that unseen heavenly agencies are working in his behalf. Dear souls in doubt and discouragement, pray for the courage and strength that Christ waits to give you. He has been seeking for you. He longs to have you feel your need of his help. He will reach out his hand to grasp the hand stretched out for aid. He declares, "Him that cometh to me I will in no wise cast out." Let mind and heart be enlisted in the warfare against sin. Let your heart soften as you think of how long you have chosen to serve your bitterest foe, while you turned from Him who gave his life for you, who loves you, and who will accept you as his, though you are sinners. Step out from under the rebel flag, and take your stand under the blood-stained banner of Prince Emmanuel.

He who would build up a strong, symmetrical character, must give all and do all for Christ. The Redeemer will not accept divided service. Daily he must learn the meaning of self-surrender. He must study the Word of God, getting its meaning and obeying its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement that he may make if he is a partaker of the divine nature. Day by day God works in him, perfecting the character that is to stand in the day of final test. Each day of his life he ministers to others. The light that is in him shines forth, and stills the strife of tongues. Day by day he is working out before men and angels a vast, sublime experiment, showing what the gospel can do for fallen human beings.

Let us not spare ourselves, but carry forward in earnest the work of reform that must be done in our lives. Let us crucify self. Unholy habits will clamor for the mastery, but in the name and through the power of Jesus we may conquer. To him who daily seeks to keep his heart with all diligence, the promise is given, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, . . . Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." God himself is "the justifier of him which believeth in Jesus." And "whom he justified, them he also glorified." Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings, striving for conformity to the divine image, there is imparted an outlay of heaven's treasure, an excellency of power that will place them higher than even the angels who have never fallen.

* * *

Gave Himself for Others

A MORAVIAN Christian heard of the sufferings of the West India slaves, and desired to be a missionary to them; but when he reached them, he found they were driven to the field so early and came home so late there was no life or strength in them to listen to his instructions; neither did they believe that any man whose face was white had a heart that was other than black, and they would not listen to him, and he found, at last, that there was no way to preach to them unless he suffered with them himself. He sold himself, and was driven afield with them, that while he suffered and toiled as they did, he might have opportunity to preach to them the unsearchable riches of Christ.

Now, I ask if there reigns a king upon his throne that is so lordly, so large a man, as that poor, sweating Moravian, who for the sake of serving and saving these poor, miserable, dying slaves in the field, sold himself into like estate to preach the riches of Christ? The largest conception of manhood is that which knows how to take itself as though of no consequence to those to whom it may make itself an offering, a power, an instruction.— *Selected.*

* * *

The Temple of God in Heaven

"THE temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. Three facts are here stated:—

1. There is a temple in heaven. To this fact there is an abundance of other testimony in the Scriptures. "The Lord is in his holy temple, the Lord's throne is in heaven." Ps. 11:4. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103:19. "He hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Ps. 102:19. "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17:12. "Of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

2. In the earthly sanctuary there were two apartments. In the second was "the golden censer, and the ark of the covenant overlaid round about with gold." Heb. 9:4. In the ark were placed the two tables of stone. They were called "tables of testimony." Ex. 31:18. The cover of the ark was the mercy-seat. Here were two cherubim, one on either end, and above the mercy-seat, between the cherubim, was the Shekinah, representing God in heaven.

3. At a particular time, under the sounding of the seventh trumpet, "the temple of God was opened in heaven, and there was seen in his temple the ark of his testimony." The prophet does not say, "I saw," but "there was seen." Who saw?—Those living at this particular time. After the passing of the time in 1844, there was, by many of those who were looking for the Lord, a searching of the Scriptures as never before, to ascertain wherein lay their mistake. The more they searched, the more convinced they were that there was no mistake in the reckoning of the prophetic periods, the twenty-three hundred years that ended in 1844. Their enemies acknowledged this to be their strongest point. The date of their starting-point, 457 B. C., was established by more than twenty eclipses.

So they turned their attention to the subject of the sanctuary. They had reasoned that the sanctuary was this earth, and the cleansing of it would be by fire when the Lord came. And so with this view, they made Dan. 8:14 read, "Unto two thousand three hundred days, then the Lord will come."

Imagine their surprise when they found the term "sanctuary" occurring one hundred and forty-seven times in the Bible, and in no single instance was it applied to this earth or to the church. The church is to be the habitation of God through the Spirit, and individuals are the spiritual temple of the Lord. But the personal God of the Bible dwells in heaven, between the cherubim. Ps. 99:1. His throne consists of real angels possessing backs, wings, and hands. Ezekiel 1; Ps. 18:10. "All thy commandments are righteousness." Ps. 119:172. "Righteousness and judgment are the habitation of his throne." Ps. 97:2. Under the throne of Jehovah in the heavenly sanctuary are the ten commandments.

When those looking for Christ to come saw that there was a heavenly sanctuary, and that there was an open door in the most holy place in the heavenly sanctuary, they also saw that the law could no more be changed than could the character of God, and that the ten commandments were an outward expression of his character. That led them to look for Scriptural authority for the observance of the first day of the week as the Sabbath. In this they were as much disappointed as in their idea of the sanctuary. They read, "In the end of the Sabbath, as it began to dawn toward the first day of the week" (Matt. 28:1), and that the Sabbath "was past" when the first day came. Mark 16:1, 2. They also found that the disciples returned from the tomb, and rested the Sabbath day according to the commandment (Luke 23:56), and then came, upon the first day of the week, to do the work they refrained from doing on the Sabbath day. Luke 24:1.

Upon further investigation of this subject they found that the cleansing of the sanctuary, in the Mosaic law, was by the blood of animals (Leviticus 16); also that the sanctuary in heaven was to be cleansed by better blood than that of animals, even by the precious blood of Christ. Heb. 9:22-24. The cleansing was to rid the sanctuary of the confessed sins of those who had broken God's law, for sin is the transgression of the law. 1 John 3:4. All this led them up to the observance of the Bible Sabbath.

Worshiping the Beast

The most solemn warning in the Bible is contained in the message of Rev. 14:9-12. It warns against worshiping the beast and his image. The beast-worship is substituting other commandments for the commandments of God. The last work of Christ is to make a final disposition of sin, Satan, and sinners. To say that God does not exist as a person in heaven would be to deny the atonement, and remove the foundation principle of the gospel of Jesus

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

The Real Life

GAL. 2:20

THE life we live is not our own,
  Self never more can please us;
We cast down self from off the throne,
  And give that throne to Jesus.
We give to him the mind and will,
  And he from bondage frees us,
And while we love and trust him still,
  The One who reigns is Jesus.

COL. 1:27

Would'st thou this wondrous secret learn,
  It means full consecration,
From every sin repentant turn,
  And ask his full salvation.
He will come in and keep from sin,
  If thou be young or hoary,
And thus a new life will begin,
  'Tis Christ "the hope of glory."

2 COR. 4:10, 11

That Christ may daily in us live
  We lay self on the altar;
To him our best affections give,
  Nor from his guidance falter.
Thus walking daily in the light,
  With him who ever sees us,
That life is pleasing in his sight;
  In mortal flesh—'tis Jesus.

— *W. R. Carswell.*

The Work in Washington

MRS. E. G. WHITE

THE Lord calls upon his people in every State in America to come up to his help in the establishment of his work in Washington. Those who have this work in hand are to show no lack of interest in it. And our people are to remember that for the present the work in Washington is to be our first interest. There are many kinds of work to be carried forward in different places; but our first interest just now is our work at the capital of our nation.

We are to center our minds for the present on the work that needs to be done at Washington. Daily our petitions are to ascend to heaven for the success of this work, that it may move forward rapidly. The Lord of hosts gave special direction that the publishing work done in Battle Creek should be transferred to Washington. The directions were so plain that we could see that there must be no delay. And since we have moved forward in obedience to this word, we have had evidence that the Lord has prepared the way at every step for the establishment of important interests at Washington. Thus far he has helped us in a way that leaves no room for any one to doubt or question. (3)

Let the work in Washington move forward. Let every one act his part in self-denial and self-sacrifice. Our people are not to wait for more appeals, but are (1) to lay right hold of the work, making those things which appear impossibilities, possibilities. Let each one ask himself, Has not the Lord entrusted me with means for the advancement of his cause? Has he not bidden his servants in Washington arise and build? Shall I, at this time of great importance, withhold my means, which God asks me to invest in raising up memorials for him?

Let us be honest with the Lord. All the blessings that we enjoy come from him; and if he has entrusted us with the talent of means, that we may help to do his work, shall we hold back? Shall we say, No, Lord; my children would not be pleased, and therefore I shall venture to disobey God, burying his talent in the earth?

There should be no delay. The cause of God demands your assistance. We ask you, as the Lord's stewards, to put his means into circulation, to provide facilities by which many will have the (2) opportunity of learning what is truth.

The temptation may come to you to invest your money in land. Perhaps your friends will advise you to do this. But is there not a better way of investing your means? Have you not been bought with a price? Has not your money been entrusted to you to be traded upon for him? Can you not see that he wants you to use your means in helping to build meeting-houses, in helping to establish sanitariums, where the sick shall receive physical and spiritual healing, and in helping to start schools, in which the youth shall be trained for service, that workers may be sent to all parts of the world?

God himself originates the plans for the advancement of his work, and he has provided his people with a surplus of means, that when he calls for help, they may cheerfully respond. If they will be faithful in bringing to his treasury the means lent them, his work will make rapid advancement. Many souls will be won to the truth, and the day of Christ's coming will be hastened.

God will prepare the way before his faithful people, and will greatly bless them. The righteousness of Christ will go before them, and the glory of God will be their rearward. There will be joy in the heavenly courts, and joy, pure, holy joy, will fill the hearts of the workers. To save perishing souls, they are willing to spend and be spent. Their hearts are filled with gratitude and thanksgiving. The consciousness of God's love purifies and ennobles their experience, enriching and strengthening them. The grace of heaven is revealed in the conquests achieved in winning souls to Christ.

So God's work in this world is to be carried forward. The church here below is to serve the Lord with self-denial and self-sacrifice, and the most glorious triumphs are to be won.

God's word to his workers in Washington is, "Arise and build;" and his word to his people in all the conferences is, "Strengthen the hands of the builders." The work in Washington is to advance in straight lines, without delay or hindrance. Let it not be kept back for lack of means. The workers in Washington will advance with steadfast courage just as fast as the Lord's people will furnish them with means. Let every church in every place act its part cheerfully and willingly.

I know that the people of God desire to act their part nobly in advancing his work in the world. God extends his favor to us daily, and we are to regard it as a privilege to show that we are in harmony with the work now being done at the capital of our nation. We have no time to lose. The bounty that God daily bestows upon us makes a direct and forcible appeal to us to respond to the goodness and love of God by placing all that we have and are upon the altar of sacrifice. We must be co-laborers with God. He calls upon us to engage in his work, to return to him a part of that which he has bestowed upon us. He has made us his helping hand. Our self-denying benevolence, our willing offerings, are to give evidence that the truth has been doing its work upon our hearts.

Natural Laws

G. B. THOMPSON

IT is not a new thing for the Word of God to be arraigned at the tribunal of human criticism. The shore of time is strewn with these rudderless wrecks which have gone to pieces on the impregnable rock of God's Word. But that the Bible should be betrayed in the house of its professed friends is somewhat new, and a sight which is unspeakably sad. Through what is called "higher criticism" the statements of the Holy Scripture are being subjected to a scrutiny which is illuminated only by the uncertain light of mortal wisdom; and that which can not be explained through the deductions of human philosophy, and accounted for in harmony with what they know about the so-called "natural," or "fixed," laws is rejected as not inspired. The trend of much of the theological teaching of the present time is to find out and understand God through a study of these "fixed laws," and limit his operations in harmony with the little which they understand in reference to these laws.

But the effort is vain. As well might we expect to ascend into heaven by going down into a bottomless pit, as to search out the infinite God through the mist and fog of human reason. From this has resulted all the heathenism which has darkened the earth since the fall of man. Forgetting that God is incomprehensible and omnipotent, and professing through human wisdom to find him out, man's foolish heart was darkened, and his imaginations becoming wicked and vain, he "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things." And why not? for a God whom we can fully understand through a study of his works is no greater a being than ourselves; and having formed in our minds such a conception of Deity, it is but a step further to formulate our idea of him into an image, and worship it.

God can be known to man only by a

(1) (2) (3)
Stewardship, p. 44; 44-45; LS 398

revelation which is received by faith. We can never find him by reason. His ways are past finding out, and his wonderful acts can never be explained by a study of "fixed laws." The Lord is not circumscribed in his workings by any such laws. He is the author of all law, and can work independent of, and apparently contrary to, any law known to man. All that God does is incomprehensible, and consequently beyond the range of man's investigation.

The God of the Bible works "contrary to nature." It is not natural for a sea to divide, and form a solid wall on either side of a path while a nation marches through its midst. But it did this once when the hosts of Israel came out of Egypt. It is according to "fixed law" for the waters of a swollen stream to flow on without a moment's pause, but this natural law was interrupted once at the Jordan when the children of Israel entered Canaan. It seems to be natural for fire to devour wood, but Moses upon a certain occasion witnessed the strange sight of a bush in the flames, yet it was not consumed. The Hebrew worthies lived in the fiery furnace unharmed, their clothing not even being burned, though the fire destroyed those who cast them in. Men erect in large cities immense structures from seemingly indestructible material, and call them "fire proof." According to "natural law" they are, but in the days of Elijah fire came down from heaven and burned up both water and stone. The sun in the days of Joshua was stayed in the heavens for the space of a whole day, but no disarrangement of the "fixed laws" which govern the planetary system has ever been discovered and reported through astronomical science as a result of this. And in the days of Hezekiah the sun not only stopped, but it went back "ten degrees" in the heavens. Isa. 38:8. But we do not find that this reversal of the workings of the "fixed laws" threw the great clock of the heavens out of time a single second. The machinery of the universe is controlled by its Architect, and he is not bound or hampered in his supernatural operations by any unchangeable law.

It is through faith that we understand, and it is much better to walk in its sunlight than to wander in the haze and gloom of human speculation.

Your Sins Forgiven

ANTHONY BEANS

"Thy sins be forgiven thee." Whose sins? — "Thy sins" (your sins). Yes, dear reader, the Lord says this to you, "Thy sins be forgiven thee." Just as surely as you have taken the Bible steps by which you become a member of heaven's family, just so surely this welcome message of peace and pardon is spoken to you, and it is your privilege to believe and accept it. This is a wonderful declaration of peace that comes from the "God of all peace," to your soul.

The steps by which we may secure the forgiveness of our sins, are briefly outlined in 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "He that covereth his sins shall not prosper; but whoso *confesseth* and *forsaketh* them shall have mercy." Prov. 28:13.

When will the Lord do this? When is the Lord "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? — Just as soon as we confess and forsake them, and believe that the Lord does with them what he says he will do, that moment our sins are forgiven. Praise the Lord! We are not required to serve a long sentence "at hard labor" behind dreary prison bars before we can realize the blessedness of sins forgiven.

But one says, "I do not feel that my sins are forgiven." You do not need to feel it, necessarily. Your sins are forgiven because God, who is fully able and willing, says it, and his saying so makes it so in your case and mine as soon as we believe. It matters little whether we feel it or not. The feeling that we look so much for and crave in making our voyage over life's sea is simply the harmonious sound that always follows pure belief in God's word, a part of which says, "Son, be of good cheer; thy sins be forgiven thee." Matt. 9:2.

Present Truth

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the *present truth.*" 2 Peter 1:12. Peter, an apostle of Jesus Christ, was a leading man among the twelve apostles left to guide the infant church after the Saviour ascended to heaven.

In the words above quoted he uses this term "present truth," which is nowhere else found in the Bible, to designate the system of doctrine which Christ communicated to the apostles to be preached in all the world, to every creature. It was designed to save from their sins in this world, and eternally in the kingdom of glory, all who would accept and obey it.

There is something striking about this term "present truth." It contains a beautiful, forceful thought. Why did not Peter merely use the term "truth"? Would that not have been sufficiently explicit? — It seems not, or he would not have added the word "present." That addition must have involved an additional thought. It must have made his meaning more explicit. Every word of God has its importance. There is a great depth of meaning in the divine words of inspiration.

The True Significance of "Present Truth"

All truth is valuable. There is an unmeasurable difference of value between truth and error. There are many truths that are eternal. God is the Creator of all things; Christ is his only begotten Son. His word is ever true. These and other doctrines like them always have been true, and always will be true.

There are other truths that apply only to special periods. Before the proper time when they have their application, they could not have been *truly* proclaimed. Noah was told by God to proclaim that a flood of waters was to come and drown all that generation. The result demonstrated the truthfulness of that prediction. Could Adam, Seth, or Enoch have preached such a message to the generation in which they lived? — Certainly not. Could it have been preached by any generation since the flood, and have been true? — O, no. But it was "present truth" to the antidiluvians.

During his whole ministry Jeremiah proclaimed the destruction of Jerusalem to the generation then living. It was a true prediction; it was present truth to that generation; but it could not have been true before or since.

For four thousand years predictions were made that the Messiah would come and open a way for the sinner to be saved from the wrath to come. God's people looked for him all through those ages; but there was no time during that long period when any one could truly say he *had come* till the Babe of Bethlehem was cradled in the manger.

He came, he lived, he died on Calvary, and with his expiring breath he cried with a loud voice, "It is finished." From that time on, Peter and all the believers could truly say, He has brought salvation to fallen man. The great truths of the glorious gospel of our Lord and Saviour Jesus Christ have been fully proclaimed to the world.

Peter, speaking to the believers who had been made fully acquainted with these grand truths, could truly say, "Ye know them, and are fully established in the present truth." The loving disciples went forth in the power of God, and in thirty years Paul could say they were "grounded and settled" in "the hope of the gospel, which ye have heard, and which was preached to *every creature which is under heaven.*" Col. 1:23. It was indeed a grand and glorious "present truth."

Has God a "Present Truth" for Our Age?

Most assuredly he has. What is it? — *The Lord is coming the second time, without sin unto salvation.* His coming is near, even at the doors.

In all parts of the world evidences of the near approach of the "King of kings, and Lord of lords" are to be seen. Floods of evidences God's Word gives us to show that it is near, and hasteth greatly.

Surely, reasoning from analogy, if God warned the world of a flood, of the destruction of Sodom and the cities of the plain, of Christ's first coming, of the two destructions of Jerusalem, and even warned the Gentile, heathen Ninevites through Jonah, he will warn the world and his own people of the final destruction of the world by fire.

This grand announcement is *the present truth for this age.* That will be the greatest event that ever occurred, or

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Alone

"Alone with God!" the keynote this
 Of every holy life,
The secret power of fragrant growth,
 And victory over strife.

"Alone with God!" in private prayer
 And quietness we feel
That he draws near our waiting souls,
 And doth himself reveal.

"Alone with God!" earth's laurels fade,
 Ambition tempts not there;
The world and self are judged aright,
 And no false colors wear.

"Alone with God!" true knowledge gained,
 While sitting at his feet;
We learn life's greatest lessons there,
 Which make for service meet.

—*E. M. Exton.*

The Value of Christlike Love

MRS. E. G. WHITE

i) The Lord desires me to call the attention of his people to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless.

"If I speak with the tongues of men and of angels, but have not love," Paul declares, "I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

(2) How beautiful the earth was when it came from the Creator's hand! God presented before the universe a world in which even his all-seeing eye could find no spot or stain. Each part of the creation occupied the part assigned to it, and answered the purpose for which it was created. Peace and holy joy filled the earth. There was no confusion, no clashing. There was no disease to afflict man or beast, and the vegetable kingdom was without taint or corruption. God looked upon the work of his hands, wrought out by Christ, and pronounced it "very good." He looked upon a perfect world, in which there was no sin, no imperfection.

But a change came. Satan tempted Adam, and he fell. He who in heaven had become disloyal and had been cast out, made lying reports of God to the beings he had created, and they believed his lie. Sin entered the world, and death by sin. The consequences of our first parents' disloyalty we now have to meet as we work for God, and until the close of this earth's history our labors will become more and more trying.

I entreat the members of our churches not to make the work more trying than it necessarily is by watching one another for a word or an act upon which to comment unfavorably. Let them, if a report is brought to them about some one, make it a rule to do just as Christ has said should be done in such cases. Let them follow the counsel of the Great Teacher, who gave his life for the life of the world. His directions are plain. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Tell him his fault between thee and him alone." Without delay make every effort to heal the wrong that exists. Do not, by speaking unwise words, give the enemy opportunity to arouse suspicion and evil-surmising in the mind of your brother. Be determined to do all in your power to make the wrong right. Do not tell to a third person the story of the difficulty. Go directly to the one who has erred, and "tell him his fault between thee and him alone." Go to him, not to condemn, but to seek for reconciliation, because Christ has told you to love one another as he has loved you.

Our gifts, our prayers, are not acceptable to God while we leave this duty undone, and let the poison of envy and evil-surmising take possession of our souls, to destroy our union and happiness. O, how much unhappiness would be saved, how many evil thoughts would be quenched, if believers would take up the work that Christ has said must be done to prevent evil speaking! We pray, "Forgive us our trespasses, as we forgive those that trespass against us." Do we do our part to remove every stumbling-block from before the feet of our brother? Too often our prayers are hindered by our pride of heart, by our refusal to confess faults and to remove wrong impressions. Let us remember that our prayers are not acceptable to God while we suffer a fellow worker to misapprehend us. If we are not to blame for the misunderstanding that exists, we can, perhaps, make an explanation that will remove the misunderstanding. If we are to blame, if we have left a wrong impression on a brother's mind, we are certainly under obligation to do all in our power to remove this impression.

Let the suspicious ones, who think and speak evil of their brethren, remember that they are doing the devil's drudgery. Let every one pass over little differences and mistakes without comment. Do not magnify the small mistakes made by some one, but think of the good that is in him. Each time mistakes are thought of and talked about, they grow larger. A mountain is made out of a molehill. Ill-feeling and a lack of confidence are the result.

To many these words are applicable: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

So great is the intemperance in speech that much instruction has been given on this subject by the Great Teacher. He has given special directions for the discipline of the tongue. Study and obey these directions. Check the harsh words that, if spoken, would create difference and alienation. Speak words that will cement hearts, not estrange them,— words that will heal, not wound. When difficulties arise among church-members, let them be cleared away before the Sabbath comes. This should be regarded as a Christian duty by every church-member. "Let the peace of God rule in your hearts, . . . and be ye thankful." Are you troubled and perplexed? Sweep away the rubbish that has been accumulating before the door of the heart, and open the door, inviting Jesus to come in and abide as an honored guest. Bring peace and comfort into your own heart and the hearts of others. This is most blessed missionary work.

The Lord has instructed me to say to his people, Work for perfection. Do nothing that will cause disaffection to spring up in hearts. Do not serve the enemy. Overcome your inclination to find fault and condemn. Give no place to him whose delight it is to accuse. Remember, my beloved brethren and sisters, that you are pleasing and helping Satan by every word you utter that disparages another.

I greatly desire that you shall follow the directions that Christ has laid down. As you do this, he will certainly help you to adjust the difficulties that exist. He will help you not to make dissension by magnifying little mistakes. The light that the Lord has given me is that he will greatly bless his people, if they will not think or speak evil of one another, but go directly to the one they think is in the wrong, and in a kind, compassionate manner point out his mistake. May the Lord help those who have learned to criticize, to learn to think no evil, and to speak only good words,— words of comfort and healing. Then they will rejoice; for they will have evidence that they are laborers together with God.

Christ loved the church, "and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish."

My brethren and sisters, I beseech you to give diligent heed to these words, because the day of the Lord is right upon us. You have no time to lose. Do not neglect the word of God to you.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith,

(1)
entary, Vol. 6 p. 1091

(2)
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I have heard thee in a time accepted, and in the day of salvation have I succored thee.)"

Will you not, as servants of the Most High God, give heed to these words? Will you not respond to God's mercy and compassion and love toward you by loving one another as Christ has loved you?

"Behold, now is the accepted time; behold, now is the day of salvation. Giving no offense in anything, that the ministry be not blamed." Remember that when you speak words that disparage one another, the ministry is blamed. The lack of power in the church is charged to the ministry, when often it is directly chargeable to the members, because they do not mix faith with their hearing.

The ministers are to be men of faith, men who give expression to the pure love of God. And the members are to give no offense in anything, "that the ministry be not blamed." No unkind dealing or harsh words are to find a place in their experience.

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." We should be preparing for these things; for they will come. Those who share in Christ's glory must share in his sufferings.

May the Lord lead every minister and every lay member to turn to him with full purpose of heart, and make diligent work for repentance. Thus only can they obtain the sanctification of the Spirit. How true are the words of Paul: "Ye are not straightened in us, but ye are straightened in your own affections." Many complain of others because their own hearts are not in unity with the Spirit of God. When self is crucified, Christ will take possession of the soul-temple.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Let every one humble his heart before God, and make a surrender of body, soul, and spirit to him, that he may give his people his rich grace abundantly. Let the heart be closed against selfishness. Let us follow the example of Christ. If we fail of doing this, we shall fail of receiving a welcome into the city of God. He who continues to be a transgressor of the law of God, even though he break but one precept, can have no place in the royal family.

I entreat those who have given so much time to talking of the faults of others, to cease this cruel work, and obey the words, "Search the Scriptures; for in them ye think ye have eternal life." The divine directory, God's holy Word, is in our hands. In the toil of business and the unceasing activity of daily life, this Word is to be our guide. This Word is appreciated by him who is striving to overcome. It is to him as a pillar of cloud by day and a pillar of fire by night.

Let God's people set a perfect example, honoring Christ in every place, in every difficulty following his directions. Then at last they will be received into the family of the redeemed, and there will be given unto them a crown of immortal life.

Is Our Work Disintegrating?

I. H. EVANS

How many times we have heard it said within the last eighteen months, "It looks to me as though everything was going to pieces," or "I think our future is pretty dark," or again, "I have lost my courage. I think we are disintegrating, and will soon go to pieces!"

Now remember, no one ever makes such remarks until he, himself, is in the dark, when he at once concludes that every one else must be in the same condition.

There are many souls losing their hold on God, and wrecking their faith in the final success of this work. But is this any argument that the cause of God is not onward?— None, whatever.

Long have we known that the time must come when many who once loved the truth and had even sacrificed for its advancement, would lose their zeal, and become lukewarm,—"neither cold nor hot." What means the Laodicean message, if it does not apply to such times as we are now entering? We expect that many will give up the truth, and even become our bitterest opposers, but all this signifies nothing as regards the progress of God's work. Man may often erect barriers against the truth, but truth will triumph still.

Nor is the third angel's message losing its power to affect hearts. It may not stir our own hearts as it once did, but that may signify that our hearts are hardened, and that we have lost our first love, instead of the power of the message being lessened. Never in the history of our work has there been such marked progress along all lines, as during the last ten years.

Look at ten years of growth in this work, and then ask the question, Is God's work stagnated, or has my own heart become paralyzed?

In 1893, our reported total membership was 37,404. In 1903, just ten years later, our reported membership was 77,736 — a gain in ten years, of 40,332. Or, in other words, we had gained in ten years 2,928 more Sabbath-keepers than we had gained during all our previous existence. Is that stagnation and death? — Nay, verily; it is growth, not equal to our desires, but a growth hardly equaled in per cent by any other denomination.

In 1893, our offerings for mission work had averaged for the previous five years, $70,240.72. In the five years preceding 1903, our offerings for mission work averaged $131,166.96, while in the 1903 donation, it reached a grand total of $184,026.58.

Our annual offering for 1903 exceeded the high-water mark of all other years, by more than $10,000.

In 1892, the total tithe of all our people aggregated $302,310.19, while in 1902, it reached $643,747.83.

Besides this, look at the institutions planted during the last ten years. When did the church-school work make its growth? — During the last ten years. When did our conference schools, which are now in nearly every conference, get started? — During the past decade. When did our numerous sanitariums, vegetarian restaurants, etc., spring up? — Nearly all, except the Battle Creek and St. Helena Sanitariums, have sprung up within ten years.

Look at the mission fields we have entered during this time. All of South Africa except Cape Colony, Nyassaland, the Gold Coast, German East Africa, Egypt, Palestine, Syria, India, China, Japan and nearly all the Pacific Islands, South America, West Indies from Bermuda to Guiana, Central America, Mexico, Alaska, Manitoba, and nearly all of our mission stations outside of portions of Europe, have been entered during the past ten years. Never has there been such progress in all lines of the work as we can now behold. Nearly every nation of earth is now opened to the truth, and many are pleading for help.

Has the third angel's message lost its power? Never was it so strong to win souls as now. Behold! brethren, the whole mount is aflame with the chariots of God's messengers. The battle cry is "Onward; God's message to all the world!" Shall we see such overwhelming evidences of God's leading, and still remain a prisoner in doubting castle? Are we to see with our eyes the "fine flour and the barley sold for a shekel," but not taste its sweetness ourselves?

If the next ten years sees the same marked progress, and there is an equal increase in membership, there will be living on earth then more than 144,000 Seventh-day Adventists, scattered among the nations of earth. Our tithes will then have reached over $1,280,000 a year, while our offerings will have reached nearly half a million dollars per annum.

Is it a time now to sit in ease and quietness, or shall we join the workers' ranks, and become one of the Lord's host that goes up to possess the goodly land?

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

"In Every Thing Give Thanks"

MARY MARTIN MORSE

FOR the bee with his song from the clover,
The bird mounting up to the sky;
For the heavens that lovingly hover
O'er such sinners as you and I;

For the rhythm we hear in the river,
And the pictures we see in the clouds,—
The day coming ever and ever
From the mantle that night enshrouds;

For the lofty dome bespangled
With its wondrous worlds of light,
That tell of a halcyon day-dawn,
"No weeping," and "no more night;"

For friendship's sacred chalice,
And the scepter of King Truth;
For the crown of loving-kindness,
That rests on age and youth;

For the fairest flowers oft hidden
In the forest's light so dim,
And rain-drops by God's own bidding
That whisper of love from him;

For the echoes that, repeating,
Life's sweetest strains prolong,
The ocean that chanteth ever,
And the brooklet's ceaseless song;

For the piles of rock ascending,
Like Babel's tower, so high,
And the river that in wending,
Enmirrors earth and sky;

For the belfry of the bluebell,
Re-echoing chimes for me;
For the blessings that outnumber
The sands of the shifting sea;

For all things,— and canst thou say it,
When the heart no longer sings,
And the Hope that rose to heaven,
Lies with battered, broken wings?

Or dost shrink from the gall and wormwood,
And recoil from thy Calvary *now?*
If willing to welcome the spear-thrust,
And joy in the thorn-pierced brow,

"Then thou shalt bask in the glory,
When I come to claim my own,—
Faithful in much and in little,
Thou shalt share with me my throne."

The World to Be Warned

MRS. E. G. WHITE

(1) THE most solemn truths ever entrusted to mortals have been given to us to proclaim to the world. The proclamation of these truths is our work. The world is to be warned, and God's people are to be true to the trust committed to them. They are not to engage in speculations, neither are they to enter into business enterprises with unbelievers; for this would hinder them in doing the work given them.

Christ says of his people, "Ye are the light of the world." It is not a small matter that the counsels and purposes and plans of God have been so clearly opened to us. It is a wonderful privilege to be able to understand the will of God as revealed in the sure word of prophecy. This places on us a heavy responsibility. God expects us to impart to others the knowledge he has given us. It is his purpose that divine and human instrumentalities shall unite in the proclamation of the warning message.

John writes: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." This message is to be proclaimed, not in a few places only, but to the whole world.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

To John was given a view of the remnant people of God, and as he beheld their character and their work, he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

In the issue of the great conflict, there will be only two classes in the world,— those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive the mark of the beast; yet the people of God will not receive it. The prophet of Patmos beheld them "that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb.

But of those who trample on God's law, and oppress his faithful people, the terrible prediction is uttered: —

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

On which side are we standing? Have we placed ourselves fully under the direction and protection of the Holy Spirit, and are we giving the message for this time? Does every effort we put forth tend to advance the proclamation of the message? So far as his opportunities extend, every one who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom came the word: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

Are we to wait until the fulfilment of the prophecies of the end before we say anything concerning them? Of what value will our words be then? Shall we wait until the judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the word of God? Must we see the things foretold come to pass before we will believe what he has said? In clear, distinct rays light has come to us, showing that the great day of the Lord is at hand, "even at the door." Let us read and understand, before it is too late.

Study carefully the following scriptures: —

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, . . . and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures."

"The loftiness of man shall be bowed down, and the haughtiness of man shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts,

(1)
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and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will turn and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?"

The Lord has declared the judgments and calamities that must fall upon those who continue to dishonor him. Warnings have been given by God, and these warnings should be kept before the people. God's appointed messengers are to give the call to flee from the wrath to come.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen."

"Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed."

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

The Experiences of Former Days — No. 1

Looking Backward

J. O. CORLISS

THE human mind is so constituted that it requires frequent stimulation to keep it steadily trending in the same direction. This is specially true regarding things of a moral nature. For this reason the Sabbath was instituted, that men might look through it each week to the creative power of Him to whom they are called to give allegiance.

The passover was established upon the deliverance of Israel from Egyptian bondage, that they might have a memorial of God's power to rescue his people from the grasp of a powerful nation. Ex. 12:3-14. Upon crossing the Jordan, a monument of twelve stones, taken from the bed of that river which had been miraculously made a highway for a nation's entrance to the promised land, was erected in Gilgal, as a memorial of that event. Joshua 4:20-24.

Had the seed of Abraham ever kept these and other memorials in sight, and so kept fresh in mind God's deliverances, they need not have had the charge brought against them of forgetting God so far as to turn to worship the idols of other nations. Isa. 63:9, 10; 2 Kings 17:7-17. It will be noticed that when the psalmist would set before his hearers the greatness of Jehovah, he invariably referred to the faithful leadings of God, in the preservation of Israel when in difficulty. In his own words, he "considered the days of old, the years of ancient times," as found in Psalms 76-78.

Again: in order that the early church might be "established" in the truth for those days, the apostle felt it necessary constantly to remind the brethren of certain things in the earlier experience of the work, lest these being forgotten, the church might fall a prey to doubt and ultimate defection. 2 Peter 1:12, 13.

Among the members of that early church were numerous Jews,— men who had stepped out from life-long traditions, to follow the faith of him whose kingdom their religious ceremonies foreshadowed. After the death of Christ, however, circumstances arose which suggested questions of doubt regarding the genuineness of the alleged Messiah's mission. There seemed to be but one remedy for the sad issue, and that was readily prescribed. To prevent those already disaffected from being swallowed up in the force of prevailing sentiment, the apostle exhorted them to "call to remembrance the former days," when their minds first became enlightened, and they endured great affliction, through being made obnoxious to the world by reproaches and oppression. They were also reminded of the strength of faith which had permitted them at that time to enjoy, even the spoiling of their goods. Their attention being fully called to these things, the word was then pressed home to them not to cast away their well-bestowed confidence, which, if retained, would bring its sure reward.

The history of the apostolic church has been repeated many times in the various phases of the work of God among men. Those who have not been able to see the hand of God specially leading up to their time and work, have invariably lacked enthusiasm in their profession, and have seemed indifferent to the evident calls of heaven to service. The history of every religious people since the Reformation reveals that the further removed they became from the origin of their particular work, the less they retained of those special characteristics which separated them from all other people. This is because they lost sight of the history of circumstances which gave them a distinct place and work among men.

The case of Seventh-day Adventists is no exception to the general rule. In the early days of their work, every one identified with them became the butt of ridicule, yet the most of these willingly sacrificed worldly profit for the pleasure of seeing the truth prosper. These having lived contemporary with those who were giving their lives for the spread of the message of the speedy coming of Christ, knew much of God's leading in the work they were doing. But many of those pioneers have joyfully finished the part assigned them of God, and now rest in hope of soon seeing what they so ardently believed to be the early outcome of the message they carried.

Many of those now entrusted with the responsibilities older ones have laid down, have not had a personal knowledge of the early sacrifices and struggles through which the present work was established. Without this it is only natural for them to form plans for labor from present experiences, without particular reference to the evident leadings of God in the planting of the message. To do this opens the way for results which place the work on altogether a different basis from that which was evidently intended by Providence at the beginning.

In view of this possible tendency, and in order to strengthen and confirm those in the message who have accepted it simply from its logical clearness, we have thought best to recount some of the early incidents of the work, hoping they may be a source of comfort to others as they have been to the writer.

"Remember Me"

H. F. KETRING

"BUT think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house." Gen. 40:14.

This was Joseph's request to the chief butler, after he had interpreted his dream in the prison, and told him, "Within three days shall Pharaoh lift up thine head, and restore thee unto thy place." "Yet did not the chief butler remember Joseph, but forgat him." Verse 23.

Joseph and the chief butler had been companions in the prison. They had partaken of the same scanty fare allotted

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Our Consoler

MRS. J. C. BROWER

Sometimes when clouds of sorrow hover
o'er our heads,
And bitter tears are wrung from weeping eyes;
When all the joy and gladness in our
life seem fled,
Sin's yawning gulf veils from us
heaven's prize;

When oft we're worsted by the ills to
which we're prone,
And all our weak and puny efforts
seem in vain,
When we in gardens of Gethsemane
alone
Must wrestle 'neath our load of grief
and pain;

Then 'tis that thou, alone, O Comforter
above,
Canst come in silent sympathy to
soothe our woes.
Encircled by thine arms of more than
father's love,
We nestle close, and find such peace!
such calm repose!

O Father, teach me! Help me ever to
abide
Beneath the quiet, cooling shadow of
thy wing.
Then only shall I draw lone wanderers
to thy side,
And win mute lips thy wondrous
praise to sing.

God's Chosen People

MRS. E. G. WHITE

I have been bidden to call the attention of our people to the instruction given by the Lord to Israel regarding the importance of separation from the world. In the fourth chapter of Deuteronomy we read: — (1)

"Now therefore, harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land, which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you."

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life: but teach them thy sons and thy sons' sons."

"When the Lord shall bring thee into the land whither thou goest to possess it, and hath cast out many nations from before thee, . . . and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.

"But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face."

A Departure from Right

Under David's rule, the people of Israel gained strength and uprightness through obedience to God's law. But the kings that followed strove for self-exaltation. They took to themselves glory for the greatness of the kingdom, forgetting how utterly dependent they were upon God. They regarded themselves as wise and independent, because of the honor showed them by fallible, erring man. They became corrupt, immoral, and rebelled against the Lord, turning from him to the worship of idols.

God bore long with them, calling them often to repentance. But they refused to hear, and at last God spoke in judgment, showing them how weak they were without him. He saw that they were determined to have their own way, and he gave them into the hands of their enemies, who spoiled their land, and took the people captive.

The alliances made by the Israelites with their heathen neighbors resulted in the loss of their identity as God's peculiar people. They became leavened by the evil practises of those with whom they formed forbidden alliances. Affiliation with worldlings caused them to lose their first love, and their zeal for God's service. The advantages they sold themselves to gain, brought only disappointment, and caused the loss of many souls.

The experience of Israel will be the experience of all who go to the world for strength, turning away from the living God. Those who forsake the mighty One, the source of all strength, and affiliate with worldlings, placing on them their dependence, become weak in moral power, as are those in whom they trust.

God comes with entreaties and assurances to those who are making mistakes. (1) He seeks to show them their error, and lead them to repentance. But if they refuse to humble their hearts before him, if they strive to exalt themselves above him, he must speak to them in judgment. No semblance of nearness to God, no assertion of connection with him, will be accepted from those who persist in dishonoring him by leaning upon the arm of worldly power.

God's Word to Us To-day

To-day God's word to his people is: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

God's people are to be distinguished as a people who serve him fully, whole-heartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have bound themselves to serve the Lord, and him only. (2)

The Sign Between God and His People

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Do not these words point us out as God's denominated people? and do they not declare to us that so long as time shall last, we are to cherish the sacred, denominational distinction placed on us? The children of Israel were to observe the Sabbath throughout their generations "for a perpetual covenant." The Sabbath has lost none of its meaning. It is still the sign between God and his people, and it will be so forever. (2)

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederation with those who have not wisdom to discern the claims of God, so plainly set forth in his law.

(1) Commentary, Vol. 4 p. 1155

(2) Our High Calling, p. 345

(1) We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues, that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath, and we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven.

(2) God is testing his people, to see who will be loyal to the principles of his truth. Our work is to proclaim to the world the first, second, and third angels' messages. In the discharge of our duty, we are neither to despise nor fear our enemies. To bind ourselves up by contracts or in partnerships or business associations with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God, but we are never, never to unite with them in counsel regarding the vital interests of his work; for this is not the way of the Lord.

(2) Putting our trust in God, we are to move steadily forward, doing his work with unselfishness, in humble dependence upon him, committing ourselves and our present and future to his wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in him, of God's abounding grace. (1)

I pray that my brethren may realize that the third angel's message means much to us, and that the observance of (2) the true Sabbath is to be the sign that distinguishes those who serve God from those who serve him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with him, that we may receive his blessings — the blessings so essential for a people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives, is greatly to dishonor God. Thus we turn from his commandments, which are our life, denying that he is our God and we his people.

"The Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face."

(2) Where shall we be before the thousand (2) generations mentioned in this scripture are ended? Our fate will have been decided for eternity. We shall either have been pronounced worthy of a home in the everlasting kingdom of God, or we shall have received sentence of eternal death. Those who have been true and faithful to their covenant with God, those who, remembering Calvary, have stood firmly on the side of truth, ever striving to honor God, will hear the commendation, "Well done, good and faithful servant." But those who have given God only half-hearted service, allowing their lives to be conformed to the ways and practises of the world, will hear the sad words, "Depart from me; I know you not."

The Home of the Faithful

"The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads."

Who are these? — God's denominated people,— those who on this earth have witnessed to their loyalty. Who are they? — Those who have kept the commandments of God and the faith of Jesus; those who have owned the crucified One as their Saviour.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

(1) (2)

Our High Calling, p. 345, 344

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The Experiences of Former Days — No. 2

The Early Proclamation of the Second Advent

J. O. CORLISS

Prophetic utterances of the Bible have ever pointed to a time when signs of the Lord's coming would appear in the heavens. The last of these — the falling stars — came in its order on Nov. 13, 1833. One of the sure indications that this event was the fulfilment of divine prediction, is the fact that when the occurrence came, the prophecies relating to the second advent had been thoroughly studied, and the instrument for heralding the greatest of all events was prepared for his work.

William Miller was a farmer of Low Hampton, N. Y. Having been a pronounced infidel for years, he began a diligent search of the Bible for arguments with which to overthrow adherents to Christianity. His mind was singularly called to the prophetic portion of the Word, and being quite well informed on historical points, he was struck with the accuracy with which these historical events accorded with the Biblical predictions concerning them.

Becoming satisfied that the prophecies of the Bible could be relied upon, Mr. Miller continued his study, and became thoroughly convinced that the coming of Christ was an event to be looked for in his day. The way being open for him to state his views publicly, he did so for the first time, according to his own statement, in August, 1833, just three months before the falling of the stars in November.

Continuing to speak publicly at intervals, he prepared a series of nineteen lectures, which, according to the *Advent Shield,* page 57, was first delivered in what was then known as the Chardon Street Chapel, in Boston, Mass., during the winter of 1840, and afterward circulated in book form. The pastor of this church was, at that time, Joshua V. Himes, who readily accepted the message as delivered by Mr. Miller, and in the following March issued the first number of a paper entitled *Signs of the Times,* in which was lucidly set forth the subject of the second advent.

By means of this paper, and many tracts, the doctrine of the Lord's immediate coming was soon proclaimed over a large part of the Eastern States; and on October 14 of the same year, the first second-advent conference convened in Boston, where plans were laid for sending that message to all parts of the world. The impetus given its proclamation from that time was very marked, hundreds, in nearly every town of large size, including infidels, rumsellers, and profligates of every kind, were converted. In Portland, Maine, a Mr. Fleming reported that he went into one room over a bank, near midday, where he found between thirty and forty men engaged in earnest prayer. One of the principal booksellers told him that he had sold more Bibles in one month since Mr. Miller opened meetings there, than in any four months previous.

Two years before that time,— in 1838, — Mr. Josiah Litch, after studying the ninth chapter of the book of Revelation, announced in the public prints that the fulfilment of that prophecy would be seen on Aug. 11, 1840, in the downfall of the Ottoman empire. As the time drew near for the verification of this bold assertion, all eyes were turned toward events occurring about Constantinople, the seat of that empire. Astonishment was seen in many faces when the news was heralded abroad that the supremacy of the Ottoman empire actually came to an end on the very day foretold by Mr. Litch.

The message then went by leaps and bounds, which stirred up considerable opposition among the clergy. Notwith-

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Visions of Faith

From this vain world, this weary life
So full of toil, and care, and strife,
So full of bitter grief and pain,
Of blighted hopes, and longings vain,
I look away. Faith guides my sight
Unto a realm of cloudless light —
The fair and glorious abode,
The heavenly city of our God.

Its mansions by omniscience planned,
Fashioned by an almighty hand,
And decked by him whose touch adorns
The universe with all its forms
Of varied beauty. O how fair,
How bright, how beautiful they are!

Sin's fatal and polluting breath
Has never shed the curse of death
Through this divine Elysium; no,
Nor ever shall. All pain and woe
Are banished, and from weeping eyes
God wipes the tears in paradise.

Angels, his holy ministers,
Who do his bidding mid the spheres,
Hover around the great white throne,
Chanting to thee — to thee alone.
O God of wisdom, power, and grace,
We render honor, love, and praise!

— *Selected.*

A Visit to the South — No. 1

From Berrien Springs to Nashville

MRS. E. G. WHITE

I have just returned to Washington from the South. We were away for about six weeks, during which time we visited Nashville, Graysville, and Huntsville.

On the way from Berrien Springs to Nashville, we had to wait for several hours in Chicago, and Dr. Paulson took us out to Hinsdale, where they are about to establish a sanitarium.

I was very much pleased with all that I saw during the afternoon that I spent there. Hinsdale is about fourteen miles out from Chicago, and is a favorable place for a sanitarium. The atmosphere is good, and the surroundings are beautiful. Many of the houses are large, and are evidently the homes of men of wealth, who live in the country, and carry on business in Chicago. The roads are excellent, and sick people would find health in driving about and enjoying the scenery. The sight of the trees and flowers, with the sunshine and fresh air, would bring health to mind and body. In anticipation I can see the Hinsdale Sanitarium established, and hope and faith coming into the hearts of the patients.

We were taken all over the sanitarium property. It consists of ten acres of land, with two houses and a barn. The place was once very beautiful, but it has been neglected for several years. It is a favorable site for a sanitarium, and I am so glad that it has been placed at the disposal of our brethren.

About five years ago a gentleman from Chicago went to the Battle Creek Sanitarium as a patient. He was very sick, but the treatment given him was successful, and he believes that it was the means of saving his life. After returning home, he told Dr. Paulson that he knew of a place that ought to be used for sanitarium work. A few months ago he bought this place, and has placed it at Dr. Paulson's disposal. It cost sixteen thousand dollars, and can be paid for in small monthly instalments.

Dr. Paulson looks upon the opportunity to secure this place on easy terms as a providence of God. And this is right; for the hand of the Lord is in the matter. The outdoor advantages that the sick will have will prove the greatest blessing to them, aiding in the cure of mind and body. And as the sick ones associate with those who love and serve God, they will be doubly blessed.

How I wish that all our sanitariums could be placed among such natural surroundings. Men and women in need of physical and spiritual healing need to breathe just such an atmosphere. They need to be brought in contact with those whose words and acts will draw them to Christ. They need to be brought under the influence of the great Medical Missionary, who can heal both soul and body. They need to hear the story of the love of the sin-pardoning Saviour,— of the forgiveness granted to all who come to him confessing their sins.

There are many, many in our great cities, both in the higher and in the lower classes, who need to be helped into the way of life by being brought into contact with our sanitariums.

There are no entreaties so tender, no lessons so plain, no commendations so decided, as those given in the Word of God. How earnest and loving and compassionate are the invitations to come to the fountain of living water. God's Word is indeed a light shining in a dark place. And in our sanitariums, above all other places, the religion of Christ is to be clearly exemplified. This is why I have urged that many sanitariums be established in places out of the cities, that men and women may hear and understand the word of the Lord, and may be brought under an influence direct from heaven.

God sends angels from heaven to co-operate with human instrumentalities in bringing encouragement and hope and joy and peace to the hearts of the sick and suffering. These men and women need the grace that comes from the Life-giver, the health that the great Medical Missionary alone can give. O that those who have received light from God's Word would take hold in medical missionary lines, to do all in their power to help those in need of help!

Those who plan to establish sanitariums should reason from cause to effect. They should lay their plans with a deep insight into the necessities of a medical institution. One of the first necessities is a site out of the city, in a retired place, where the institution can be surrounded by grounds that can be beautified with flowers and shrubs and trees.

Let the patients be taught that the breathing of pure air is necessary to health. Let there be facilities for the giving of rational treatment, so that there will be no necessity for the use of drugs. By wise methods the patients are to be led more and more to take outdoor exercise. Every one who is recovering from sickness needs such exercise, in order that disease may be completely overcome, and health regained. When physical health has been restored, men and women are better able to exercise that faith in Christ which secures the health of the soul, bringing peace and rest and joy from the consciousness of sins forgiven.

Our sanitariums should be out of the cities. One who is unerring in counsel has given this direction, in mercy to suffering humanity. Physicians and ministers are called upon to exert their influence in favor of establishing our sanitariums, publishing houses, and schools out of the cities. And for the sake of the youth in our schools and publishing houses, and for the sake of the patients and helpers in our sanitariums, this should be done.

We plead the necessity of our sanitariums being out of the smoky, dirty, noisy cities, with their tobacco-laden atmosphere. It is impossible to establish a sanitarium in a city without placing it in an atmosphere that will, to a greater or less extent, undo the good accomplished by the treatment given.

All things are to be considered from the standpoint of the Word of God. The teachers in our schools and sanitariums are to guard the minds of the youth in their care from becoming estranged from God. They are to have an interest in each one. They are to show a Christlike love for souls. Their minds are to be stayed upon Christ, and they are humbly and thankfully to receive, in order that they may impart. In their association with others, they are not to seek to benefit themselves, but to bless others.

And as the fear of the Lord is the beginning of wisdom, let Christ ever be recognized as our counselor, infinite in wisdom, and always ready to help. Those who know God as revealed in his Word make him chief in all that they do. They say: "Thou, God, seest me. Thou hearest every word I speak; thou knowest the motives that prompt my words and actions."

The wisdom of heaven is to be brought into every sanitarium. All the workers are to live the truth as it is in Jesus. Godliness — the result of the grace of Christ — is to lead souls to drink of the water of life.

Support the Weak

The world is full of weak ones. The Bible has not commanded us to despise the weak, to crush the weak, to neglect the weak, but to support the weak. "We

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

The Refiner

'Tis sweet to know that he who tries
The silver, takes his seat
Beside the fire which purifies,
Lest too intense a heat,
Raised to consume the base alloy,
The precious metal, too, destroy.

'Tis sweet to think how well he knows
The silver's power to bear
The ordeal through which it goes;
And that with skill and care
He'll take it from the fire when fit,
With his own hand, to polish it.

'Tis blessed still to know that he
The work he has begun
Will not forsake till he can see
The work itself well done:
An image by its brightness shown,
The perfect likeness of his own!

But O! how much of earthly mold,
Dark relics of the mine
Lost from the ore, must he behold!
How long must he refine
Ere in the silver he can trace
The first faint semblance of his face?

Thou, great Refiner, sit thou by,
Thy purpose to fulfil:
Moved by thy hand, beneath thine eye,
And melted at thy will,
O may thy work forever shine,
Reflecting beauty pure as thine!

— *Selected.*

A Visit to the South — No. 2

MRS. E. G. WHITE

The Work in Nashville

During my stay in Nashville, I saw the necessities of the work there, and its great need of help. I visited the sanitarium conducted by Dr. Hayward and Brother Hansen. For several years Brother Hansen has had treatment rooms in Nashville. Recently the Medical Department of the Southern Union Conference purchased his business, and Dr. Hayward, from Graysville, joined Brother Hansen in the work. They have treatment rooms, a health food store, and physicians' offices in a large house in the city. They have also rented a house three miles out of the city, for the accommodation of patients and nurses. I visited both of these places, and found them full of sick people receiving help.

Brethren Hayward and Hansen, with their faithful helpers, are doing their best with the facilities they have, but the inconveniences under which they are at present conducting their work are very trying, and I longed that they might have a larger building, where they could accomplish more with less effort.

We also visited the colored sanitarium, which is in the charge of Dr. Isabel and Brother Young. This is situated very conveniently for the colored business men of Nashville, and is modestly but well equipped for giving the different kinds of baths. Those in charge have labored earnestly to do what they can with their limited means to provide the necessary facilities, but they need assistance to make the institution comfortable and attractive.

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,— the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of this message?

When I see our people spending money for needless trimmings, needless furnishings, I think of Jesus. He might have come to this world in the glory of his kingly power. But he chose to come to this world in the garb of humanity, and to live a life of self-denial and sacrifice. Those who follow in his footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in this world.

When our sisters are buying and making up their own and their children's garments, let them think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material for our clothing, and to have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause.

Schools and sanitariums and meeting-houses are needed in the South. The people there must be warned. To my sisters who are inclined to spend much in trimming their clothes, I would say, Deny yourselves, and put the money thus saved aside to send to the help of those who need help so much. Let the self-denial boxes sent out by the Southern Missionary Society be kept in plain sight in the homes of our people.

My sisters, remember that Christ clothed his divinity with humanity, and came to this world to uplift fallen human beings, that they might stand on vantage-ground, thus escaping the corruption that is in the world through lust. He gave his all to the work that he came to this world to do, and his word to us is, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples."

Remember, too, the words of the apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Let us take heed to God's words of warning, lest at any time we let them slip, and our hearts become evil hearts of unbelief. Just as soon as those who know the truth put away their unbelief, and practise the self-denial enjoined in the Word of God, the message will go with power. The Lord will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our Heavenly Father.

The School Work

In connection with the work in Nashville, I wish to speak of the school work that Brethren Sutherland and Magan are planning to do. I was surprised when, in speaking of the work they wished to do in the South, they spoke of establishing a school in some place a long way from Nashville. From the light given me, I knew that this would not be the right thing to do, and I told them so. The work that these brethren can do, because of the experience gained at Berrien Springs, is to be carried on within easy access of Nashville; for Nashville has not yet been worked as it should be. And it will be a great blessing to the workers in the school to be near enough to Nashville to be able to counsel with the workers there.

In searching for a place for the school, the brethren found a farm of four hundred acres for sale, about nine miles from Nashville. The size of the farm, its situation, the distance that it is from Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place for the school work. We advised that this place be purchased. I knew that all the land would ultimately be needed. For the work of the students, and to provide homes for the teachers, such land can be used advantageously. And as our work advances, a portion of this tract may be required for a country sanitarium.

Other properties were examined, but we found nothing so well suited for our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle, was **$12,723**. It has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work there. We feel confident that the Lord has been guiding in this matter.

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, and the history of our message; and special instruction in agriculture will be given. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools.

We went once more to see the farm, after its purchase had been completed, and were very much pleased with it. I earnestly hope that the school to be established there will be a success, and will help to build up the work of the Lord in that part of his vineyard. There are men of means in various parts of the land who can assist this enterprise by loans without interest, and by liberal gifts.

Let us sustain Brethren Sutherland and Magan in their efforts to advance this important work. They gained a valuable experience in Berrien Springs, and the providence of God has led them to feel that they must labor in the Southern field. God helped them constantly in their efforts at Berrien Springs, as they steadily advanced, determined that obstacles should not stop the work. They are not leaving Berrien Springs because of dissension or strife. They are not fleeing from duty. They are leaving a place where a school has been established, to go to a new field, where the work may be much harder. They have only means enough to pay part of the price of the land. They should not be left to struggle along misunderstood and unaided, at the sacrifice of health.

As these brethren go to the South to take hold of pioneer work in a difficult field, we ask our people to make their work as effective as possible by assisting them in the establishment of the new school near Nashville.

I ask our people to help the work in the Southern field by aiding Brethren Sutherland and Magan and their faithful associates in the carrying forward of the important enterprise they have undertaken. Brethren and sisters, the poverty and the needs of the Southern field call urgently for your assistance. There is a great work to be done in that field, and we ask you to act your part.

The Experiences of Former Days — No. 4

Development of the Third Angel's Message

J. O. CORLISS

In the unfolding of the sanctuary question it was revealed that the *heavenly* sanctuary, and not the earthly one located in Jerusalem, which was a type of the heavenly, was the one to be cleansed at the end of the prophetic period of 2300 days of Dan. 8:14. As in the type, it was seen that the cleansing of the heavenly sanctuary was to usher in the examination of men's characters, preparatory to the coming of Christ, when those who, by the examination, were found to be worthy would be "caught up together" to meet him in the air.

The conclusion was readily drawn that when such a period was reached, the law of God would demand special recognition, because by it the cases of men were to be settled. Rom. 2:12-16; 3:19, 20. Upon examination of the claims of the law it was revealed that the fourth commandment called for the seventh day to be sanctified as a weekly rest, whereas that day was being used as a common working day, and the first day of the week was being used as a rest day instead.

But as the law of God, in its entirety, was to become the standard of a judgment work to open at the ending of the 2300 prophetic days, which came in the autumn of 1844, it was necessary, in the true order of events, for the Sabbath to be introduced and preached at the ending of the time indicated by the prophet. The history of that time justified the conclusion, and established the message of the Lord's near coming in the hearts of the disappointed ones.

In the early autumn of 1844, a lady in New York State, Mrs. Rachel D. Preston, by reading her Bible became deeply impressed with the fact that the world in general had deserted the true Sabbath of the Lord, and should be called to reform its ways in this respect. She presented the matter to her pastor, and then to some of the leading people of her church, but was scornfully repulsed each time. Upon inquiry, however, she learned of the Seventh-day Baptists, and for a time, allied herself with that people.

During the latter part of the year Mrs. Preston had occasion to visit in Washington, N. H., where she met and conversed with some who had been connected with the disappointment of a few weeks before. Being full of the subject they had sacrificed so much for, they poured into her willing ears the story of their faith. She accepted their views of the near coming of Christ, and in turn convinced them of the importance of the Sabbath in conjunction with their other tenets of faith.

Of the sixty or more in that neighborhood who had been through the disappointment, about forty received the Sabbath, which constituted the first Seventh-day Adventist church of modern days. The influence from this movement extended, and interested two men, who had preached the time message. These men, J. B. Cook, and T. M. Preble, began to agitate the subject, both by voice and pen, when shortly Joseph Bates received it. The men, Cook and Preble, finding the belief an unpopular one, soon after gave up its advocacy, and became its enemies. Not so, however, with "Father" Bates. He was so thoroughly convinced of its correctness, that he made it the entire business of his life. The first thing he did to further the message, was to write a pamphlet in its behalf.

This he began without money, but his faith in God was so fixed that he promised the printer, a Mr. Markham, that he should be paid in full before the sheets were taken away from the printing-office. Some money came into Brother Bates' hand from unexpected quarters, which was paid toward the job, but when he wanted to begin the circulation of his book, he had not the full amount to pay the indebtedness. In his anxiety he went to the printer to apologize for his apparent laxness, but was met with the statement that the bill was fully met, and that he could take away the printed sheets at his pleasure.

The printer did not know who had paid the debt, as the man who did so was a stranger to him, and, so far as is known, Brother Bates never knew who was the generous donor. Since the old gentleman's death, however, it has been learned that Brother H. S. Gurney, having just then received money unexpectedly which was due him, was impressed to go and settle the bill, which he did.

The book, as the writer now remembers it, was a very clear presentation of the Sabbath, bringing to view first the immutability of the law of which it was a part, and then showing from the prophecy of Daniel, that Rome, especially the papacy, was responsible for the transfer of rest from the seventh to the first day of the week. One clearly drawn conclusion of the book which then seemed very forcible to the writer's youthful mind was that, "the seventh day of the week has always been God's Sabbath, but the first day has been made the pope's Sunday."

Above the Clouds

H. F. KETRING

Yes, above the clouds, on the mountain tops, with the fleecy billows beneath your feet, and the setting sun beyond shedding his glorious beams over the sea of clouds,— such a scene is one long to be remembered. Words fail to describe such splendor; neither can it be imagined.

Twice has the Lord in his kindness permitted me to look upon such a scene. The other evening as I was descending the mountains toward the sea, a great ocean of pure white clouds was spread out before us. Beneath, all looked dark and gloomy — a marked contrast to the glory above. The rest of the passengers paid no attention to it, but I was thinking of 2 Cor. 4:17, 18: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things *which are not seen:* for the things which are seen are temporal; but the things which are not seen are eternal."

O, thought I, if I could always gaze upon such a scene! But soon the train plunged into the cloud, and then all was dark. Nevertheless the picture painted upon my memory remained, and I can still see it in all its magnificence.

Few, if any, are permitted to live above the clouds; nevertheless by faith we can *see* the other side, where the sun is always shining. The cloud is not always over us, but the Lord takes us up into the mountain at times to see the other side. Do trials oppress your soul? Remember that it is but for a moment, compared with the *eternal* weight of *glory* that will be yours to enjoy. "To every cloud there is yet a bright side," and the sun is still shining, even though his light is cut off from our view.

Valparaiso, Chile.

"There is no calm like that when storm is done;
There is no pleasure keen as pain's release;
There is no joy that lies so deep as peace,
No peace so deep as that by struggle won."

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Trust

SPARROW, he guardeth thee!
Never a flight but thy wings he upholdeth,
Never a night but thy rest he enfoldeth —
Safely he guardeth thee.

Lily, he robed thee!
Though thou must fade, by the summer bemoaned,
Thou art arrayed fair as a monarch enthroned —
Spotless he robeth thee!

Hear, thou of little faith,
Sparrow and lily are soulless and dying —
Eternity thine! Will he slight thy crying?
Trust, thou, of little faith!

— *Selected.*

A Visit to the South — No. 3

MRS. E. G. WHITE

The Work in Graysville

FRIDAY morning, June 17, we left Nashville for Graysville, where we spent Sabbath and Sunday.

I found that the work at Graysville has made much progress. Graysville is a homelike place,— a pretty little village in a valley surrounded by hills. A large part of the village is made up of the homes of Seventh-day Adventists.

On Sabbath I spoke to our people. The church was crowded. The Spirit of the Lord rested upon me, and I was given a plain testimony to bear. In my weakness I had much strength; for God was with me. My heart was filled with thanksgiving and praise and rejoicing.

On Sunday we were taken to see the different lines of work that are being carried on by our people in Graysville. We went over the school building, and then we visited the twenty-five-acre farm on the hill, which is largely planted with peaches. The young trees look thrifty. After looking at this, we went to see the four-hundred-acre farm, which has recently been acquired by the conference and has been leased to the school. On this farm we saw large fields of corn, broad pasture lands, and on the hill thirty acres of strawberries.

The school is doing well. An addition is needed to the main building; for the chapel is not large enough. But we advised those in charge to wait until the sanitarium could be put in running order. Finishing and equipping this institution will require all the means that they can command at present.

From the school farm we drove to the sanitarium. I am much interested in this institution. It is built on the mountainside, in the midst of a grove of trees. There are pine, oak, chestnut, hickory, and many other varieties of beautiful trees. With proper care this grove can be made very beautiful. It is a place in which any lover of nature would take delight, and is as healthful a location for a sanitarium as I have ever seen.

The institution is well planned, and the physicians and nurses are working disinterestedly and earnestly to bring the work on the building to completion. I wish that I had had time to say to the physician, "It pleases me to see the good work you do while handling the ax, hammer, and plane. You seem to be master of the situation." His face expressed anxiety, and showed a burden of thought, and I did wish to say to him, "This is the work that Christ did in his youth. And through it all he did not speak an impatient word, not even when he was misunderstood. He always spoke pleasantly. When he was blamed for being so particular about his work, he answered by words of song from the Psalms, and those who had been scolding him often found themselves uniting with him in singing, 'O give thanks unto the Lord; for he is good: because his mercy endureth forever.' 'Let them now that fear the Lord say, that his mercy endureth forever.' 'Blessed are they that keep his testimonies, and that seek him with the whole heart.'"

I should have been pleased to have spoken words of encouragement to the physician's wife and sister. I would have said to them, "Be sure, my dear friends, ever to walk with Christ. 'Learn of me,' said the divine Teacher; 'for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'"

On the second floor we found the nurses busy at work. I hope they all realized that their faithfulness is fully appreciated by One who knows. In looking to their Saviour, they will find peace and joy. We are to unite our influence in making the earth radiant and glorious. Entire consecration is essential, and the union of all is needed, in order that the work of God may advance. No one is to exalt self and disparage others.

I longed to say to all the workers, "Henceforth you are Christ's servants. No longer are you to live to yourselves, but for him who died for you, and rose again. Your lives are to be hid with Christ in God, that when he who is your life shall appear, you may appear with him in glory."

Some of the patients asked if I would not talk to them in the parlor, but I had not the strength to do this, and at the same time to see the various things which our brethren wished me to see in connection with the work in Graysville.

We went up to the third story of the building, and looked off over the treetops across the valley. We greatly enjoyed the view.

I was taken to the spring, which is a little farther up the mountainside. This spring gives an abundance of soft, pure water, and is a treasure of inestimable worth.

I am more than pleased with the earnestness and zeal that the brethren have shown in the erection of this sanitarium. Success has attended their unselfish efforts. Each worker has tried to help the other, and all have worked together harmoniously. This is as it should be. When workers labor thus, their efforts reveal the sweet fragrance of godliness.

On our return, the brother who was driving stopped at the homes of many of our brethren in the village. I did not get out of the carriage, but we drove up to the gate of each house, and the friends came out. Whole families, father, mother, and children came out to speak with me, and I shook hands with them all, not forgetting the children.

Our visit to Graysville was a very pleasant one. We were sorry that we could not stay longer, so that we might have more time to talk with the brethren and sisters there.

The Experiences of Former Days — No. 5

The Advent of the Printed Message

J. O. CORLISS

WE know very little of Brother Bates' success in the evangelical field for the first year after he received the Sabbath. We do know, however, that as early as 1846 he laid his views before Elder James White and his wife, and although they expressed no great enthusiasm at first, it was soon shown to her in vision that the time had come to proclaim the binding force of the fourth commandment. From that time both she and her husband became living witnesses for the Sabbath truth as a prominent feature of the third angel's message.

At this stage of the work, none of the pioneers possessed a home of his own, but all were largely dependent on the bounty of others for food and shelter, while clothing was plain and poor, and scantily furnished. Considerable of the time, garments were worn which were darned over small rents and threadbare spots, and patched where gaps were too large to be darned.

Should the question be asked why this course was pursued in the early days of the message, the answer would not be hard to find. The first ambassadors of the message had a burning zeal to see it reach the multitudes, and prepare the world for its closing scenes, which were believed to be just at hand. Every penny, except the little means needed to supply bare necessities, was therefore contributed toward the object so earnestly sought. So careful, indeed, were those pioneers to be counted faithful stewards, that some even denied themselves of things that now would be thought decided necessities. For instance, it was said that Brother White wore an overcoat through one severe New England winter, that was so much patched as to show seven kinds of cloth.

Yet amid all this poverty, and with

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Comfort in Need

WHEN doubts and fears upon me press,
And care doth add her strain and stress,
And they attend me, grief and woe,
And creature comforts are laid low,
I turn me to the book of life,
Amid the heat of battle strife;
And there with joyful hope I read,
"God will supply your every need."

At once I count the promise mine,
It bids my heart to glow and shine;
'Tis written by the Almighty hand
That doth the heaven and earth command;
That keeps the planets in their course,
And gives the sun his heat and force,
And rules the raging, restless sea,
And holds it in its boundary.

Now is my soul all hushed and still,
My Promiser will sure fulfil:
He has the will, he has the power,
And he will keep me hour by hour —
Will give me strength for all the way,
Be light by night, be joy by day:
How can I faint when this I read,
"God will supply your every need"?
— *Anna D. Walker, in Christian Work.*

A Visit to the South — No. 4

The Huntsville School

MRS. E. G. WHITE

MONDAY morning, July 20, I went from Graysville to Huntsville. We found the school situated in a beautiful country place. In the school farm there are more than three hundred acres of land, a large part of which is under cultivation.

Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need.

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked too hard, and when her health began to give way, they decided to leave Huntsville, and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers, and with means to make the needed improvements, the advancement made would have given courage to Brother Jacobs, to the students, and to our people everywhere. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing.

Recently the question was asked me, "Would it not be well to sell the school land at Huntsville, and buy a smaller place?" Instruction was given me that this farm must not be sold; that the situation possesses many advantages for the carrying forward of a colored school. It would take years to build up in a new place the work that has been done at Huntsville. The Lord's money was invested in the Huntsville school farm, to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those may become who go there for instruction, if his plans are followed.

In order that the school may advance as it should, money is needed, and sound, intelligent generalship. Things are to be well kept up, and the school is to give evidence that Seventh-day Adventists mean to make a success of whatever they undertake.

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. A small building should be put up, in which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging.

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practises of the world. They are to be taught how to present the truth for this time, and how to work with the hands and with the head to win their daily bread, that they may go forth to teach their own people. They are to be taught to appreciate the school as a place in which they are given opportunity to obtain a training for service.

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart.

The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed.

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful attention to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity. Teachers and students are to co-operate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher.

The leading, controlling influence in the school is to be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. Each student is to take himself in hand, and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish interest in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails, and make the needed repairs. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered.

These little things are of much more importance than many suppose in the education of students. Business men will notice the appearance of the wagons and harnesses, and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be faithful in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks, until they become an unsightly neglect, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world.

Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart, and discipline ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with the Father. We are to lay aside every weight, "and the sin that doth so easily beset," that we may follow our Lord with full purpose of heart.

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results.

But he who makes Christ first and last and best in everything will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of

Christ can not abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories of truth, but unless he brings himself into harmony with the requirements of God's Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose; for God can not bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like some one striving for the mastery, yet cumbering himself by clinging to heavy weights.

* * *

The Human Body as the Temple of God

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile [margin, "destroy"] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

There are three things spoken of in the Bible as temples of God: —

1. His temple in heaven. "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19. This scene takes place in connection with the closing work of Christ just before he comes.

2. The sanctuary erected in the wilderness. The direction was, "Let them make me a sanctuary; that I may dwell among them." Ex. 25:8. A sanctuary is a sacred or holy place, a dwelling-place for the Most High, a temple of God. Indeed, the word "temple" is one of the definitions of sanctuary.

The sanctuary in the wilderness was but a movable temple, carried from one place to another in the wanderings of the children of Israel. After they were located, the children of Israel built the temple of Solomon, constructed on the same general plan as the movable sanctuary; viz., with two apartments, the holy and the most holy.

The temple of Zerubbabel was built in like manner. These structures constituted the "worldly sanctuary" here on earth, made after the pattern that the Lord showed Moses and David. Ex. 25:9; Heb. 8:5; 1 Chron. 28:12, 19.

3. As the text quoted at the beginning of this article demonstrates, the bodies of God's true people are called a "temple of God."

Webster's International Dictionary defines "temple," "Any place in which the divine presence specially resides," quoting 1 Cor. 3:16, "Know ye not that ye are the temple of God?" It would, therefore, seem to be absolutely demonstrated that *all men* are not "temples" of the living God, but only such as the Spirit of God resides in.

As there seems to be some little confusion in the world to-day as to who are "temples of God," it seems to the writer to be worth while to make some effort to elucidate this question. It certainly should be settled beyond all doubt in every reasonable mind as to who are entitled to this most honorable appellation, "temple of the living God."

Having quite a deep interest in settling this question in harmony with Scriptural teaching, the writer took Young's large concordance, and closely followed every use of the word "temple" through the long list of instances where it occurs in our English version. They nearly all refer to the temples built by Solomon, Zerubbabel, or Herod.

The first instance where the use of the word "temple" can be found applied to the human body is in John 2:21: "But he spake of the temple of his body." This occurs in connection with the Jews' statement, "Forty and six years was this temple [Herod's] in building, and wilt thou rear it up in three days?"

It must be evident that the use of the word "temple" in Christ's previous statement, "Destroy this temple, and in three days I will raise it up," was one to which his hearers were not accustomed. It was a new way of using the term. Indeed, in the Old Testament the writer can not recall a single instance where the human body is ever called a temple. But our Saviour in this text plainly speaks of his body as a "temple."

On what grounds does he so call it? Evidently because the divine Spirit and power tabernacled in that body in a wonderful way. In the writer's best judgment, there can not be found a single instance in which the human body is spoken of as a temple in all the canon of Scripture, unless the indwelling Spirit of God resides in that human body, not one text in which an unconverted, worldly man or a wicked man is ever spoken of as a temple of God.

The Spirit of Christ is promised to the church in a *special* sense, as it was never before in the world's history. Beginning with John 14, and in several following chapters, Christ enlarges upon the special gift of the Holy Spirit. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the *world can not receive,* because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and *make our abode with him.*" John 14:16-23.

Here is the special promise of Christ of the Spirit, the *representative* of the Father and the Son, which enables the human being who receives that Comforter to *become a temple of God and the Holy Spirit.* In no other way does the Bible ever promise any one to become such a temple.

1. This special gift from the Father and the Son is called the *Comforter,* because it gives that comfort to the believing disciple that nothing else will.

2. The Lord says distinctly and positively that the *world can not receive* this Spirit. It can not, till the worldling repents of his sins and believes on the Lord Jesus Christ. Then he is no longer of the world, but belongs to Christ. Therefore worldlings can not be "temples of God." They must first become true Christians.

3. This gift of the Spirit of God is to remain with his true people throughout the whole Christian dispensation. All the various manifestations of that Spirit in miracles, healings, prophecies, etc., come in consequence of the gift of this Spirit, which Christ promised.

4. It is by means of the coming of the Comforter that we become temples of the Most High. The Lord's representative comes unto us and *makes his abode with us.* "Abode," according to Webster's third definition, is the "place of continuance, or where one dwells; abiding-place; residence; a dwelling, a habitation." Surely where the Lord has his habitation, there is a "temple of God." And in no other way can there be a temple of God.— *Geo. I. Butler, in Southern Watchman.*

* * *

The Experiences of Former Days — No. 6

Contents of Early Numbers of Advent Review

J. O. CORLISS

In its earliest form, no name appears as editor of the *Advent Review,* but the names of Hiram Edson, David Arnold, Geo. W. Holt, Samuel W. Rhodes, and James White stand at the head of each paper as "Publishing Committee." But inasmuch as all communications to the paper were then to be addressed to James White, it is clear that he was responsible for its contents and make-up.

The first number of the paper enters into an explanation of the prophetic period which led the people of that day through their most singular experience. Among other statements of the position then occupied, the following from Joseph Marsh, in the *Voice of Truth* of Nov. 7, 1844, was reproduced: —

"Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments in expressing our great disappointment in not seeing our Lord at the time expected.

Mrs. Harriet Jones	1 00
Ira D. Blanchard	1 00
H. C. Kirkvold	1 00
Maria Lake	1 00
Electa Miller	1 00
William Walters	1 00
Roy Briggs	1 00
D. A. Corkham	1 00
Mrs. D. A. Corkham	1 00
H. F. Baldwin	1 00
Walter Blackburn	1 00
Caroline Schultz	1 00
L. M. Ratliff	1 00
Mrs. F. Trevillian	1 00
L. W. Scovill	1 00
T. E. Scovill	1 00
Ella N. Adams	1 00
A. V. Williams	1 00
Mrs. A. V. Williams	1 00
J. H. Humphrey	1 00
Mrs. J. H. Humphrey	1 00
L. M. Johnson	1 00
O. S. Russell	1 00
Wm. G. Jones	1 00
A. A. Wood	1 00
Laura Wood	1 00
C. E. Wood	1 00
Augusta C. Bainbridge	1 00
A friend	1 00
Susie Hall	1 00
F. M. Berry	1 00
J. J. Spikes	1 00
A friend	1 00
N. E. O'Herrow	1 00
W. A. Chatfield	1 00
A friend	1 00
Mrs. Carlisle	1 00
N. W. Atkinson	1 00
C. L. Harvey	1 00
Mrs. C. L. Harvey	1 00
David Lynd	1 00
Mrs. Lynd	1 00
A friend	1 00
J. R. Carnahan	1 00
Master Wade Talks	1 00
Irene Stewart	1 00
Mrs. George Gale	1 00
Lillie L. Lineback	1 00
Francis M. Harrison	1 00
Joseph A. Tyln	1 00
A. J. Brumbelm	1 00
Mrs. M. Della Utt	1 00
Mr. and Mrs. J. H. Davis	1 00
Mrs. Kewley	1 00
H. C. Miller	1 00
Mrs. E. Edmonds	1 00
I. F. Diffenbacher	1 00
Mrs. Emily Bartoo	1 00
A friend	1 00
Mary Rolfe	95
A sister	75
G. A. Wright	75
Mr. and Mrs. G. W. McCaflin	75
Mrs. Lola L. Strom	60
Stella Baumrucker	50
Lena Bresher	50
L. Bresher	50
M. A. Fox	50
A sister	50
Manda Huester	50
Mrs. M. Martin	50
Aug. Glatt	50
Slocumville (R. I.) church	50
Ethel Dean	50
Iva Dean	50
Miriam Deeley	50
Robert Rice	50
Hartwell Rice	50
Helen M. Rice	50
E. A. Livermore	50
Bess Strom	50
Violet Strom	50
A friend	50
A friend	50
Rebecca Swanson	50
Elizabeth Swanson	50
Mrs. M. E. Raymond	50
Hattie E. Adams	50
Alva R. Adams	50
Jane Gould	50
Mrs. H. Johnson	50
Lottie Decker	50
Lima Tobey	50
Clara Taylor	50
Mrs. Mary Kirkwood	50
Mrs. C. Flaker	50
M. L. Criner	50
Harold Harvey	50
Evelyn Harvey	50
Lislie Sauls	50
Bert Heacock	50
Mrs. Bert Heacock	50
Loureta Heacock	50
P. C. Miller	50
W. J. Hall	50
Elsie Perry	50
Mrs. M. E. Tompkins	50
Lulu Hallock	50
Mrs. J. R. Carnahan	50
Mrs. H. J. Schnore	50
Ben Butler	50
Mrs. B. Butler	50
Jewell, Dewitt, Anna, and Gertrude Penry	50
Mrs. S. L. Dodge	50
Edgar Nelton	50
Mrs. M. Z. Hurlburt	50
Mrs. S. G. Trimm	50
Mrs. M. S. Bittler	50
Mrs. Cartha C. Gillespie	50
Erville Greene	50
A friend	40
Floy Humphrey	30
Alfaretta Sherman	25
W. J. Parks	25
Bertha Newgard	25
Irene Cook	25
Hester Hill	25
Mary Greg	25
Helen Cook	25
A sister	25
A sister	25
Albert Glatt	25
L. Glatt	25
Alta Hearn	25
Mrs. Millie Sharlow	25
J. E. Harrison	25
Lewis Walters	25
Mattis Walters	25
B. Uqusoit	25
Emma Lloyd	25
Mrs. H. G. Brown	25
Katie Flaker	25
George Wright	25
Annis G. Hall	25
T. P. Stewart	25
Mrs. Mary Davis	25
Rufus Hallock	25
W. A. Penry	25
L. H. Penry	25
W. R. Edwards	25
A friend	25
Mrs. M. A. Norton	25
Mrs. Flora Hillegas	25
Mrs. Algrene	25
Mildred Banng	25
Cora Colcord	25
Lester Colcord	25
J. W. Neefe	25
Frona Corsan	25
E. A. Livermore	25
W. J. Kittell	25
Ella D. Ostrander	25
W. F. Dingman	25
A sister	20
C. Purday	20
S. D. Prentis	15
Carl Hall	10
Olive Miller	10
A friend	10
Mrs. H. A. Avey	10
Mrs. N. W. Criss	10
Mrs. E. W. Folcrod	10
Mrs. Edna Slade	10
Mrs. Zimmerman	10
F. C. Jacobs	10
Mr. and Mrs. S. A. Wade	1 00
M. H. Campbell	3 00
Mr. and Mrs. Sam Welch	5 00
Hampton (Iowa) company	10 00
W. E. A. Aul	25 00
Mr. and Mrs. Herman M. Walen	50 00
Total reported	$32,600 80

A further list will follow.

Make all remittances to the General Conference Treasurer, 222 North Capitol St., Washington, D. C.

Christian Education

Conducted by the Department of Education of the General Conference.

L. A. HOOPES, Chairman;
FREDERICK GRIGGS, Secretary.

A Call for Teachers

WE have several times called the attention of our people who are connected with the public schools to the importance of our own school work and of their connecting with it. We are impressed to do this again, from the fact that the Department of Education has a number of calls for teachers for which it is unable to suggest suitable names. A number of industrial schools are to be opened this fall, and they call for principals and instructors. In one or two instances a man and his wife who are properly qualified may begin the work, being assisted by others as the school shall grow.

Surely the Lord does not present these favorable openings for educational work, and then have no one to fill them. But often those whom the Lord calls do not feel themselves in readiness to accept the call, and they ask to be excused. The Lord always excuses those who persist in their desire to be excused, but it is often to their eternal loss.

We shall be pleased to correspond with those who may desire to consider these matters further. The Department of Education has already had some correspondence with our teachers not engaged in our own denominational schools, but there are yet many teachers with whose work we are not only unacquainted, but whose names we do not even have. Will not these teachers place themselves in touch with the educational work of the denomination, even though they may feel unable to directly connect with it at present? We shall be pleased to receive communications from such persons at this time, as well as from those who may consider the matter of these calls for teachers for these industrial schools already spoken of. Address communications to Frederick Griggs, South Lancaster, Mass.

* * *

The Relation of Education to the Work of God

WITH the great work before us of enlightening the world, we who believe present truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truths of the Scriptures. Error of every kind is now exalted as truth, and it is our duty to earnestly search the sacred Word, that we may know what is truth, and be able intelligently to present it to others. We shall be called upon to make known the reasons of our faith. We shall have to stand before magistrates to answer for our allegiance to the law of God.

The Lord has called us out from the world that we may be witnesses for his truth, and all through our ranks young men and women should be trained for positions of usefulness and influence. They are privileged to become missionaries for God; but they can not be mere novices in education and in their knowledge of the Word of God, and yet do justice to the sacred work to which they are appointed.

In every land the need of education among our workers is painfully apparent. We realize that education is not only necessary to the proper fulfilment of the duties of domestic life, but necessary for success in all branches of usefulness. . . . Whatever business parents might think suitable for their children, whether they desire them to become manufacturers, agriculturists, mechanics, or to follow some professional calling, they would reap great advantages from the discipline of an education. . . . They need to be thoroughly furnished with the reasons of our faith, to understand the Scriptures for themselves. Through understanding the truths of the Bible they will be better fitted to fill positions of trust. They will be fortified against temptations that will beset them on the right hand and on the left. Efforts must be made to fit young men for the work. They must come to the front to lift burdens and responsibilities. Those who are now young must become strong men. . . . The work is now greatly retarded because men are bearing responsibilities for which they are unfitted. Shall this great want continue and increase? Shall these great responsibilities drop from the hands of experienced workers into the hands of those unable to manage them? Are we not neglecting a very important work by failing to educate and train our youth to fill positions of trust? Let the workers be educated, but at the same time let them be meek and lowly of heart. Let us elevate the work to the highest possible standard, ever remembering that if we do our part, God will not fail to do his.

The agency of the Spirit of God does not remove from us the necessity of exercising our faculties and talents, but teaches us how to use every power to the glory of God. The human faculties when under the special direction of the grace of God, are capable of being used to the best purpose on earth, and will be exercised in the future immortal life.

Ignorance will not increase the humility or spirituality of any professed followers of Christ. The truths of the divine Word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve him intelligently. The great object of education is to enable us to use the powers which represent the religion of the Bible and promote the glory of God.

We are indebted to him who gave us existence for all the talents which have been intrusted to us; and it is a duty we owe to our Creator to cultivate and improve the talents which he has committed to our trust. Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God. — *Christian Education.*

* * *

A new home has been secured for the training-school in London, England, in the immediate vicinity of the offices of the International Tract Society. In a private letter Brother H. R. Salisbury, the principal, writes of it as follows: "It is a most desirable place, quiet, and with very large gardens at the back. The owner had a partition between two large drawing-rooms taken out, making us a beautiful chapel, accommodating about seventy-five without crowding. So we shall be taking boarders for the first time; and we are making a beginning for a preparatory school for those whose ages are from fourteen to seventeen. This will also increase our attendance." For three years this school has carried forward its work in rented buildings rather than incur debt, and in the meantime funds are being raised to provide a permanent location when a providential opportunity presents itself. The school has proved itself to be of much value to the cause in Great Britain in training workers who are now in the field, and it has the hearty support of the people.

Current Mention

— The battle-ship "Louisiana," the largest in the American navy, was launched at Newport News, Va., August 27.

— The revolution in Paraguay has caused an "indescribable panic" at Asuncion, and foreigners in all parts of the country are leaving, under protection of the diplomatic corps.

— A tornado swept through Chautauqua County, N. Y., August 25, striking a grove in which a picnic crowd of several thousand persons were gathered. Four persons were killed, and many were seriously hurt.

— An Antwerp dispatch reports the burning of immense oil tanks at Hoboken, Belgium, containing 26,500,000 gallons of oil, August 26. A number of lives were lost. The property loss will be several million francs.

— Eighty-four arrests for violation of the Sunday law were made in Alexandria, August 14. The arrests grew out of an effort by the Retail Merchants' Association to enforce the Sunday law upon grocery and meat stores, but the men arrested were milk dealers, railway employees, druggists, newsboys, bootblacks, liverymen, and news-dealers. Not one was a grocer or a dealer in meats.

— Cæsar Booker, believed to be 125 years old, died in Washington, Ga., on August 24. He came to Georgia ninety years ago as a slave from Virginia. He did not know his exact age, but his memory of events of over a century ago was good and indubitably correct. Not a house of the present Washington was built when he was purchased by a Wilkes County farmer. Cæsar leaves six children, the oldest of whom lives near Thomson, Ga., and is ninety-six years old.

— It is reported from Reno, Nev., that recent cloudbursts and washouts in Tonapah and along the lines of the Tonapah and Carson and Colorado railroads are the most disastrous in the history of these districts. People at Tonapah and Goldfields are on the verge of starvation. They are being temporarily relieved by the rushing in of supplies via Croon Springs, Silver Peak, and Candelaria by wagon trains. But this is only temporary, and as over 5,000 persons must be fed in the different camps, extraordinary measures must be taken for their relief. Food supplies are practically exhausted.

— Striking dock laborers and marine workers have completely tied up marine traffic at Marseilles, France. On August 26 the strikers presented an ultimatum demanding the general adoption of eight hours' work without a diminution of wages. Unless it is accepted, the marine workers of all the ports of France will be ordered to strike. An appeal is also made to the government, which will consider the question at a cabinet meeting, August 29.

— It was hoped that the christening of the czarevitch, the new heir to the Russian throne, would be made the occasion of the proclamation of constitutional government in Russia, but this hope met with disappointment. Certain concessions of a minor character were proclaimed, however, for the purpose of propitiating the peasantry and the rank and file of the army, who are peasants in uniform. The edict issued to commemorate the christening of the heir to the throne abolishes the use of the knout among the rural classes, and curtails it in the army and navy. It appears, also, that a general reduction of the penalties imposed for common law offenses is proclaimed, together with a general amnesty for all past political offenses, except in cases of murder. Persons arrested for offenses, the punishment for which would not have involved the loss of civil rights, are pardoned, provided they had not been sentenced at the time of the czarevitch's birth. Absolutely nothing is done for the Jews, except to set aside the fines that have been levied upon Jewish communes whenever individual Jews have avoided military service.

— The Russian cruiser "Novik" was sunk off the island of Sakhalien, August 21, by two ships of Admiral Kamimura's squadron, after a fight which lasted some hours. The "Novik" had escaped from Port Arthur, and was trying to reach Vladivostock. The Russian ships in the harbor of Shanghai have not been dismantled. Representatives of the powers at Shanghai, under the leadership of the American consul, took joint action to protect the foreign residents there and insure the neutrality of that port, the Chinese taotai having given notice that he was unable to do this. Japan has notified the powers that if the Russian war-ships in that port are not immediately disarmed, she will take whatever steps she may deem necessary to protect her interests, which is taken to mean that Japanese ships will enter Shanghai harbor, and seize the Russian ships. General Kouropatkin's army and the Japanese forces opposed to him fought a battle, August 25, which seems to have been of an indecisive character. Port Arthur is reported to have about reached the end of its powers of resistance, and its fall is looked for at any time.

— The attorney for the Western Federation of Miners has sent a petition to President Roosevelt asking him to intervene in the labor troubles at Cripple Creek. The president is asked to consider questions of rights of citizens. His attention is called to the provisions of the Constitution guaranteeing life, liberty, and the pursuit of happiness to all. Then follows a showing of the maltreatment of men at the hands of a mob,

General Articles

“Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**.” Phil. 4:8.

The Presence of Christ (2)

HERE, in my workshop where I toil
 Till head and hands are well-nigh spent;
Out on the road where dust and soil
 Fall thick on garments worn and rent;
Or in the kitchen where I bake
 The bread the little children eat,
He comes, his hand of strength I take,
 And every homely task grows sweet.

I sit among the books I love,
 Or bend above life's dearest Book,
Softer than wing of whitest dove,
 Kinder than friend's most winsome look,
He broods upon the page I read;
 He tells me he is at my side,
Even here he gives what most I need,
 And stays by me, my blessed Guide.

The tempter dares an evil spell
 To weave around my wayward mood;
His baleful minions fain would dwell
 With me in desert solitude.
But, ere men's craft can drag me down,
 One strong to save defeats their end,
One once who wore hate's thorny crown,
 One evermore my deathless friend.

O Master, while the moments drift
 So fast away, till night draws near,
Be with me still that I may lift
 Unceasingly my song of cheer.
I would not have an hour apart
 From thee, sweet Lover, matchless King.
Abide with me. Take thou my heart.
 Low at thy feet myself I fling.

— *Margaret E. Sangster, in the Interior.*

Training Children for God—No. 1

MRS. E. G. WHITE

“THAT our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace.” (4) It should be the object of every parent to secure to his children a well-balanced, symmetrical character. This is a work of no small magnitude and importance. It requires earnest thought and prayer, no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward.

(1) The early training of children is a subject that all should carefully study. We need to make the education of our children a business; for their salvation depends largely upon the education given them in childhood. Parents and guardians must themselves maintain purity of heart and life, if they desire their children to be pure. (5) As fathers and mothers, we should train and discipline ourselves. Then as teachers in the home, we can train our children, preparing them for the immortal inheritance.

At an early age the minds of children are very susceptible to impressions of good or of evil. Even in infancy a child is affected by a sorrowful expression on the mother's face. In a home where harsh, fretful, scolding words are spoken, a child cries much, and upon its tender sensibilities are impressed the marks of unhappiness and discord. Then, mothers, let your countenance be full of sunshine. Smile, if you can, and the infant's mind and heart will reflect the light of your countenance, as the polished plate of an artist portrays the human features. Be sure, mothers, to have an indwelling Christ, so that on your child's plastic mind may be impressed the divine likeness.

Mothers, have you neglected your God-given responsibility of multiplying agencies for the service of Christ? Children are the younger members of the Lord's family. Parents should not allow them to be hindrances. They should be led to consecrate themselves wholly to God, whose they are by creation and by redemption. With their parents, children are to share spiritual as well as temporal burdens. They should be trained to be helpful. Thus they will be taught to serve the Saviour. Opportunities of inestimable worth, interests infinitely precious, are committed to every mother. During the first three years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and (3) evil. By every familiar object surrounding him, she sought to lead his thoughts up to the Creator. In fulfilment of her vow to give her son to the Lord, with great self-denial she placed him under the care of Eli the high priest, to be trained for service in the house of God. Though Samuel's youth was passed at the tabernacle devoted to the worship of God, he was not free from evil influences or sinful example. The sons of Eli feared not God, nor honored their father; but Samuel did not seek their company nor follow their evil ways. His early training led him to choose to maintain his Christian integrity. What a reward was Hannah's! and what an encouragement to faithfulness is her example!

The father should be the faithful high priest of the home, the house-band of the family. He should not be so absorbed in business life or in the study of books that he can not take time to study the nature and the necessities of his children. He should devise ways by which they may be kept busy in useful labor agreeable to their individual dispositions. It is a great mistake to allow young men to grow up without learning some trade. To the parents of ancient Israel God gave a positive command that every child should learn a trade. (9) The carelessness of parents in neglecting to furnish employment to their children has resulted in untold evil, imperiling the lives of many youth, and sadly crippling their usefulness.

God desires both parents and teachers to train children in the practical duties of every-day life. Encourage industry. Girls — and even boys who do not have outdoor work — should learn how to help the mother. From childhood, boys and girls should be taught to bear heavier and still heavier burdens, intelligently helping in the work of the family firm. (6) Mothers, patiently show your children how to use their hands. Let them understand that their hands are to be used as skilfully as are yours in the household work. Often a fretful infant or a sick child keeps the mother awake night after night. At such times how much better it is for the children to draw upon their strength than to allow the already overtaxed mother to be burdened with work that they should do. Too often the mother succumbs to disease, sometimes lying upon her death-bed before her children realize that by sharing the home burdens, they could have lessened her cares, and spared her much suffering and affliction.

Prayerfully, unitedly, the father and the mother should bear the grave responsibility of guiding their children aright. Whatever else they neglect, they should never leave their children free to wander in paths of sin. (7) Many parents allow children to go and do as they please, amusing themselves, and choosing evil associates. In the judgment such parents will learn that their children have lost heaven because they have not been kept under home restraint. Parents should awake to their solemn responsibility, realizing that they are to teach their children to walk in the narrow way, that at last, a united family, they may enter the heavenly kingdom.

Children left in the hands of Satan are gladly taken by him and used in his service. Fathers and mothers, Satan is seeking to seize every one of your children. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Consecrate your household to God.

Evening and morning join with your children in God's worship, reading his Word and singing his praise. Teach them to repeat God's law. Concerning the commandments the Israelites were instructed: “Thou shalt teach them diligently unto thy children, and shalt (8) talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Accordingly, Moses directed the Israelites to set the words of the law to music. While the older children played on instruments, the younger ones marched, singing in concert the song of God's commandments. In later years they retained in their minds the words of the law which they learned during childhood.

If it was essential for Moses to embody the commandments in sacred song, so that as they marched in the wilderness, the children could learn to sing the law verse by verse, how essential it is at this time to teach our children God's Word! Let us come up to the help of the Lord, instructing our children to

Child Guidance, p. (1) 27; (3) 197; (4) 197, (6) 350; Adventist Home (2) 436, (7) 468;

Sons and Daughters of God, p. (9) 43

Commentary, Vol. 2 (5) p. 1008; Evangelism p. (8) 499-500 keep the commandments to the letter. (1) [Let us do everything in our power to make music in our homes, that God may come in.] Banish the discord of scolding and fretting. Never exhibit passion. Christian parents will put away every objectionable trait of character, daily learning from the Great Teacher to train their children wisely, bringing them up in the fear and admonition of the Lord.

12-C-3

(Parents, your own home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give an account. Carefully consider your work, its nature, its bearing, and its results. Line upon line, precept upon precept, here a little and there a little, you must instruct, warn, and counsel, ever remembering that your looks, words, and actions have a direct bearing upon the future of your dear ones. Your work is not to form beauty upon canvas, nor to chisel it from marble, but to impress upon a human soul the image of the Divine.

For Christ's sake, for the sake of your children, seek to conform your own life to the divine standard. Let nothing come between you and your God. Be earnest, patient, and persevering; be instant in season and out of season. Give your children intellectual culture and moral training. Fortify their young hearts with firm, pure principles. While you have opportunity, lay the foundation for a noble manhood and womanhood. Your labor will be rewarded a thousandfold.)

The Experiences of Former Days — No. 7

God's Providence in the Selection of Pioneer Workers

J. O. CORLISS

THE third angel's message was to be introduced to the last generation of men under peculiar circumstances. The multiplication of mechanical inventions and commercial plants was beginning fully to engage the talent of the world. Something startling must therefore be introduced by which to divert attention to the claims of God, if only for a brief period. The announcement of the immediate coming of Christ, at a definite time, was alone sufficient to do this. But even this must be more than a desultory proclamation. Men must be brought forward who could meet the conditions, and arrest attention.

Such men were found in William Miller and Joshua V. Himes, who were trained in adversity, and had the courage to sacrifice worldly prospects to enter upon a course of self-abnegation for the glory of God. But these men alone could not have done the work contemplated. Others, just as self-sacrificing and intrepid as they, became associated with them, and were thus trained to carry forward the work which the earlier great leaders were destined to let wane in their hands. For the purpose in view, it is only necessary now to mention the names of Joseph Bates and James White. The former had known the hardships of sea-faring life, having worked his way from cabin boy to master and part owner of a ship. When he embraced the message of the Lord's coming, he had never acknowledged defeat in an undertaking, and so was prepared to bestow a fortune on the cause his soul loved.

James White, a native of Maine, where in early days boys were generally trained in hardships, received his share of the common inheritance. Young, and full of enthusiasm, he received the news of the Lord's coming at a definite period, with the greatest joy, and threw his whole soul into its proclamation. A born leader of men, he was destined to fill a prominent place in God's work for the closing generation of men.

But these leaders could not have successfully met coming events without the training they had in company with such men as Miller, Himes, Marsh, and others of their kind. When the 1844 disappointment came, and the hearts of those who had before seemed strong leaders, grew faint, these men were prepared to follow the leadings of God's providence. In order to strengthen their hands, noble young men were found, who through storms of adversity stood by the work, until they fell at their appointed task.

One of the first of these was a young man who had suffered affliction from a tender age. When but a mere child, a fever-sore developed on one limb, threatening not only to destroy it, but to take his life as well. As a last resort it was decided to amputate the limb in order to save his life. So, at the age of thirteen, he submitted to the ordeal, without taking an anesthetic; and with the nerve that would have done credit to a wounded soldier, he lay and watched the process of the operation.

The relation of this incident is to point out a single lesson, and that is, that at that time of life the boy was revealing the material in him which, with the growth of his manhood, was to mark his persistence in work for the Master. During the seven succeeding years, the boy gave his attention to the attainment of an education, but in the dawn of manhood was led to receive the truth in its fulness.

This step in his life was taken in following after a cherished desire. He had long believed that if he could but secure an artificial limb, he would be able to walk without crutches. Partially to satisfy himself, he made a "stump" with which to get about. But is was awkward at best, and he said many times in the presence of his mother, "O if I had a leg with a *foot* on it!" His mother, knowing of a Brother Martin who had one of that kind, not in use, induced the young man to go with her to Washington, N. H., to attend a meeting at which Brother and Sister White were to be present, under the promise that she would take him round by Brother Martin's to see if the discarded leg could be secured. On trial, the coveted limb was found to be a perfect fit, and having gained possession of it as a gift, the young man and his mother proceeded to the meeting, where he received the truth in his heart, and from there went home rejoicing. In just such ways, God leads men to accept his truth, that he may use them to his glory.

In the meantime the *Advent Review* had been enlarged, the sub-title *And Sabbath Herald* being added to it; and the office of publication was removed to Rochester, N. Y. As burdens multiplied upon Brother White, persons were sought who might assist in the editorial work. The call to this work came to Brother Uriah Smith and his sister Annie, when they were both well engaged in public-school work. After mature deliberation, they accepted the call, he leaving a salary of one thousand dollars a year, to work for his board and clothes.

Annie lived but a short time after connecting with the paper, but left behind beautiful sentiments in verse, which have kept her memory fragrant with some, even to the present time. Brother Smith became editor of the paper in November, 1855, at the age of twenty-three, and remained at his post until the allotted years of threescore and ten were added to his life, when he suddenly laid down his burdens, March 6, 1903, while going from his home to the Review and Herald Office in Battle Creek, Mich.

"And We Know" *

Work Together

(Concluded)

A. E. PLACE

MANY are kept from the blessedness of our text by a misunderstanding of the expression previously used, and they say, "Yes, I believe that in the end, when all things have been rounded up, it will be found that all things taken as a whole have worked, etc. But each circumstance as it comes along can not be the meaning of the text. Just think of this experience through which I am passing. I tell you, you can not appreciate what I have to endure. I know this is not for my good." Some even go so far as to say that if God really loved them as he says he does, this or that would never have been allowed to come to them.

Should we admit this "round-up" theory, we should still be held to the truth that whether this present "terrible circumstance" is or is not for your good, depends altogether upon whether or not you truly love God. If you love God, it certainly will; for, "We know." If you do not love God, it may not work for your good, or it may later be demon-

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* Sermon delivered at South Lancaster, Mass., Sabbath, June 11, 1904, at the joint session of the Central and Southern New England Conferences.

Evangelism p. 500 (1)

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

"That Blessed Hope"

O BLESSED hope! transcendant beaming
Like starry gems in stilly night; (2)
Afar thy radiant light is gleaming,
Pointing us to the dawning light.
Speaking the cheering, solemn message,—
Echoing forth one sweet refrain,—
I hear the ever-welcome story
Of Jesus coming back again.

The long, dark hours of night are waning,
Sin's awful orgies soon must cease;
The "signs" foretold by prophet's vision
Announce the coming Prince of Peace.
The shadows deep and growing deeper
Shall flee when dawns the morning light;
Take courage! weary, fainting reaper,
Thy toil ceases with the night.

Ye ransomed ones of every nation
Look up, for lo! he draweth nigh;
He comes to gather all his children
To mansions built in yonder sky.
Watch on! your dreary vigil keeping.
Be true! 'twill not be very long
Till past will be the night of weeping,
And sighing turned to gladsome song.

O blessed hope! It cheers life's pathway
And smooths the dreary, rugged road;
Speaks words of comfort 'mid the shadows,
And lightens all the weary load.
Shine on! ye rays of hope and promise.
Sing on! sing on, thou sweet refrain;
I love thy ever-welcome story
Of Jesus coming back again. (3)

— *Gustave A. Collin.*

* * *

Training Children for God—No. 2

MRS. E. G. WHITE (4)

(1) THE highest duty of parents is to give their children a religious training. To allow a child to follow his natural impulses is to allow him to deteriorate and to become proficient in evil. The results of wrong training begin to be revealed in childhood. In early youth a selfish temper is developed and as the youth grows to manhood he grows in sin. A continual testimony against parental neglect is borne by children who have been permitted to follow a course of their own choosing. Such a downward course can be prevented only by surrounding them with influences that will counteract evil. From infancy to youth and from youth to manhood, a child should be under influences for good.

In the home school — the first grade — the very best talent should be utilized. (2) Instruction should be given as God has directed. Patiently, carefully, diligently, mercifully, children should be trained. Upon all parents rests the obligation of giving their children physical, mental, and spiritual instruction. It is essential ever to keep before children the claims of God.

Physical training, the development of the body, is far more easily given than spiritual training. The nursery, the playground, the workshop, the sowing of seed and the ingathering of the harvest,— all these give physical training. Under ordinarily favorable circumstances a child naturally gains healthful vigor and a proper development of the bodily organs. Yet even in physical lines the child should be carefully trained.

Soul culture, which gives purity and elevation to the thoughts and fragrance to word and act, requires more painstaking effort. It takes patience to keep every evil motive weeded from the garden of the heart.

The spiritual training should in no case be neglected. Let us teach our children the beautiful lessons of God's Word, that through these they may gain a knowledge of him. Let them understand that they should do nothing which is not right. Teach them to do justice and judgment. Tell them that you can not permit them to take a wrong course. In the name of the Lord Jesus Christ present them to God at the throne of grace. Let them know that Jesus lives to make intercession for them. Encourage them to form characters fashioned after the divine similitude.

The prudent mother keeps the door of her lips, that she may not utter one hasty, fretful word. Fathers and mothers, never scold. Consecrate to God the talent of speech. Tell your children exactly what you require of them. Then let them understand that your word is law, and must be obeyed. Thus you are training them to respect the commandments of God, which plainly declare "Thou shalt," and "Thou shalt not." It is far better for your boy to obey from principle than from compulsion. If as teachers in the home the father and the mother allow children to take the lines of control into their own hands and to become wayward, they are held responsible for what their children might otherwise have been. From babyhood the child should be taught that the mother is master. Never is the mother to do anything that would give Satan opportunity to arouse or strengthen the disagreeable passions of her child. She should not use the rod, if it be possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime to show a child that he does not hold the lines of control.

Few parents begin early enough to teach their children to obey. The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it too young to learn to obey. But all this time self is growing strong in the little being, and every day makes harder the parent's task of gaining control. At a very early age children can comprehend what is plainly and simply told them, and by kind and judicious management can be taught to obey.

In the school, as well as in the home, the question of discipline should be understood. We should hope that in the schoolroom there would never be occasion to use the rod. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayers and burden of soul in their behalf, then it (5) is necessary to make them understand that they must obey.

Some teachers do not think it best to enforce obedience. They think that their duty is merely to educate. True, they should educate. But what does the education of children amount to, if, when they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority?

I know that many parents do not co-operate with the teacher by fostering in the home the good influence exerted in the school. Instead of carrying out in the home the principles of obedience taught in the school, they allow their children to do as they please, to go hither and thither without restraint. And if the teacher exercises authority in requiring obedience, the children carry to their parents an exaggerated, distorted account of the way in which they have been "misused." The teacher may have done only that which it was his painful duty to do; but the parents sympathize with their children, even though they are in the wrong.

Those parents who themselves rule in passion are the most unreasonable when their children are restrained and disciplined in school. Parents, when the church-school teacher tries so to train and discipline your children that they may gain eternal life, do not in their presence criticize his actions, even though you may think him too severe. If you desire them to give their hearts to Jesus, co-operate with the teacher's efforts for their salvation. How much better it is for children, instead of hearing criticism, to hear from the lips of their mother sweet and tender and loving words commending the work of the teacher. Such words make lasting impressions, and influence children to respect the teacher.

The teachers in our schools need the keen perception of the Spirit of God, that they may know how to deal with the youth in their care. Those who conduct church-schools and larger schools should regard it as their privilege, not only to teach in the school, but to bring into the church with which they are connected the same talents that are used in the school. Talk to the parents along educational and medical missionary lines. Show them the privilege they have of using their God-given capabilities in training their children, thus co-operating with the teacher.

We are approaching the day of final

(1) (2) (3) (4) (5)
Child Guidance, p. 491; 493; 225; 235; 323-324

reckoning. Christ told his disciples that prior to his second coming the world would be as it was in the days of Noah, when "they were eating and drinking, marrying and giving in marriage, . . . and knew not until the flood came, and took them all away." (1) Those who believed when Noah began to build the ark, lost their faith through association with unbelievers who aroused all the old passion for amusement and display. For one hundred and twenty years the antediluvians were on probation, free to choose to obey the voice of God and find refuge in the ark, or to refuse to hear his voice, and be destroyed. They chose to disobey, and were destroyed.

In those days "the earth was filled with violence." Is not violence now in the land? How much is human life worth, if man's way is crossed, man's passion excited? If the picture of the present state of the world is not sufficiently startling to arouse parents to do their duty in bringing up their children in the nurture and admonition of the Lord, what will bring them to a right understanding?

Satan is marshaling his hosts. Are you prepared for the conflict just before us? Are you preparing your children for the crisis? Are your children forming habits of decision, that they may be firm to principle? Parental duty has been sadly neglected. Will you not now repent, and take up your God-given life-work? There is no time to lose. Redeem the time, because the days are evil. Pray that your spiritual perceptions may be quickened. Strive to realize the importance of living in obedience to the Holy Spirit. When you do this, the heavenly angels will minister to you as teachers in the home, training you for the work of teaching your children.

When you stand before the great white throne, then your work will appear as it is. The books are opened, the record of every life is made known. Many in that vast company are unprepared for the revelations made. Upon the ears of some, the words will fall with startling distinctness, "Weighed in the balance, and found wanting." To many parents the Judge will say in that day, "You had my Word, plainly setting forth your duty. Why have you not obeyed its teachings? Knew you not that it was the voice of God? Did I not bid you search the Scriptures, that you might not go astray? Not only have you ruined your own souls, but by your pretensions to godliness, you have misled many others. You have no part with me. Depart, depart!"

Another class stand pale and trembling, trusting in Christ, and yet oppressed with a sense of their own unworthiness. They hear with tears of joy and gratitude the Master's commendation. The days of incessant toil, of burden-bearing, of fear and anguish, are forgotten as that voice, sweeter than the music of angel harps, pronounces the words, "Well done, good and faithful servant, enter ye into the joy of your Lord." There stand the host of the redeemed, the palm branch of victory in their hand, the crown upon their head. These are the ones who by faithful, earnest labor have obtained a fitness for heaven. The life-work performed on earth is acknowledged in the heavenly courts as a work well done.

With joy unutterable parents see the crown, the robe, the harp, given to their children. The days of hope and fear are ended. The seed sown in tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed.

Fathers, mothers, shall the voices of *your* children swell the song of gladness in that day?

The Young People's Work—No. 1

The Message of Elijah

M. E. KERN*

"BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

There is no greater or more important problem facing this denomination to-day than that of saving our young people to the kingdom of God and to the Master's service. When we all — parents, ministers, and teachers — are aroused to the situation, we shall put forth more determined efforts for the young people, and we shall see the fulfilment of the message of Elijah. We shall see the hearts of parents and children united in love. We shall see families everywhere planning together how they can spread the message of the soon-coming Saviour. We are told that "we have an army of youth to-day who can do much if they are properly directed and encouraged."

It ought to be the greatest desire of our hearts that the boys and girls growing up in this denomination should give themselves to God to be sanctified by his truth. Not only this, but the cause of God needs these boys and girls with all their youthful ambition and energy and enthusiasm.

The Call to Action

"I have written unto you, young men, because ye are strong." God is calling on our youth to organize for service, and he is calling on every worker to give thoughtful consideration to this problem of enlisting our young people in the work of the church. He is calling on the overseers of the church "to devise ways whereby young men and women may be trained to put to use their entrusted talents." He is calling on the ministers to use all their ingenuity "in devising plans whereby the younger members of the church may be led to co-operate with them in missionary work." — "*Testimonies for the Church,*" *Vol. VI, page 435.* These calls demand our careful thought and earnest prayers.

The power of God that is to attend the message will, first of all, be manifested in the homes that go to make up the church. It will enlist in the message the strong young men and women whose physical and mental capacity is a living witness to the principles of truth that have been committed to us. Properly directed and encouraged, the spirit of Christ will impel them, like himself, to be about their Father's business. Taking their positions in the ranks of the workers, they will push the triumph of the cross to every kindred, tongue, and people in this generation.

Young Men as Reformers

Geikie says, "The world, in all its affairs, is mainly what young men have made it. Manhood and age have taught, but it is youth that makes the disciples and spreads the doctrines." "The living force that conquers the world for God is the fresh enthusiasm of opening life. Years may counsel and stimulate and provide the means, but the hard work must fall mainly on young strength and zeal." Again he says "At sea or on shore, in the warehouse or the workshop, in war and in peace, in the church and in the world, youth bears the strain and carries the flag. Experience may counsel, but youth pulls the oar."

It is true to-day. The wheels of progress are being moved largely by young men. In the commercial world, in educational circles, in politics and in religion, young men are at the front. The young people of Seventh-day Adventists are not below the average. Our people come largely from the middle class, which is the backbone of society. Our young men and women, strengthened by the grand principles of healthful living and Christian education, should be able to take their stand by the side of the youthful workers of this generation, command their respect, and give them the message for this time. This may be true if they can be led not merely to assent to the truth, but to cordially receive it into their hearts and throw their whole lives into its proclamation. But simply to give assent to the present truth, and not to consecrate the life to service, is to stay the hand and quench the ambition of any intelligent young man or woman. And this is the condition of many of our young people.

The Problem

Here is the great problem with which we must grapple. It is often said that the strength of this cause lies in its young people. But will our young people who know the truth be sanctified by the truth? Will they turn away from the enticements of this world, from the frivolities of our age, and devote themselves to God? Will they fill their minds with the Word of God or with the trashy imaginings of modern story writers? Will they turn from things

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*Field Secretary of Young People's Work, in Central Union Conference.

(1) Commentary, Vol. 1 p. 1088

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

God Sees

Where we but see the darkness of the mine,
God sees the diamond shine;
We only see the rude and outer strife,
God sees the inner life;
Where we our voice in condemnation raise,
God may see fit to praise.
— *A. E. Hamilton.*

An Onward Work

MRS. E. G. WHITE

On Sunday, July 17, I spoke in the M Street Memorial church to the company of workers who have gathered in Washington to hold a tent-meeting and to do Bible work. My heart is filled with a longing desire that all who connect with this important work shall themselves have a daily experience in the things of God, that they may fill the place assigned them in a way that will win the Lord's approval. On this point we can not be too urgent. Each worker should feel that he is on trial, and should strive to do his work in a way that will stand the test of the heavenly watchers.

I wish to express my gratitude to my Heavenly Father for the work that is being done on the school land at Takoma Park. I recently drove over the ground with my son and Brother Baird, and they explained the plans to me, and showed me the buildings going up. All who were on the ground were working diligently and earnestly.

We have an excellent company of workers here. If they will walk with God, they will gain a precious experience; for God takes a special interest in his faithful laborers. The work that they are doing is the Lord's work, and his angels are round about them. We certainly see the hand of the Lord in the establishment of the work in this place. The message received is that many years ago this work should have been done. The call for help that is being made now should have been made long ago.

"The Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them."

"And they came, every one whose heart stirred him up, and every one whom his spirit made him willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." And the work went forward according to the word of the Lord.

We would now stir up the minds of our people in America to give willingly to the work that is being carried forward in Takoma Park. A school and a sanitarium are to be established in this place. A building in which publishing work can be done is to be erected. As soon as possible, school and sanitarium work should be set in operation.

We hope that no one will become weary in the special effort that is being made to erect memorials for God in this important place. All our churches are to show an unselfish interest in this work, doing all in their power to hasten it forward. Let church officers counsel together, and present to the church the importance of prompt action, and let the prayers of the church ascend to heaven, that all may see that it is their duty to help.

If there are those who are tempted to be extravagant in dress or in other things, let them restrain their desires, and remember that God calls upon them to show a special interest in the work in Washington. Let them be careful not to set an example that would lead others into extravagance.

The means that is sent in is to be used in the most careful, economical way. The buildings are to be put up and furnished without display, and without an unnecessary expenditure of means.

The Lord expects his people to take hold of this work with willingness, and with a ready mind. He is willing to give wisdom to those who are engaged in the erection of the buildings, and to those who shall be chosen to carry forward the work in these buildings. He now asks his people to offer willingly of their means, that the work on the buildings may be hastened forward.

God will surely bless those who will aid in carrying out the command, "Arise, and build for me a memorial in Washington." Let all his people take an active, unselfish interest in the advancement of the work that the Lord has declared should be done. Let no one yield to selfishness, or give with a grudging spirit. Let all give liberally, that the work may make rapid advancement.

Those who are working on the ground are doing their best. We pray that the Lord's blessing may rest upon them all, that everything may be done in accordance with his will. As the work advances, the workers will gain great blessings in seeing that the Lord answers the prayers ascending to him. His name is to be glorified. His truth is to find standing room here. The Lord God of Israel is in the work in this place, and we acknowledge it.

I call upon every church-member to remember that those who are working in Washington are in need of your stretching your hands toward heaven, and pleading with the Lord to put his Spirit upon every worker, imbuing him with his rich grace. Elder Daniells is bearing heavy responsibilities, and is putting to the tax every power of mind and body to advance the work. He needs each day the healing, reviving power of the Holy Spirit. It is your prayers we need, brethren and sisters, as well as your gifts. Both are essential, but your prayers are needed constantly.

Let every believer ask God to give special help to the workers in Washington, that no wrong moves may be made, that there may be no extravagance in the outlay of means. We need the meekness of the Redeemer. I pray that we may all put on Christ, wearing the robe of his righteousness.

Let us trust in the Lord, and pray earnestly that we may be kept by his power. Looking to human agents for help is very poor policy. We must put our entire trust in God, and exercise faith in him, depending upon his wisdom. Unless we do this, we shall surely err; for Satan is watching every chance to take advantage of us.

We must plan wisely. God will go before us if we will look to him as our counselor and our strength. We need to get away from our selfishness, and begin to work for the Lord in earnest. When he girds us with his strength, we shall have power to rise above the discouragement that the enemy seeks to bring upon us. We are to move guardedly, walking in wisdom's way, true to the Lord God of Israel, glorifying his name in all that we do and say.

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, . . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

The Experiences of Former Days — No. 9

Early Methods of Labor

J. O. CORLISS

In the early days of the message, no local "pastors" of churches were recognized, but every preacher was an evangelist, pure and simple. Public meeting rooms, indeed, were scarce. The first company of Sabbath-keepers to possess a house of worship was the one at Buck's Bridge, in western New York. Theirs was erected in the summer of 1855. The following year a small house, eighteen feet by twenty-four feet was erected in Battle Creek, Mich. The walls of this structure were about ten feet high, and were formed of upright boards, having the openings between covered with battens.

Most of the preaching services of that time were held either in private dwellings or in country schoolhouses. When a "messenger" came into the neighborhood where a family of Sabbath-keepers resided, the largest room in the house was generally fitted up for an evening meeting, by resting the ends of planks on chairs, or blocks of wood, thus providing seating accommodation for all who might come to the meeting. Every other business was then laid aside, and a personal invitation was extended to every one for miles around, to come and hear about the Lord's coming.

Few fine-spun theories were then brought forward; for they were unknown. But in the most simple manner attention was called directly to the prophecies, tracing events from ancient times to the present. By the aid of a chart illustrating the prophetic symbols, which every preacher carried with him in those days, these things never failed to create a deep interest. If more than one meeting was held, the signs of the times were canvassed, bringing the little audience to see themselves facing a crisis which could be met only by a great moral reform. The results following those meetings were generally good. For example: One minister, whose name may properly be withheld for the present, had, on one occasion, a regular nightly attendance of eleven persons for two weeks. On Sundays thirteen were present. Yet a company numbering fifteen souls was organized soon after at that place. Glorious days! May the power then attending the message soon return to lighten the earth with glory.

There were men among those pioneers who occasionally dreamed to some purpose, in the Lord's work. Many illustrations of this might be given from the experience of Elder White and others; but for the intent of these articles one case must suffice. In the year 1852, Elder Joseph Bates was holding meetings in South Bend, Ind., and as his work there matured, he dreamed of going northeast by stage to a village the name of which was not revealed to him in the dream. He awoke, however, with the impression that he must go there immediately, as the Lord had precious souls there who would thus hear the truth. Suiting his actions to his impression, he left the next day on the stage going to the northeast. He told the stage-driver that he did not know how far he wanted to go, but would pay the amount demanded when he arrived at his destination. The driver accepted the peculiar situation, keeping his eye, however, on his eccentric passenger. At every village of prominence along the route Brother Bates was asked if that was the place where he wished to stop. He would then get out of the stage, look around, and return a negative answer. But upon coming in sight of Jackson, Mich., he said, "This is the place where I wish to stop."

Having paid his fare, he soon found the home of Brother Dan R. Palmer, a blacksmith of the village, and meetings were started in his house. At that time Brother M. E. Cornell and his wife were passing that way, with horse and buggy, to some point where he was to be the pastor of a First-day Adventist company, on a salary of three hundred dollars a year. He heard that Brother Bates was holding meetings there, and determined not to hear him. But after driving through the town, he became so troubled over the matter that he turned about, and went to the meeting. It happened that Brother Bates was just talking on the Sabbath question. After listening for a few minutes, he turned to his wife, and said: "Angie, this is the truth; I must obey it." "But," she said, "what about your engagement for the year to come?" "That will have to be canceled," he said, characteristically, and so the matter was settled.

He then started north for Tyrone, the residence town of Sister Cornell's parents. Arriving in the neighborhood, he saw John P. Kellogg (the father of Dr. J. H. Kellogg) in the field raking hay. "Hold the horse," he said to his wife, "while I go and give Brother Kellogg the light." Jumping over the fence, he ran to the place where Brother Kellogg was working, exclaiming, "I have light for you, Brother Kellogg." "Well," said Brother Kellogg, as he leaned on his rake, "what is it?" In a few moments the simple story was told, Brother Kellogg was convinced, and had resolved to obey.

Turning as abruptly as he had come, Brother Cornell rejoined his wife, telling her of the victory just gained for the truth. Before reaching home, another neighbor was met, and he also promised to obey the truth. Arriving at the parental home, nearly the first thing was to repeat the simple message to the inmates, with the result that the next Sabbath quite a company of the neighborhood met together for worship.

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The School, the Young People's Work, the Homes—No. 2

M. E. KERN*

A RECENT writer says that the American people have made a success of every business except the business of training children; that in the mad rush for gold and glory the average father turns his children entirely over to the mother and the schools; and in the recent days of woman's clubs and conventions and business activities, the mothers in turn are giving over their sacred charge to the servants and the street. It is unfortunate that many Seventh-day Adventist fathers and mothers are doing practically the same thing.

The Saviour, in his tender love, has given us the warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Many parents will be asked in that day, "Where is the flock that was given thee, thy beautiful flock?" We must see more earnest study and prayer before the hearts of the fathers and children are turned to each other.

"It is the nicest work ever assumed by men and women to deal with youthful minds," yet many are ready to assume such sacred responsibilities without any preparation, while men are required by law to spend years in preparation to deal with the physical being.

The home is the unit, and our churches and institutions will be largely what our homes make them. "Happy the home when God is there." Shall we not pray for a reformation in our homes, that the message of Elijah may be received?

Our schools are inseparably connected with the young people's work. They are, or should be, centers of influence in the important mission of inspiring and training the youth for definite work. But the schools, however good, will fail to accomplish proper results with the young people, when their training as children has been deficient.

The great and dominating purpose before all our teachers, from the primary to the training-school, must be, first of all, "the restoration of the image of God in the soul." A secondary purpose will naturally follow; namely, a preparation of workers for the cause of God.

In behalf of our young people, two great objects must be kept before us in respect to education; first, to educate our people to appreciate the value of Christian education; and, second, to make the schools what they ought to be for the symmetrical development of the minds and hearts of our youth. To accomplish the great purpose for which our schools are founded, they must be taught by men and women who understand young people, whose whole hearts and lives are in this message, and who are willing to spend and be spent in this service. What, in all our work, is more important than the mold that is placed upon our workers?

In the REVIEW of Oct. 15, 1903, Sister White says, "The work of our colleges and training-schools should be strengthened year by year." And in a recent testimony this striking statement is made in reference to the most urgent need of the hour: "We first have a work to do at home. All our institutions — our sanitariums, our publishing houses, and our schools — are to reach a higher standard. Then workers sent to the foreign fields will reach a higher standard. They will be more earnest, more spiritual, and their labors will be more effective." If the students that are sent out from the institutions are to be more earnest and spiritual, I take it that the institutions themselves are to be filled with a new life and power from God. To this end we must all work and pray.

When the schools are doing what God desires them to do for those in their care, when all the workers arouse to the needs of the children and youth, and encourage our people to give all their children the benefits of a Christian educa-

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*Field Secretary of Young People's Work, in Central Union Conference.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4: 8.

The Path of Obedience

I SAID, Let me walk in the field;
He said, Nay, walk in the town.
I said, There are no flowers there;
He said, No flowers, but a crown.

I said, But the skies are black,
There is nothing but noise and din;
But he wept as he sent me back.
There is more, he said, there is sin.

I said, I shall miss the light,
And friends will miss me, they say;
He answered me, Choose to-night,
If I am to miss you, or they.

I pleaded for time to be given;
He said, Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide.

I cast one look in the field,
Then set my face to the town.
He said, My child, do you yield?
Will you leave the flowers for the crown?

Then into his hand went mine,
And into my heart came he.
And I walk in a light divine
The path I had feared to see.
—*George Macdonald.*

The New England Sanitarium

MRS. E. G. WHITE

EVER since the removal of the New England Sanitarium to Melrose, I have had a desire to see the new location, and to tell those connected with the institution of the important influence which its work may exert to benefit the people of Boston.

I have now been at the Melrose Sanitarium for a week, and I find it one of the most favorably located sanitariums that I have ever seen. The spacious lawns, the noble trees, the beauty of the scenery all around, answer to the representations given me of what our sanitariums ought to be. The quietude is delightful. The surroundings are attractive to the eye and refreshing to the mind. Here I see the very pictures that I have been shown in vision,— patients amid beautiful surroundings lying out in the sunshine in wheel-chairs and on cots. I see before me the sights that the Lord has helped me to present before our people in print.

Our sanitariums should be attractive places, and the surroundings of this sanitarium correspond more closely than anything else I have seen to the representations that have been given me by the Lord. This place, and several other places, were presented to me some time ago. This place was pointed out as a most desirable site for the sanitarium work that should be carried on near Boston. It has the attractiveness that will bring to it wealthy people from Boston. It has been reserved for us, that we may reach the people of that city. I have been instructed that it is in the providence of God that the sanitarium is here; and we should appreciate the advantages thus placed within our reach.

Since coming to the sanitarium, I have had opportunity to see a great deal of its surroundings. The buildings, with the forty acres which go with them, are in the midst of the Middesex Fells, a State reservation of three thousand five hundred acres. We have driven slowly through the park in every direction, looking with delight at the trees and the lakes, and inhaling the health-giving fragrance of the pines. It is delightful to ride through the forest. There are many beautiful drives, and much fine scenery. I enjoy looking at the many different kinds of trees, but most of all I enjoy looking at the noble pines. There are medicinal properties in the fragrance of these trees. "Life, life," my husband used to say when riding among the pines. "Breathe deep, Ellen; fill your lungs with the fragrant, life-giving atmosphere."

It is impossible for me to find words to describe the beauty of this place. Just in front of the sanitarium buildings there is a beautiful lake, called Spot Pond. This lake supplies the city of Boston with water, and it is most carefully guarded from contamination. No bathing or boating are allowed in it.

The sanitarium buildings are fairly well adapted to their present use. They were originally used as a hotel, but have been easily adapted to sanitarium purposes, though, of course, some changes had to be made. The buildings, with the forty acres of land, were purchased for thirty-nine thousand dollars. There was about six thousand dollars' worth of furniture in the buildings, and for this no charge was made.

I have been instructed that it was in the providence of God that our people obtained possession of this place. I have also been instructed that proper facilities should be provided for the increasing number of patients. Many from Boston and other places will come to this institution, to be away from the din and bustle of the city. Additional buildings will have to be put up. Rooms must be provided for the rich as well as for the poor. The money of the rich is needed; it will be a great help to the institution.

I groaned in spirit when I saw the sanitarium site in South Lancaster. I knew that the work ought to be carried on in a more favorable place, and when the opportunity came for it to be moved, I felt that the providence of God was guiding. A wealthy family living in South Lancaster offered to buy the sanitarium property, and gave our people a good price for it. Then they offered to give them the building, if they would move it off the ground. This offer was accepted, and the building was afterward taken down, and shipped to Melrose.

At the time that the sanitarium work was moved from South Lancaster to Melrose, I bore testimony to the wisdom of the change, and I now say again, The providence of God has been revealed in the transfer. The Melrose Sanitarium is a place that will be well patronized; and great good will be accomplished by the institution if it is rightly conducted.

There were those who said that the move would result in financial embarrassment. But there is no necessity for this institution to become embarrassed by debt. Should there be a pressure for means, money can be borrowed at four per cent interest. Thus the matter stands at the present time. But another building is needed. There should be accommodations for those who desire and are willing to pay for rooms with a private bath-room. People come here who say that they are willing to pay whatever is asked for rooms which are just what they want. But they see nothing that satisfies them, and they go away. Accommodations must be provided for people of this class. We are to labor in the highways as well as in the byways.

I am instructed that Boston must be worked; and I know that the possession of this sanitarium site is one of the greatest blessings that could come to our work in the Eastern States. A hundred or more might be cared for here were there suitable accommodations. Therefore we advise that the work on the new building be begun soon, so that patients of the wealthy class may be cared for. This class must hear the message. Let those in charge counsel together, and make arrangements to put up a building that will provide the necessary accommodations. The material now lying in the barn can be utilized. Remember, this material was a gift.

We rejoice that the Lord in his providence has guided us to this place. No buildings can be put up near the sanitarium. There is here nothing to offend the sense of sight or the sense of smell, and care must be taken that there shall be nothing of the kind. I am instructed that close inspection is being made by those who are not supposed to be inspectors. Everything about the building will be investigated. Note will be taken of the care given to the barns and stables; therefore there must be no laxness or looseness in the care of the premises. Let everything be such that it will bear favorable testimony to the institution.

Those who are acting a prominent part in connection with this sanitarium should be encouraged by what the Lord has done in behalf of the institution. Let all move forward unitedly. Let every one strive to become better acquainted with Christ Jesus, the great Medical Missionary. Let all strive with every power of the being to control the blind passions, which, if not purged from the life, would lead to the dishonor of God's holy name.

Self is to be subdued. Every thought, word, and act is to be brought into obedience to the will of Christ.

Let all who are connected with the sanitarium inquire at every crisis, What would Christ do were he in my place? Keeping the way of the Lord always leads men into paths of truth and righteousness. We are to make advance moves; we are not to stagnate.

If there are members of the board who can not see clearly what ought to be done to advance the work that other members of the board regard as essential, let all bow before God in prayer, asking him to cure the evil of disunion, and make the right way clear. Time is too short for any one to put his foot on the brake, so that the chariot of the Lord can not move forward. If there is one who persists in putting his foot on the brake, let others say, "We will now seek the Lord in prayer." Do not enter into controversy with the one who has set himself against the work that needs to be done. Take it all to the Lord in prayer.

Self, self, self — how it struggles for the supremacy! In all things the Word of the God of truth is to be our criterion. Study this Word. Constantly praying with meekness and reverence, constantly rendering obedience to a plain "Thus saith the Lord," you will reveal to angels and to men that you are members of the redeemed family.

Caution should be exercised not to bring an unnecessary burden of debt upon the institution. Stand in the light and freedom, without a yoke upon your necks. Come up to the help of the Lord, to the help of the Lord against the mighty. Satanic agencies are constantly seeking to discourage and destroy those who will listen to the counsel of the enemy. Keep close to the word of God; for it is spirit and life. Then the Lord will be able to say of you, Ye "are laborers together with God: ye are God's husbandry, ye are God's building."

"By Little and Little"

F. D. STARR

The promise of God to Israel concerning the extinction of the heathen nations then occupying the land of promise, was, "By little and little I will drive them out from before thee, until thou be increased, and inherit the land." Ex. 23:30. The same thing is stated in Deut. 7:22.

Some things in the Lord's work are done suddenly. See Mal. 3:1; Mark 13:36. Mighty convulsions have taken place by which his power has been manifested to the great surprise of all who were connected with the events that occurred; but sometimes his work is done in a more gradual, progressive manner. While our God does great things, yet he likewise sometimes does little things.

Of the faithful martyrs who suffered during the Dark Ages, the years of pagan and papal persecution, it is said in Dan. 11:34: "Now when they shall fall, they shall be holpen with a little help."

Helped with a little help! is that the way God helps his people? — Yes, oftentimes that is his chosen way of working, just enough help to keep the head above water, so to speak; just enough to keep them from perishing. If that is our experience, let us not become discouraged and doubt God because he does not do for us what seems to us to be mighty things. A little help is just as much a sign of his working as a great help would be.

In Rev. 3:8 are found these chosen words of courage and hope: "Thou hast a little strength, and hast kept my word, and hast not denied my name." A little strength? Would not that be a sure condition of defeat and disaster? Can we be satisfied without the consciousness that we have great strength? If a little strength helped the believers referred to in the text, so that they kept the word of God, and did not deny his name, will not a little strength be sufficient to enable you to do the same?

By little and little is this work to be done. "Who hath despised the day of small things?"

Notice the littles in the experience of those who were rebuilding the walls of Jerusalem at the time of the restoration, as noticed in Ezra 9:8: "For a little space grace hath been showed us from the Lord our God, to . . . give us a little reviving in our bondage." A little season of grace, a little reviving in our bondage, are just as much tokens of the divine favor as the conversion of Nineveh, or the day of Pentecost, or some modern revival or religious movement of huge proportions.

How so? — Because it is God working in either case, in the great and in the small. While desiring the great, shall we not be thankful for the small? "Here a little and there a little." That is so often God's way of working, and in his working he gives us an example of how we are to work.

Notice carefully the final commendation: "Well, thou good servant: . . . thou hast been faithful in a very little." A *very little,* can that be so? Another scripture gives it: "Thou hast been faithful over a few things." Luke 19:17; Matt. 24:21.

But, somehow, we do not like to work that way; we prefer to see the work done up all at once. We would not mind giving quite a large donation once a year, or once every quarter perhaps, or making an extra effort once in a while, but this continuous giving, and this unremitting labor,— do we not get tired of it? and may we not be exempt from it? These feelings arise, and because of this the exhortation is given in Gal. 6:9: "And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

"Freely ye have received, freely give" (Matt. 10:8); and we may say, Continually we have received, continually let us give. If even daily we have occasion to give to help the cause of God or needy humanity, let us not think the continual little acts of benevolence will wear the life out of us. No, if done with the right motive, they will put new life into us, and keep us fresh, like the waters of the mountain rivulet.

"Give, said the little stream." As an example of a protracted good work, which could not be all accomplished in a month, nor in a year even, we might mention the sale of that most excellent book, "Christ's Object Lessons." That work was not finished in the short time we set for it to be done in. But shall we become disgusted with the "little by little" way in which it has been done? If all who can do anything in that work will repeat the efforts of the past, these littles will all make a large total indeed. This is a lesson with an intended moral to it.

The Experiences of Former Days — No. 10

The First Tent Meetings

J. O. CORLISS

Up to 1854 all the evangelical work done by Seventh-day Adventists was confined to private houses and district school buildings. During winter this method of labor was fairly successful, but in summer, when farmers were busy, and the evenings too sultry to meet in stuffy rooms, work was largely curtailed. This condition led to the consideration of more extended plans, by which work might be carried on throughout the year without interruption. In the spring of the year mentioned above, Elders White and Cornell were in Jackson, Mich., talking over the situation with Brother Dan R. Palmer.

During the council Elder Cornell told of tent work having been done in New York State by the First-day Adventists. The year before, two of their ministers had been using a sixty-foot circular tent, and had drawn large audiences. But the two men having disagreed, the tent was likely to remain idle, it being at that time stored in Rochester, N. Y. Elder Cornell then ventured the suggestion that the tent might be purchased for about one half of its original cost.

"But," said Elder White, "we have no money with which to purchase it, so we may as well pass that suggestion by." Brother Palmer, however, was not so settled in his convictions. He thought that they might raise money enough to procure the tent, and demonstrate the plan of holding tent-meetings in some of the populous towns in Lower Michigan. He said that his blacksmith business had been fairly remunerative, and that he had a little money laid by which he was willing to risk in the enterprise.

He then went to another part of the house, and soon returned with a sum of money which was deemed sufficient to pay a man's fare to Rochester and back, and pay for the tent. Upon seeing this, Elder Cornell, in his characteristic way,

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

As a Little Child

Make me weak, Lord, that my strength
I may find in thee.
Make me helpless, that at length
Self may conquered be.
Innocent; then will my heart
Be thy dwelling-place;
For my share, the better part —
Thine abiding grace.

Make me ignorant of all
Thou wouldst have me shun;
When my heart has learned thy call,
Wisdom I have won.
Give me faith that questions not
Where my path may lie —
Satisfied, whate'er my lot,
Knowing thou art nigh.

— *Eva Gilbert, in World's Crisis.*

Notes of Travel

MRS. E. G. WHITE

A Visit to Middletown, Connecticut

After two weeks' rest at the Melrose Sanitarium, we started Friday, September 2, for the Middletown camp-meeting, where we spent three days.

It had been planned that we should attend the Maine camp-meeting, and the Canadian Union Conference, which was held in Knowlton, Quebec; but I had not strength to endure so many meetings or the fatigue of so much travel.

Toward the close of our stay at Melrose, my strength revived, and I was encouraged to attempt to speak to our people assembled at the Middletown camp-meeting, which was not far away, and to stop on my way West to speak to our people in Battle Creek.

At Middletown we found about one hundred and twenty-five of our people assembled. This was the first annual meeting of the Southern New England Conference. A spot of ground near the city and easy of access had been chosen for the camp, and there was a fair attendance of the public.

During our short stay at the meeting, I spoke four times. Our brethren dared not hope for a large attendance of the public, but on Sunday the large tent was filled, and many were standing outside.

I spoke from the third chapter of First John, about God's great gift to our world. I spoke of Christ's temptation in the wilderness, and then dwelt for a short time on the subject of temperance. I spoke with great plainness, and the people seemed to be interested. The Lord strengthened me, and I felt no weariness after speaking.

Wherever I go, I shall urge the people to keep Christ uplifted. He is always the same, yesterday, to-day, and forever, always seeking to do us good, always encouraging and guiding us, leading us onward step by step. What he is to-day,— a faithful high priest, touched with the feeling of our infirmities,— he will be to-morrow, and forevermore. He is our guide, our teacher, our counselor, our friend, ever bestowing his blessings upon us in response to our faith. He invites us to abide with him. When we do this, when we make our home with him, all friction, all ill temper, all irritation, will cease.

Many years ago, when our work was just beginning, my husband and I received a letter from Brother Chamberlain, of Middletown, urging us to attend a conference in Connecticut. We decided to go if we could obtain the necessary means for the journey. My husband settled with his employer, and collected the ten dollars due him. With five of this I purchased articles of clothing that we much needed, and then patched my husband's overcoat, even piecing the patches. We had five dollars left, and with this we bought tickets to Dorchester, Mass. The little box that we used as a trunk contained almost all that we possessed on earth; but we enjoyed peace of mind and a clear conscience, and this we prized above all earthly comforts. On reaching Dorchester, we called at Brother Nichols' house, and as we were leaving, Sister Nichols handed my husband five dollars. This paid our fare to Middletown, Conn. We were strangers in the city, and had never seen one of the brethren living in the place. We had but fifty cents left, and my husband dared not use this to hire a carriage, so we walked on in search of some one of like faith. We soon found Brother Chamberlain, who took us to his house.

It was in Middletown, about 1849, that my husband began the publication of our first paper, a small sheet called, *The Present Truth.* We were then living in Rocky Hills, seven miles from Middletown, and my husband often walked back and forth between the two places, though he was then lame. When he brought the first number of the paper from the printing-office, we all bowed round it, and with humble hearts and many tears besought the Lord to let his blessing rest upon the feeble efforts of his servant. My husband then directed copies of the paper to all who he thought would read it, and walked seven miles to the Middletown post-office, carrying the precious papers in a carpet-bag. Again and again, before the papers were taken to the post-office, they were spread before God, and earnest prayers, mingled with tears, were offered to God that his blessing might attend the silent messengers. Very soon letters came, bringing means to help in the publication of the paper, and bringing also the good news that many souls were accepting the truth.

A Visit to Battle Creek

On Tuesday, September 6, we reached Battle Creek. Here I spent two days, speaking once to the patients in the Sanitarium parlor, once to a large congregation in the Tabernacle, and once to the Sanitarium helpers. Very short notice could be given of the meeting in the Tabernacle, and I did not expect to see many present. To my surprise, the Tabernacle was filled. It was estimated that about twenty-five hundred people were present. I spoke with freedom for more than an hour.

In the night season I received a special blessing from the Lord. I was to speak the next morning to the Sanitarium helpers, and I felt the need of wisdom and grace from on high. I laid right hold of the great Medical Missionary, and I was assured that his grace would be with me in large measure. This promise was fulfilled to me as I stood on Thursday morning before a congregation of nearly three hundred, mostly made up of sanitarium physicians, nurses, and helpers.

I know that when I ask the Lord to be my helper, he will not deny me, because it is my one desire to do his will and glorify his name. I am weak, but in depending wholly upon him, I obtain strength. In laying my burden upon the Burden-bearer, I find comfort and strength and hope. This is my desire, — to find abiding rest at his feet. While I keep firm hold of his hand, he leads me safely. The living God shall be the joy and rejoicing of my soul.

The Omaha Camp-Meeting

From Battle Creek we went to Omaha, where there was a large camp-meeting in progress. In a conversation with Elder A. T. Robinson, I learned that there were more than one thousand camped on the ground. There is a decided interest in the truth in Omaha, and the people of the city seem to be glad of the opportunity of attending the meetings.

I spoke on Sabbath afternoon and Sunday afternoon in the large tent. At each of these meetings the large tent was full. At the Sunday evening meeting, there were more than fifteen hundred present.

Monday morning I addressed the workers. During my talk I read the following from my diary: —

Many scenes have passed before me during the night, and many questions in reference to the work that we are to do for our Master, the Lord Jesus Christ, have been made plain and clear. Words were spoken by One of authority. The heavenly messenger said, "The ministry is becoming greatly enfeebled because men are assuming the responsibility of preaching without gaining the needed preparation for this work."

Those who give themselves to the ministry of the Word enter a most important work. Some have made a mistake in receiving ministerial credentials. They ought to take up work for which they are better adapted. Their efforts are feeble, and they should not continue to receive pay from the tithe. In many ways the ministry is losing its sacred character.

Our churches are becoming enfeebled by receiving for doctrines the commandments of men. Many are received into the church who are not converted. Men, women, and children are allowed to take part in the solemn rite of baptism without being fully instructed in regard to the meaning of this ordinance. Participation in this ordinance means much, and our ministers should be careful to give each candidate for baptism plain instruction regarding its meaning and its solemnity.

The gospel ministry is a high and sacred calling. Properly done, the work of the gospel minister will bring many souls into the fold. "All power is given unto me in heaven and in earth," Christ said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." This commission is given to every ordained minister. The minister who is merely a speaker, who does not labor as Christ labored, putting his whole soul intelligently into the work, needs true conversion.

Those who preach the gospel without putting the whole being, heart, mind, soul, and strength, into the work, are consumers and not producers. God calls for men who realize that they must put forth earnest effort, men who bring thought, zeal, prudence, capability, and the attributes of Christ's character into their work. The saving of souls is a vast work, which calls for the employment of every talent, every gift of grace. Those engaged in this work should constantly increase in efficiency. They should be filled with an earnest desire to have their power for service strengthened, realizing that they will be weak without a constantly increasing supply of grace. They should seek to attain larger and still larger results in their work. When this is the experience of our workers, fruit will be seen. Many souls will be brought into the truth.

My brethren, labor earnestly and seriously. This does not mean that you are not to be cheerful, but that you are to put your whole soul into the work of preparing the way for Christ's coming. The Lord calls for whole-hearted, unselfish men to sound the note of warning. Workers who perform faithfully the duties given them of God will receive more and more grace. From their lives will shine forth more and more clearly the light of present truth. They will be given power to glorify God. They will be enabled to help and bless others by setting a Christlike example. Their path will grow brighter and brighter unto the perfect day. Their conversion will become more and more decided, and they will be vessels unto honor. God's purpose for his workers is that they shall grow up into the full stature of men and women in Christ.

FAITH is the soul's anchor. But the anchor must have something solid on which to hold. Christ is the rock for this anchor. Faith can not of itself save us. The anchor can not hold the ship unless it is flung out. So faith must venture on Christ. We must be fixed in his strength.—*Christian Commonwealth.*

The Move to Washington

The Trumpet Call

G. B. STARR

"AND the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation." Num. 10:1-3.

At the dedication of the temple one hundred and twenty priests sounded with trumpets, and it is written: "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord." 2 Chron. 5:13.

This is as it should be in all the movements and journeyings of modern Israel to-day. When the Lord commands the trumpet to sound for the camp to move into new territory, every watchman should repeat the call, and all should be "as one, to make one sound to be heard," that all the people may be united in heart and soul in praising God, that not one soul should be confused by a discordant note.

The work of God must advance steadily into new territory. It must also increase in power and glory, and achieve greater conquests and victories along the way. The latest camping place must witness its greatest triumphs, not by way of disparagement or unfavorable contrast upon any past work or place of encampment, but by way of growth, healthy growth, and certain advancement to the point of final victory.

Those who advance with the work will and do rejoice in its progress. Those who fall behind and question the leading hand of God will, by this very act, bring about unpleasantness and unnecessary comparisons. By endeavoring to hold old camping grounds, and refusing to throw the weight of their influence along with the new moves, individuals will make issues that God never designed should exist; and these issues they will attribute to those who are moving in the order of God. With every soul who professes faith in the present truth it ought to be as with Ezekiel's cherubs: "Whithersoever the Spirit was to go, they went, thither was their spirit to go." It was no hardship for them to go; for their spirit was in harmony with the move.

We are one people throughout the world, baptized into one body by one Spirit. We move and act in concert, and this oneness is the very best credential that we could present to the world of the divinity of our commission from Jesus Christ to carry to the world the latest invitation to his marriage feast. This union does exist, and we have no fears of its ever being broken or in any way seriously shaken. Individuals may be shaken entirely out of it, and they may imagine that the union of the entire body is as weak and as shaky as they; but instead of this being the truth, the fact is that God is simply shaking out everything that can be shaken, to immediately replace it all with better timber, solid timber. Let no one be deceived, the body is not being seriously shaken because you feel so. Everything is being steadily shaken more compactly and strongly together, so that every joint will be knit so firmly that the very gates of hell shall not be able to secure an entrance at any point. If the place you hold is weak, because you are weak, then you must become strong, or be removed, to give place to some one who will be strong under trial and pressure, and who under no circumstances would prove untrue, or permit the enemy to take his place of trust.

God lives. Christ, the triumphant Conqueror, lives. The Holy Spirit lives and will carry to perfection the work committed to him. And the third angel, chosen of God and entrusted with the last message of mercy to men, will not fail nor disappoint Heaven, but will accomplish the work of gathering out a people who will triumph over the beast, the image, and the mark. In the sight of an apostate world the third angel will bring out a people who will "keep the commandments of God, and hold the testimony of Jesus." Neither of these will they be persuaded to relinquish; for they are the distinctive accompaniments, and powerful and effective agencies of the third angel with which he brings to a successful issue his herculean task under the adverse surroundings of the last generation of men.

Some of us in distant fields, on the outskirts, as it were, of the world's work, wish it known that everything is steady at the outposts. We feel no uneasiness. God is here, and our spirits rejoice in the movements from center to circumference, to push the work on and on into the "regions beyond." Now is certainly the opportune time to work the cities, the strongholds of Satan, and to gain conquests for the kingdom of Christ, trophies of his grace. The battle must be pressed to the very gates; for souls are perishing there, souls that might be rescued. We ought to move and act as men inspired by a great and mighty commission. We ought to let the world know by unmistakable evidences that we firmly believe that we hold a royal commission to warn them, and thus save them from the certain destruction that awaits the finally impenitent. If our words and message are full of energy, the people will be stirred.

Definiteness is what trembling souls are waiting for. We live in an age of compromise and indefiniteness and vacillation. Let all the trumpets give a certain sound, and all give the same sound,

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Psalm 121

V. V. Y.

Unto the lofty hills, shall I
  For help lift up mine eyes;
To Him who made the heaven and earth
  Shall my petitions rise.

Thy foot he will not suffer
  To be moved from out the way;
For he o'er Israel keepeth watch
  By night, as well as day.

The Lord on high thy keeper is,
  To guide thy steps aright:
The sun by day shall smite thee not,
  Nor the lesser light by night.

From evil he'll preserve thy soul,
  Though thou art tempted sore,
And o'er thy every step he'll watch
  Both now and evermore.

The Closing Work

MRS. E. G. WHITE

We see before us a special work to be done. We are now to pray as never before for the Holy Spirit's guidance. Let us seek the Lord with the whole heart, that we may find him. We have received the light of the three angels' messages; and we need now to come decidedly to the front, and take our position on the side of truth.

(1) [The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utterance.]

(2) [The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power," and the earth is to be "lighted with his glory." The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with his unsurpassed glory, as the waters cover the sea.

Those who have held the beginning of their confidence firm unto the end will be wide-awake during the time that the third angel's message is proclaimed with great power.] (3) [During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere.]

The saving knowledge of God will accomplish its purifying work on the mind and heart of every believer. The Word declares: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes." This is the descent of the Holy Spirit, sent from God to do its office work. The house of Israel is to be imbued with the Holy Spirit, and baptized with the grace of salvation.

(2) [Amid the confusing cries, "Lo, here is Christ! Lo, there is Christ!" will be borne a special testimony, a special message of truth appropriate for this time, which message is to be received, believed, and acted upon. It is the truth, not fanciful ideas, that is efficacious. The eternal truth of the Word will stand forth free from all seductive errors and spiritualistic interpretations, free from all fancifully drawn, alluring pictures. Falsehoods will be urged upon the attention of God's people, but the truth is to stand clothed in its beautiful, pure garments. The Word, precious in its holy, uplifting influence, is not to be degraded to a level with common, ordinary matters. It is always to remain uncontaminated by the fallacies by which Satan seeks to deceive, if possible, the very elect.]

The proclamation of the gospel is the only means in which God can employ human beings as his instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see his statutes, and will write upon the hearts of the truly penitent his law. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping his commandments,— preparing here below for translation.]

There have been conflicts, and there will be until in heaven the voice of the Lord is heard, saying, "It is done." And after the redeemed are taken to heaven, God the Father will be glorified in crowning the Lord Jesus, who gave his life a ransom for the world.

Let the work of proclaiming the gospel of Christ be made efficient by the agency of the Holy Spirit. Let not one believer, in the day of trial and proving that has already begun, listen to the devising of the enemy. The living Word is the sword of the Spirit. Mercies and judgments will be sent from heaven. The working of providence will be revealed both in mercies and in judgments.

If we watch and pray and trust God's living Word, we shall gain victories "Watch and pray," Christ said, "that ye enter not into temptation." The day dawns. We must enter each battle with full faith that through Christ we shall be more than conquerors. As faithful watchmen we must diligently guard against the dangers threatening God's people. Other chapters will open before us, and in order to discern their meaning, we shall need keen perception. We are not to be depressed or discouraged, but filled with holy boldness. We are not to be disheartened by the prevalence of sin, or by the difficulties that arise on the right hand and on the left. We must put on the whole armor of God, and stand firm for the right. In the future, Satan's deceptions will assume new forms. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Our watchword is to be, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

(4) God's Messengers

Moses was chosen by God as the messenger of his covenant. The Lord called him up into the mountain, to receive his instruction for Israel. To-day God chooses men as he chose Moses, to be his messengers. These men are first to receive instruction from God; then they are to impart that which they have received, line upon line, precept upon precept, here a little and there a little. Every word they speak must be spoken in truth.

It is fearfully dangerous now to be unable to discern the truth. Those who would proclaim the word of God must be men who know his will. They must be careful least they make mistakes. They must be men of knowledge, able to instruct others. How can they speak clearly and intelligently of the things of God if they do not commune with him. They must obtain wisdom from on high. They are to be instant in season and out of season, always prepared for whatever they may be called to do.

"The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." The people should counsel with him, for he is God's appointed messenger. They should not only hear, but they should ask questions, that they may have a clear knowledge of truth. He is not to withhold his knowledge from them, but is to regard it as a sacred trust, to be imparted to others. His mind is to be a treasure-house of good things, from which, whenever occasion demands, he can draw a "Thus saith the Lord."

An Invitation to the Country

J. GODFREY

In "Testimonies for the Church," Vol. VIII, pages 81, 82, we read: "When Seventh-day Adventists move into cities where there is already a large church of believers, they are out of place, and their spirituality becomes weaker and weaker. Their children are exposed to

Commentary, Vol. 7, p (1) 978, (2) 984; Evangelism p. (3) 694

Selected Messages, Bk. 2 (4) p. 24

—THE— MISSIONARY CAMPAIGN

Convention Program

THE readings for the missionary convention, Sabbath, October 29, are printed herewith. Where no outline program is suggested in local conference plans, leaders in the churches will readily shape the services according to circumstances, to make the occasion most profitable. Various readers might be appointed to read, rather than have one person present all the matter. Certainly the readings should be followed by a very practical consecration service. Where the time can be given to the convention, it might be profitable to give a few minutes after each reading to open discussion or testimonies on the subject of the reading. Let us make the service bright, spiritual, and very practical.

We shall be glad to have the brethren and sisters send in short, pointed notes of missionary experience or helpful suggestions, for use in these columns during the winter campaign. Such reports will encourage the workers, and suggest ways of service.

W. A. SPICER,
Secretary.

A Call to Service

MRS. E. G. WHITE

WE are living in the very last days of this earth's history. All the signs that our Saviour predicted would herald his second advent are being fulfilled. We must earnestly continue laboring until the work given us to do is finished. As we see and sense the perils of the last days, and as the powers of darkness press more heavily than ever upon us, should not we, as Bible believers, do our very best work?

We see before us a special work to be done in the time when the whole earth shall be filled with the light and the glory of the Lord, as the waters cover the sea. The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power;" and the earth is to be "lightened with the glory." The Spirit of the Lord will so graciously and universally bless consecrated human instrumentalities, that men, women, and children will open their lips in praise and testimony, filling the earth with the knowledge of God, and with his unsurpassed glory, as the waters cover the sea.

The proclamation of the gospel is the only means by which God can employ human beings as his instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see his statutes, and will write his law upon the hearts of the truly penitent.

To my brethren and sisters I am bidden to say: Let the work of proclaiming the gospel of Jesus Christ be directed and made efficient by the agency of the Holy Spirit. Let not one believer, in the day of trial and proving that has already begun, listen to the devising of the enemy. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping his commandments,— preparing here below for translation.

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that can not be resisted. Thus the walls of prejudice will be broken down.

If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches.

Do we realize how large a number in the world are watching our movements? From quarters where we least expect it, will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them.

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired with the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

* * *

WE shall not need to go far to find the opportunity to work for God.

The Winter Missionary Campaign for 1904

A. G. DANIELLS

OUR brethren and sisters who are reading our papers are aware that for weeks preparations have been in progress for a long, vigorous, successful missionary campaign during the coming winter.

A winter missionary campaign by Seventh-day Adventists is a happy idea. It is consistent with our profession. It is an economical, efficient plan for doing a great and good work for our fellow men. It is practicable, and easy to be carried out.

The winter missionary campaign is designed to give every believer in the third angel's message an opportunity to do something to give that message to some one else. Its fullest aim is to place the light of this message in every home in the United States.

This is to be done chiefly by the distribution of our literature. Every preparation possible has been made by earnest, practical men to aid our people to sell, loan, and give our papers, tracts, and books to all the people of this country this winter.

This literature sets forth the truth of the gospel as it has been made known to us in the third angel's message. Every phase of gospel truth is brought out in various papers, tracts, pamphlets, and books. Without the slightest difficulty a selection can be made to meet any error we may want to correct.

The work is so simplified by the variety, character, and expense of the publications that every one can do something. During the month of November a general effort will be made with our papers. Special numbers of *The Signs of the Times, The Southern Watchman,* and *Life and Health* will be issued for the work during that month. Every one can exercise his personal choice as to which of these papers he will use, or whether he will work with all of them.

Our work with these papers need not, and should not, close with the month of November; but it is planned that strong, earnest, universal efforts shall be made during the whole month with these papers.

Following November, tract work and book selling should be taken up. Tracts telling about the coming of the Lord, the meaning of what is taking place around us, the evils of religious legislation, etc., should be scattered over this land like the falling leaves of the forests. Thousands of our people should spend December selling "Christ's Object Lessons" and "Story of Joseph" in behalf of our schools and the colored work. Thousands more should devote the whole winter to the sale of our trade and subscription books.

This, dear brethren and sisters, is, in brief, the aim and the practical meaning of the winter missionary campaign. Its full meaning can not be summed up. The judgment alone will reveal the full results. But we can here and now see enough in this to thrill our hearts and

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

*An Appeal for the Colored Race**

MRS. E. G. WHITE

The proclamation that freed the slaves in the Southern States opened doors through which Christian workers should have entered to tell the story of the love of God. In this field there were precious jewels that the Lord's workers should have searched for as for hidden treasure. But though the colored people have been freed from political slavery, many of them are still in the slavery of ignorance and sin. Many of them are terribly degraded. Is no message of warning to reach them? Had those to whom God has given great light and many opportunities done the work that he desires them to do, there would to-day be memorials all through the Southern field,—churches, sanitariums, and schools. Men and women of all classes would have been called to the gospel feast.

The present condition of the Southern field is dishonoring to the Redeemer. But shall it lead us to believe that the commission which Christ gave to his disciples when he told them to preach the gospel to all nations, can not be fulfilled?—No, no! Christ has power for the fulfilment of his commission. He is fully able to do the work laid upon him. In the wilderness, armed with the weapon, "It is written," he met and overcame the strongest temptations that the enemy could bring against him. He proved the power of the Word. It is God's people who have failed. That his Word has not the power on hearts that it ought to have is shown by the present condition of the world. But it is because men have chosen to disobey, not because the Word has less power.

Some time ago I seemed to be, during the night season, in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Has God no message for the colored people of the South? Have they no souls to save? Does not the new covenant include them? If the Lord is soon to come, is it not time that something was done for the Southern field?"

"We do not," it was said, "question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of human beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South, many of whom are ignorant and destitute, and need to be taught that Christ is their Creator and Redeemer? How can they believe in him of whom they have not heard? How can they hear without a preacher? And how can one preach except he be sent?

"We lay this matter before those who profess to believe the truth for this time. What are you doing for the unenlightened colored race? Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be educated? Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?"

Then He who has authority arose, and called upon all to give heed to the instruction that the Lord has given in regard to the work in the South. He said: "Much more evangelistic work should be done in the South. There should be a hundred workers where now there is but one.

"Let the people of God awake. Think you that the Lord will bless those who have felt no burden for this work, and who permit the way of its advancement to be hedged up?"

As these words were spoken, deep feeling was manifested. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject.

Then the words were spoken: "The South is a most unpromising field; but how changed would it be from what it is now, if, after the colored people had been released from slavery, men and women had worked for them as Christians ought to work, teaching them how to care for themselves!"

The condition of the colored people in the South is no more disheartening than was the condition of the world when Christ left heaven to come to its aid. He saw humanity sunken in wretchedness and sinfulness. He knew that men and women were depraved and degraded, and that they cherished the most loathsome vices. Angels marveled that Christ should undertake what seemed to them a hopeless task. They marveled that God could tolerate a race so sinful. They could see no room for love. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one he sees capacity for improvement. With divine energy and hope he greets those for whom he has given his life. In his strength they can live a life rich in good works, filled with the power of the Spirit. 7T 222-225

"I would rather be able to appreciate things I can not have, than to have things I am not able to appreciate."

*The Sanctuary**

It has been suggested that during this conference the truths which made us a separate and distinct people should be presented, as the present generation of Seventh-day Adventists know but little of the way in which the truth that makes us a peculiar people was first developed. The truth has come to us as a system. Many of us have embraced it because our fathers believed it, others because it appeared so clear when it was first presented to us. But few realize how the truth of the third angel's message was brought out link by link from the Bible.

When the time passed in 1844, there were none who believed the truth as we now hold it. All believed the prophecies that brought us to that time. Then began a greater searching of the Bible than had ever been, probably, at any time since the days of the apostles. They went over and over the old arguments concerning the prophecies that pointed to 1844, and after most thorough examination they could see no other conclusion than that the prophetic periods terminated at that time. As they studied, they began to see one link of truth after another; and as these truths unfolded to the pioneers,—I have reference to such men as Elders James White, J. N. Andrews, Uriah Smith, and J. H. Waggoner,—they did not dare present that truth to the people until they had made it a special subject of prayer and the spirit of prophecy set its seal to it. That was the way the foundation was laid, step by step, until they found they had a system of truth, and understood the third angel's message as it has been brought to us. At the present time there is but little realizing sense of this, and, in fact, it seems to me that we have been drifting away from the old landmarks, and are in such a condition that, when the test comes, as it surely will, many will be shaken out.

I will call your attention to the eighth and ninth chapters of Daniel. The application of the prophecy contained in these two chapters at one time stirred the world. They were the basis of the preaching of Joseph Wolf in Asia and Europe and in the islands of the sea, of Edward Irving in England, of William Miller in America, and of others who led out in different parts of the world. Unknown to one another, these men preached the central truth that made a separate and distinct people. The truths which they presented from the prophecies of the eighth and ninth chapters of Daniel, have been lost sight of to a certain extent. I have been told by some that they had been taught that we no longer need these prophecies; we need simply faith in Christ.

Now, my friends, let us see if we do not need these prophecies. When Moses brought Israel out from the land of Egypt, his last work was to recount the dealings of God with his people.

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* Reprinted from "Testimonies for the Church," Vol. VII~~I~~.

* A sermon preached by Elder S. N. Haskell at College View, Neb., Sept. 17, 1904.

General Articles

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All for Christ

JOHN M. HOPKINS

COME, Holy Spirit, fill my heart,
And all my ransomed powers control,
Until, renewed in every part,
Christ rules supreme within my soul.

Yes, every fiber of my frame,
Lord, I would consecrate to thee,
To magnify thy holy name,
Since thou didst give thy life for me.

My heart to be thy dwelling-place,
My feet to walk thy peaceful ways,
My lips to tell thy wondrous grace,
And sound thy name in sweetest lays.

Till every word that I shall speak,
Shall be just what my Lord would say,
Were he to stand, holy and meek,
In just my place in every way.

Till everything that I shall do,
Shall witness to thy guiding power;
In deeds of service kind and true,
I follow Jesus every hour.

* * *

Preach the Word

MRS. E. G. WHITE

SATAN came to Adam and Eve with the temptation, "Ye shall be as gods." This same temptation comes to all the members of the human family. Naturally, man is not willing to be what God desires him to be. He is not willing to act his part in meekness and lowliness, as did the great Exemplar. Christ laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might stand at the head of the human race.

In man's behalf Christ volunteered to pass over the ground where Adam fell, and, by living a life of perfect obedience, place the race on vantage-ground. Power was vested in him for the redemption of mankind. Yet he did not exalt himself. He humbled himself, becoming obedient to death, even the death of the cross. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Only through faith in Christ's name can the sinner be saved. He is the head of the new creation. He is the Way, the Truth, and the Life. He is the prophet, priest, and king of all regenerate humanity. He is Immanuel, God with us. The eternal Word became flesh, and dwelt among us, and of his fulness have all we received. He is the author and finisher of our faith. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Faith in Christ is not the work of nature, but the work of God on human minds, wrought in the very soul by the Holy Spirit, who reveals Christ, as Christ revealed the Father. Faith is the substance of things hoped for, the evidence of things not seen. With its justifying, sanctifying power, it is above what men call science. It is the science of eternal realities. Human science is often deceptive and misleading, but this heavenly science never misleads. It is so simple that a child may understand it, and yet the most learned men can not explain it. It is inexplainable and immeasurable, beyond all human expression.

All who search the Scriptures with humility of heart will be taught of God. "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves the holy city, and stay themselves upon the God of Israel; the Lord of hosts is his name. I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass."

Read the whole of this chapter,— the forty-eighth of Isaiah. It has been pointed out to me as a representation of the true condition of those, who, though they have had the truth, line upon line, precept upon precept, have refused to hear and receive the testimonies of warning that God has given. They have hindered the work and cause of God with misrepresentation, falsehood, and heresy, and when the Spirit of God has spoken, they have said, "It is naught, it is naught."

"Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; . . . lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will ye not declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. . . . Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened; for I knew that thou wouldest deal very treacherously."

"For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. . . . For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another. Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last."

The Lord continues to carry forward his work of redemption in the hearts of his people, not because of the goodness and devotion and purity that he sees in those in high places; not because they have feared the Lord; but for the glory of his name, lest the enemies of the truth should triumph.

The Lord has borne long with the waywardness of his people, with their persistency in carrying out their own way,— a way of self-exaltation suggested by the tempter. If they repent, and turn decidedly from their evil ways, they will become monuments of his almighty power and his abounding grace. They will become witnesses for the truth, establishing that which once they tore down. If they will repent, and make straight paths for their feet, that the lame be no longer turned out of the way, God will have mercy upon them.

The Lord desires those who have the light of truth to be wholly worked by the Holy Spirit. The truth is to be taught as Christ taught it. If he had desired us to cherish new views of God and heavenly things, he would have plainly given them to us by revelation. Let not God's servants allow their eyes to be blinded by the sophistries of the enemy. Let them not allow themselves to be led to accept theories that are contrary to the Word of God.

The word of the Lord is yea and amen. Teach the truth in the way that it is taught in the Bible. Teach it with clearness and in the fervency of the Spirit, because you have first talked with God, and have had the burden of the message laid upon your soul by the ministration of the Spirit. Then the truth will be proclaimed in its purity. There will be no tares mingled with the seed sown. The truth will commend itself to men and women of good judgment.

Thousands who have never heard the truth are starving for the bread of life. They want light from heaven. Were the truth presented to them in love, the Holy Spirit would move upon their hearts, leading them to accept it. But while these are waiting for the truth, there are backsliders in our churches, men and women who are acting as sinners. These, if not soundly converted will soon be punished as sinners.

Let no one present beautiful, scientific sophistries to lull the people of God to sleep. Clothe not the solemn, sacred truth for this time in any fantastic dress of man's wisdom. Let those who have been doing this stop and cry unto God to save their souls from deceiving fables.

It is the living energy of the Holy Spirit that will move hearts, not pleasing, deceptive theories. Fanciful representations are not the bread of life: they can not save the soul from sin.

Christ was sent from heaven to redeem humanity. He taught the doctrines that God gave him to teach. The truths that he proclaimed, as found in the Old Testament and the New, we today are to proclaim as the word of the living God.

Let those who want the bread of life go to the Scriptures, not to the teaching of finite, erring men. Give the people the bread of life that Christ came from heaven to bring to us. Do not mix with your teaching human suppositions and conjectures. I would that all knew how much they need to eat the flesh and drink the blood of the Son of God,— to make his words a part of their very lives! "Except ye eat the flesh of the Son of man," Christ declares, "and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

We need spiritual strength. If we eat the Word of God, if we practise the teachings of Christ, we shall have life in ourselves. We shall be strong in the strength of God.

*The Sanctuary**

(Concluded)

DID anything happen in 1844 that marked the ending of the twenty-three hundred days? How many are there in the room who believed in the coming of the Lord in 1844? [Several hands were raised.] Was there anything in that message that gave you an experience different from what you had had before? — Yes. I remember that in the city of Worcester there was once a very profane man with whom I was acquainted. One day he said, "I want you to tell me why you keep the Sabbath." We sat down together, and I went over just what I have gone over with you now in a few words, about the coming of the Lord as preached in 1844, and then about our seeing the sanctuary question and the Sabbath. When I looked up, tears were running down his face, and the thought occurred to me that he once believed it. I said, "Did you believe that the Lord would come in 1844?" "Yes," he said, "and I would to God that I had the same experience now." There was something in the experience of the people of God then that they could not forget. It continued with them; and wherever you find them to-day, there is still a responsive chord in their hearts. It brought a peace to their souls that they could not forget. When God does something, he leaves an impression that will last as long as the Spirit strives with men.

"Well," says one, "the Lord did not come." That is very true, and I suppose that the time argument was studied over by the disappointed ones more than ten thousand times to see where the mistake was, and it came out 1844 every time. Why did they think the Lord would come in 1844? They reasoned that the sanctuary was the earth, and the cleansing of the sanctuary, the cleansing of the earth; that the earth would be cleansed by fire, and the cleansing would take place at the coming of the Lord. They made the text read, Unto two thousand and three hundred days, or years, then shall the Lord come; and they believed it.

Did you ever hear people laugh about it, and say that men back there sold their farms? I have heard them say so, and that they would not be such fools as that. The only question is whether if they really believed it, they would *act* as if they did. The believers did sell their farms, and left their crops unharvested in the fields. One man in New Hampshire, Leonard Hastings, said, "I thought the Lord would come in the autumn of 1844, and I did not dig my potatoes. The neighbors talked about putting a guardian over me, but they finally concluded that as I was comparatively an old man and good citizen, it would be a disgrace, so they did not do it. That year the potatoes rotted in the cellars, and my neighbors who dug their potatoes lost them. But I waited until the time passed, and the potatoes in the ground were all sound, and I had potatoes to sell to the very ones who were going to put a guardian over me." Wonderful experiences could be told with reference to that time.

God did not leave our enemies to find out our mistake. That is a wonderful thing; because the word "sanctuary" occurs in the Bible one hundred and forty-seven times, and it is not once called the earth; but we did not know it, and the Lord did not let the devil tell any one of it either. When our mistake was talked about, Professor Bush, of New York, said, "Those who attack William Miller on the time question attack him on his strongest point." Why did he not see the sanctuary question? Because they had not found it out.

Finally a man by the name of O. R. L. Crosier, wrote in the *Day Star* an argument that the sanctuary was in heaven, as straight as it has ever been published since, and that Christ entered the most holy place of the sanctuary to cleanse the sanctuary from the sins of God's people in 1844, and that the day of investigative judgment began at that time.

But did we catch it up, and herald it to begin with? — No. When I first began to keep the Sabbath, I gathered letters that were written at this time by Elder James White and his wife, and I have them in a book. I was looking them over the other day, and I saw in a letter something like this: That they had made it a subject of prayer before they dared to advocate that the sanctuary was in heaven. Finally the testimony came through the Spirit of God that the view taken in regard to the sanctuary was correct. Then they began to preach it. How different from the course followed by those who think they have new light at the present day. They were careful not to introduce anything that had not a solid foundation in the Bible. They were laying the foundation for the structure of a faith that would gather souls from every part of the earth. God gave them a spirit of carefulness that they might not weave into the structure any error. We have never had to renounce one position thus taken.

I could relate circumstances of like nature by the hour. The book "Early Writings" was largely a compilation of testimonies to prove positions taken after much fasting and prayer. To my certain knowledge, nearly every point made in "Early Writings" was made after some new point of truth had first been searched out, and had been made a subject of prayer. Then the Spirit of God set his seal to it that it was truth.

"But," says one, "is there no new light?" Of course there is new light, and I expect we shall get new light throughout eternity. Just as long as life lasts, there will be an unfolding of the truths of the Bible. But new light will never upset the past truth. It makes it more clear. I see these faces before me, and as I see them, I can not help thinking how you would rejoice if you could only see what God is unfolding, but do not get switched off from the old truths by some new-fangled notion. Let me quote you a text in the third chapter of Genesis and the fifteenth verse, when man was first driven from the garden of Eden: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." How much of the gospel is in that? Is it not all there? Well, if you get all the gospel there, why do you need anything more? The whole Bible is an unfolding of that scripture, and every prophet has been unfolding that precious truth. Has it denied that truth? — No, indeed. But it has made that truth clearer and clearer, and it will continue to do so until Satan's head is bruised, and he and all who sympathize with him go into the lake of fire.

It has been thus in every reform that has ever been. How much of the gospel of the first advent of Christ may be rejected in these last days? — Not a word of it. How much has changed? — None at all. When the great apostle saw this, he exclaimed: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" And so the third angel's message is the same old story, it is "the everlasting gospel." It is a resetting of eternal truths. It is a taking up of the old gospel truths and placing them in the framework of truth. You can never mix the third angel's message with error. You never can mix the work of God with the world.

Let me illustrate it. We believe in baptism, and we have the same formula as the Baptists. Both baptize in the name of the Father and of the Son and of the Holy Ghost. Suppose I go into a Baptist church and preach baptism. When I preach baptism, I would have to preach what sin is, and then I would have to preach the law. How long would they let me stay there and preach the law? You can not return to the truths that are held by different denominations, and be saved by them. You can not take the truth out of the frame-

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*A sermon preached by Elder S. N. Haskell, at College View, Neb., Sept. 17, 1904.

General Articles

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In Fidem

WILLIAM YARNELL

Dedicated to the afflicted.

Not here alone
We toil and plan, speak cheering words,
Breathe scent of buds, hear twit of birds;
We build, adorn, endear a home;
Enraptured, call the work our own,
Not here alone.

Not only here
We kiss the lips and clasp the hands,
Love the embrace that love demands;
Our loved ones but an instant stay,
Then leave us naught but blight, dismay;
'Tis lonely here.

Not here, ah, no!
The starving soul, the heart's desire,
Must slake its thirst in regions higher;
No perfect pleasures here delight;
For thorns and thistles, rust and blight,
Are here below.

Not here alone,
The pansy and chrysanthemum
And flowers all in beauty come;
A thousand worlds invite us home,
There's wealth untold and joys unknown,
Not here alone.

Not here and now
Is life complete. We know that soon
This earth, transformed, will bud and bloom
Edenic. All who love the truth
Will then enjoy eternal youth
In glory here.

* * *

The Power of the Word of God

MRS. E. G. WHITE

In the Word of God, studied and obeyed as our guide-book, we possess a spiritual guide and instructor by which the worst forms of evil in ourselves may be brought under the discipline of God's law. If the teachings of this Word were made the controlling influence in our lives, if mind and heart were brought under its restraining power, the evils that now exist in churches and families would find no place. Upon converted households the purest blessings would descend, and from these households an influence would go forth that would make them a power on the side of truth and righteousness.

The work of reformation that is needed must begin in the home. There rests upon parents the most solemn obligation to train their children in the fear and love of God. In the home the purest morals are to be preserved. Strict obedience to Bible requirements is to be taught. The teachings of the Word of God are to control mind and heart, that the home life may demonstrate the power of the grace of God. Each member of the family is to be "polished after the similitude of a palace" by the divine principles and precepts.

Parents need to awake from their deathlike slumber, and no longer neglect the Lord's instructions. As members of the church, and for the benefit of those with whom they may be associated, their characters are to be cast in a Christlike mold. Their course of action is to be a constant declaration that, instead of wearing the stamp and mold of the world, they have put on the image of the heavenly.

In the Bible the will of God is revealed. Through all time this book is to stand as a revelation of Jehovah. To human beings the divine oracles have been committed to be the power of God. The truths of the Word of God are not mere sentiment, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin have clouded the understanding, is removed.

The words, "A new heart will I give you," mean, A new mind will I give you. This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our views of truth will be proportionate to our understanding of the Word of God. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher grade of intelligence.

The Word of God, studied and obeyed as it should be, will give light and knowledge. Its perusal will strengthen the understanding. By contact with the purest, most lofty truths, the mind will be enlarged, the taste refined.

We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the Word of God, and what can we expect but to be left to fables and conjectures, and to that enfeebling of the intellect which is the sure result of entertaining error. We need the authentic history of the origin of the earth, of the fall of Lucifer, and of the introduction of sin into the world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But, having in our possession an authentic history of the beginning of the world, we need not hamper ourselves with human conjectures and unreliable theories.

Wherever Christians are, they may hold communion with God. And they may enjoy the intelligence of sanctified science. Their minds may be strengthened, even as Daniel's was. God gave him "knowledge and skill in all learning and wisdom." Among all the youth examined by Nebuchadnezzar, there was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

The habits and understanding of the youth who were not instructed by God were in accord with the knowledge that comes from idolatrous practises, and leaves God out of the reckoning. Daniel and his companions, from the first of their experience in the king's court, were gaining a clearer comprehension and sounder, more accurate judgment, than all the wise men in the kingdom of Babylon. They placed themselves where God could bless them. They ate only that food which would not becloud their minds. They followed rules of life which would help to give them strength of intellect, that they might gain the greatest possible benefit from their study of God's Word.

It was to Daniel that Nebuchadnezzar, unable to get help from his wise men, turned for an account of his forgotten dream, and for an interpretation of it. Daniel and his companions sought the Lord in prayer, and he revealed to them the dream and its interpretation. And when they related to the king what God had shown them, Nebuchadnezzar said, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."

The mind of which error has once taken possession can never expand freely to after-investigation. The old theories will claim recognition. The understanding of things that are true and elevated and sanctifying will be confused. Superstitious ideas will enter the mind, to mingle with the true, and these ideas are always debasing in their influence. Christian knowledge bears its own stamp of unmeasured superiority in all that concerns the preparation for the future, immortal life. It distinguishes the Bible reader and believer, who has been receiving the precious treasures of truth, from the skeptic and the believer in pagan philosophy.

Cleave to the word, "It is written." Cast out of the mind the dangerous, obtrusive theories which, if entertained, will hold the mind in bondage, so that man shall not become a new creature in Christ. The mind must be constantly restrained and guarded. It must be given as food only that which will strengthen the religious experience.

The Bible teaches every soul to turn to the lands where the cross of Calvary has not been uplifted, and the name of Jesus exalted above every other name. The nation that gives free room for the circulation of the Scriptures opens the way for the minds of the people to work with greater vigor. The reading of the Scriptures causes light to shine into the darkness. As the Word of God is searched, life-giving truths are found.

In the cities and nations of our world, there will be found among unbelievers a remnant who will appreciate the blessed Word, and who will receive the Saviour. Christ will give men and women power to become the sons and daughters of God.

* * *

Between the great things that we *can* not do and the small things we *will* not do, the danger is that we shall do nothing.— *Adolph Monod.*

It is no time now to fold our hands, and to say we can do nothing. Surely we can do nothing of ourselves, but if we begin to put forth an effort to learn the truth as it is in Jesus, God will strengthen our memories, and his angel will stand by our side and also by the side of the one we are trying to instruct. And this effort to learn will take the mind from worldly things, and in a short time we shall wonder at what we have gained in the knowledge of the Scriptures, and the ability to impart to others. He that had one talent and buried it in the earth lost what he had. May God help all to improve their talent.

There are at work in Africa to-day 104 different missionary organizations using the Word of God, which is translated into 117 different dialects. Educationally, Africa is supplied with 8 colleges, 59 theological training-schools, 83 boarding and high schools, 63 industrial institutions, and 2 medical schools for training nurses, several kindergartens, and some thousands of primary and village schools. With all these rapid strides toward civilization and God, there are about 200 different dialects, of which about half have been given a written language and the Bible, and a very small proportion of each tribe is able to read, so that it is safe to say that not more than a quarter of Africa's dense population knows anything of Jesus. Let us continue to wait earnestly upon the Lord of the harvest for laborers who will take, first, the kingdom of God to these benighted people, and then all these things shall be added.— *Exchange.*

Writing from Landour, North India, Mr. W. H. Greet says: "The native state of Teeree Garhwai is a country unreached with the gospel. Preaching tours throughout the State are possible if preachers have power to climb as well as to preach. Tours have been made in times past in some parts of the State by workers of the nearest missions, but the State as a whole lies untouched. Four years ago in London we picked out its map, and, following after the will of God, we are working here. In the nearest villages they say that 'shikar' (hunting) sahibs come for bears and leopards; in the farther ones they know of 'compassi' men (compass men — surveyors) sent by government to spy from the heights that divide their wide valleys, on the sides of which their hundreds of villages lie; but a preacher of the gospel they do not know. 'Do no preachers come?' I asked in one of many places. 'O, yes,' answered the man I spoke to, 'pandits and Brahmans visit us.' He only knew of preachers of Hinduism. For some time we have been supported while pioneering, but of late we have been made to feel our inability to work alone. We are asking the Lord and his people, 'Where are the calls for Teeree's help?' and 'Where are the answers!'"— *Exchange.*

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

The Song of My Life

Tune: "Lead Kindly Light"

F. A. LORENZ

O Jesus, Lord, thou precious Lamb of God
Who died for me;
Who through his love set Satan's power at naught,
And made me free,
Thine am I now; thou art henceforth my choice.
I love to follow thy sweet Spirit's voice.

When I was in the servitude of sin,
Estranged from thee,
My lot was anguish, fear, and doubt within;
I could not see.
Thy ransom, Lord, has granted me release:
My soul is filled with gladness, joy, and peace.

My tongue shall sound thy praises to the world,
Without dismay,
For all thy mercies, Lord, to me unfurled
From day to day.
If mankind could but comprehend thy grace,
They would repent, kneel down, and see thy face!

Exalted Prince, how could thy child forbear
To sense thy worth?
Or to admire thy universal care
In heaven and earth?
Why should I not re-echo, shout, and sing
When vast creation's host adore their King?

Simplicity in Dress

MRS. E. G. WHITE

Fashion rules the world. She is a tyrannical mistress, often compelling her devotees to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power, and stands ready to criticize and ridicule the poor, if they do not follow in her wake at any cost, even at the sacrifice of life itself. Satan triumphs that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshipers at Fashion's shrine.

Not a few of our people are backsliding. They are imitating the fashions of the world. Their spirituality is dying. Step by step they are approaching world-loving. Selfishness and pride are taking possession of them, and the love of God finds little room in their hearts. Some who were once zealous reformers are now indifferent. Sisters who were once plain in dress are now conforming to fashion. God expects his commandment-keeping people to be distinct from worldlings, but in many instances the line of demarcation is hardly discernible.

As I have seen those of our faith becoming worldly, my heart has been saddened. Some of those who profess to believe that they have the last message of mercy to give to the world, follow the fashions as far as they think their profession of faith will allow them to do. And their influence leads others astray. Their lack of Christlikeness is apparent to all. The Lord is dishonored by their conformity to the fashions of this degenerate age. Outward display is contradictory to our profession of faith. I entreat my sisters to guard against the tendency to dress in accordance with the demands of fashion.

[Many of the mother's burdens are the result of her effort to keep pace with the fashions of the day. Terrible is the effect of these fashions on the physical, mental, and moral health. Lacking the courage to stand firm for the right, women allow the current of popular feeling to draw them on in its wake.] (1) Much precious time is devoted to needless stitching and ruffling, to add to the outward adorning. Children are robbed of the time that should be devoted to gaining for them the beauty of holiness, — the inward adorning, which, in the sight of God, is of great price.

In order to follow fashion, many of our youth incur expenses that are out of proportion to their condition in life. Children of poor parents endeavor to dress as do those who are wealthy. Parents tax their purses and their God-given time and strength in making and remodeling clothing to satisfy their children's vanity. If our sisters who have an abundance of means would regulate their expenditures by their responsibility to God, as wise stewards of the means entrusted to them; their example would do much to stay this evil now existing among us. Souls whom they might have helped by letting their light shine in good works, are strengthened in unbelief by their inconsistent course.

Mothers can not be slaves to fashion and at the same time exert a sanctifying influence in the home. [Too often professedly Christian mothers sacrifice principle to their desire to follow the multitude who make fashion their god. Conscience protests, but they are not brave enough to take a decided stand against the wrong.] (1)

Many of our sisters willingly bear the unnecessary burden of conformity to worldly dress. Attempting to follow the fashions, their burdens are greatly increased, yet they willingly bear the yoke, because they worship the goddess of fashion.

It is not only the privilege, but the duty of every one to increase daily in the knowledge of God and the truth. Satan's object is gained if he can invent something that will so attract the mind that God will be forgotten, and he uses fashion with great success to do this. He knows that women who constantly have a feverish desire to follow the fashions, have benumbed their moral sensibilities, and do not realize their

(1)
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real spiritual condition. Worldly minded, they are without God, without hope. They take no time to pray, or to search the Scriptures in order that they may understand the truth, and teach it to their children.

When I have seen Christian women leading out in temperance campaigns, presenting to liquor inebriates a pledge to abstain from all intoxicating drinks, I have thought that it would also be well for them to present to every Christian woman a pledge to abstain from all needless display and extravagance in dress. By dressing simply, thus saving time and means, Christian women can do much to help the temperance cause. The means thus saved will clothe the destitute, feed the hungry, and will help to close the door against liquor drinking. Those who are simple in dress have time to visit the afflicted, and to pray with and for them. On all Christians rests a solemn duty to economize, that they may be better able to help those in need.

(1) We do not discourage neatness in dress. Correct taste is not to be despised nor condemned. Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar. But when we lose taste for order and neatness in dress, we virtually leave the truth; for the truth never degrades, but elevates. When believers are neglectful of their dress, and are coarse and rough in their manners, their influence hurts the truth. "We are," said the inspired apostle, "made a spectacle unto the world, and to angels, and to men." All heaven is marking the daily influence that the professed followers of Christ exert upon the world. (2) My sisters, your dress is telling either in favor of Christ and the sacred truth or in favor of the world. Which is it? Remember that we must all answer to God for the influence we exert.

(3) Simplicity of dress will make a sensible woman appear to the best advantage. (4) We judge of a person's character by the style of dress worn. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of a simple, appropriate attire. The young women who break away from the slavery of fashion will be ornaments to society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true woman is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in comeliness can be compared with the flowers of the field.

* * *

Never trifle with one sin. It is like a little cloud which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain; for sin is a fountain — not a mere act, but a fountain of evil. — *Andrew A. Bonar.*

The Week of Prayer

R. C. PORTER

For a number of years this people have set apart one week in the early part of the winter for the purpose of prayer, meditation, and study with reference to the times in which we live, the nearness of the coming of Christ, and a personal preparation for that event. This year the date for this period is December 10-17.

Taking a brief review of the experience of these periods appointed for this purpose, I am reminded of many very precious experiences, and I recall a number of persons who were reclaimed from a backslidden condition, and many who, having sought and found the Saviour, date their Christian experience from one of these occasions.

One special feature of the readings during the week of prayer has ever been a review of the evidences of the nearness of the coming of Christ, as shown in the fulfilment of prophecy. Another prominent feature of the readings has been a review of our work in foreign fields, to see how we are progressing in the proclamation of the third angel's message. The advancement that has been seen from year to year in sending out missionaries, and establishing the work in new fields in distant lands has been most cheering. Many a time we have been led to say, "This is the Lord's doing; it is marvelous in our eyes."

This extension of the work has necessarily made greater demands upon our conferences in the home fields. I have noticed, however, that a call for means to extend the work in distant lands is always received joyfully by our brethren and sisters in the older conferences. Many a time I have seen the tears of joy stream from their eyes as these calls have come, and I have heard them say, from full hearts, "This begins to look as if we are nearing home."

The increasing calls for workers and means to hasten the message in all the world on its closing mission, is the strongest evidence that this people is fulfilling the prophecy of Revelation 14.

Elder James White was reviewing the signs of the second coming of Christ in one of the last meetings in which I met him before his death. After reviewing the prophecies of the second, seventh, eighth, and ninth chapters of Daniel, the twenty-fourth chapter of Matthew, and the twelfth of Revelation, he paused as if in deep reflection, and said, in substance: "But after all, my signs of the times are, How are they getting along with the movement to enforce Sunday laws? and how are we getting along with the work of carrying the message of warning against that movement to the world? and what advancement are we making in raising the standard of the commandments of God and the faith of Jesus before the people?" These questions left an indelible impression upon my mind. These are the very issues that in all the world are to come to a crisis the very hour that Christ is seen coming in the clouds of heaven with power and great glory.

The report of Elder Conradi in the Review of September 1, of the persecutions in the Middle Russian Mission, together with the report of the mob in Virginia that took down the tent in which a course of lectures setting forth the teachings of the Word of God was being given, are the clearest evidences of the progress of the work and the spirit of the movement against the commandments of God.

The Sunday Rest Congress held in connection with the World's Fair at St. Louis was an additional evidence of the progress of that movement in the fulfilment of prophecy. No one who knew the meaning of Revelation 13 could attend that congress without being greatly stirred with the importance of the definite and speedy giving of the warning message in every nation in the world.

In view of these facts is it a time for men of means among us to be effecting long-time loans of their money, or otherwise tying it up for a long period? We can all see that such a course would be a practical denial of the faith. No; the time has come to sell the surplus, unused property, and let it be doing its work in the advancement of the message. A spirit of sacrifice to spread the truth is the only consistent course for any loyal Seventh-day Adventist at this time.

Every Seventh-day Adventist should determine that the eighty thousand dollars, so much needed to meet the immediate demand of the work in foreign fields, shall not fall short of that amount. It can be raised if each church-member will do his best. Let us respond that it shall be raised.

"The Lord is coming! let this be
The herald note of jubilee;
And when we meet, and when we part,
The salutation from the heart."

A Most Important Season

H. G. THURSTON

Another most important season is just before us; and as the week of prayer draws near, let each inquire what this season means to him, to this people, and to the world.

Special church and conference meetings are very important, but does any gathering compare with the yearly season when *all* the people, from the least to the greatest, devote days to heart searching, repentance, and giving up to God in a *special* sense, all that they have and are and expect to have and be? Who can estimate the interest of the heavenly host in such a season, and with what joy God counts as *his* those who, though sinful, still hope in his mercy?

Is this a year of victories? Has God's loving-kindness been revealed in abundant blessings of health — physical and spiritual — and a harvest of good things? Or have you been led through the valley, brought low through affliction or defeat?

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Child Guidance, p. (2) 420; (3) 421; (4) 413-414

READINGS FOR THE WEEK OF PRAYER

To be Read in all the Churches in the United States, Dec. 10-17, 1904

Suggestions to Church Officers

As in past years, the elder should make early announcement of the week-of-prayer services, and specially urge full attendance. It is a week for special effort for the unconverted and backslidden.

Let the one who is to read the reading for the day be appointed sufficiently long beforehand so that he may be prepared to present it with the Spirit and with the understanding. Let some one in the congregation read the Scripture portions that the writers may ask to have read.

Where possible, let each day's program be planned for in advance, securing co-operation in the matter of appropriate hymns or Scripture readings. After the reading there will be time for prayer, social meeting, or missionary meeting, and the planning of personal practical work. Urge all to take some part in adding to the interest of the meetings, so that all may share in the revival and blessing that we all so much need.

The envelopes for the annual offering should be distributed the first Sabbath — December 10 — and gathered the last Sabbath, following the reading, December 17. This annual offering is a most important one. Can not every church lay plans to double last year's offering? Money for missions is not "mere money." It is a life-line thrown out to the perishing who are calling to us. Emphasize the call of the hour. The cash offering should be sent at once to your conference treasury, as the money is needed. Later gifts may be forwarded at the end of the month, with your regular remittances to your treasury.

Everywhere there is progress, and courage and confidence fill the hearts of believers. God is leading this work on to victory. Let us watch for souls, and press the work forward in this important time.

GENERAL CONFERENCE COMMITTEE.

A Preparation for the Coming of the Lord

MRS. E. G. WHITE

(*Reading for Sabbath, December 10*)

(1) SIN is a hateful thing. It marred the moral beauty of a large number of the angels. It entered our world, and well-nigh obliterated the moral image of God in man. But in his great love God provided a way whereby man might regain the position from which he fell in yielding to the tempter. Christ came to stand at the head of humanity, to work out in our behalf a perfect character. Those who receive him are born again. "As many as received him, to them gave he power to become the sons of God."

Christ saw humanity, through the working of the mighty growth of sin, demoniacally possessed by the prince of the power of the air, and putting forth gigantic strength in exploits of evil. But he saw also that a mightier power was to meet and conquer Satan. "Now is the judgment of this world," he said; "Now shall the prince of this world be cast out." He saw that if human beings believed in him, they would be given power against the host of fallen angels, whose name is legion. Christ strengthened his own soul by the thought that by the wonderful sacrifice which he was about to make, the prince of this world was to be cast out, and men and women placed where, through the grace of God, they would regain what they had lost.

(1) What does the Lord require of his blood-bought heritage? — The sanctification of the whole being,— purity like the purity of Christ, perfect conformity to the will of God. My brethren and sisters, God requires this of us. Into the holy city there can enter nothing that defileth, or maketh a lie. God's word to us is, "I am the Almighty God; walk before me, and be thou perfect." "Ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

(1) We can, *we can*, reveal the likeness of our divine Lord. We can know the science of spiritual life. We can honor our Maker. But do we do it? O, what an illustrious example we have in the life that Christ lived on this earth! He has shown us what we can accomplish through co-operation with divinity. We are to seek for the union of which he speaks when he says, "Abide in me, and I in you." This union is deeper, stronger, truer, than any other union, and is productive of all good. Those who are thus united to the Saviour are controlled by his will, and are moved by his love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep sympathy for every one in weakness, sorrow, or distress.

(1) Higher than the highest human thought can reach is God's ideal for his children. He wants our minds to be clear, our tempers sweet, our love abounding. Then the peace that passeth knowledge will flow from us to bless all with whom we come in contact. The atmosphere surrounding our souls will be refreshing.

But how few there are who are making determined efforts to reach this ideal. Satan is trying to keep the people of God dwarfed, feeble, un-Christlike. And too often he is successful. In our churches there are many who have not the spirit of the Master, many who act as if they were in the world merely to please themselves. They forget that the enemy is assailing all who profess to be children of God, trying to overcome them, so that they will disappoint and dishonor the Saviour. They forget that the purity and unselfishness that characterized the life of Christ must characterize their lives, else in the day of God they will be found wanting, and will hear from his lips the irrevocable sentence, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

I have been especially instructed in regard to the danger of drawing apart, and of evil speaking and contention. We need to bow before God in repentance because of our lack of love for one another, and for him who died for us. The gold of love and faith is not abundant among us. (1) Many are holding on to the truth with but the tips of their fingers. The precious time that should be spent in speaking of the Saviour's power to save, is being spent by many in carrying evil reports. Unless they make a decided change, they will be found wanting. Unless they have an entire transformation of character, they will never enter heaven. A deep, thorough work needs to be done in the hearts of those who profess to be children of God. Until they reveal the faith that works by love and purifies the soul, very little genuine work for God will be done in the world.

Let our people take up their appointed work,— the work of soul-saving. Let them not think that upon them has been laid the burden of watching and criticizing the work of others. Those who put their whole souls into the work that God gives them will have no time to criticize the efforts of their fellow workers, no time to weaken the hands of those who are straining every nerve and muscle to advance the work.

Let not any man or woman feel that he or she has been appointed to carry evil reports from church to church, and from conference to conference. I have been grieved beyond measure to see how easy it is for persons to spend precious time in this cruel work. The proclamation of the first, second, and third angels' messages is now to be our burden. Those who spend their time in thinking and speaking evil are bringing to the foundation, material represented by hay, wood, and stubble, which will be consumed by the fires of the last days. They will one day see that their time has been spent in weakening churches, institutions, and conferences.

God hates all such work. He will call to account all who engage in it. Let those who fear God and believe his word put a guard on their lips. Let them be determined not to speak words

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that will injure the cause of God, or give a wrong representation of the work being done in any of his institutions. Let them be careful not to speak words that will be a temptation to some one else to withhold the confidence and the words of courage that ought to be given to those who are severely tried, and who, perhaps, work early and late to fulfil the many calls of duty, until it seems as if mind and body would give way under the strain.

Words of suspicion and distrust, like the thistle-down carried by the wind, are scattered far and wide, and can never be recalled. Un-Christlike speech lies at the foundation of nine tenths of all the difficulties that exist in the church. Satan's agents are industriously trying to get professed Christians to speak unadvisedly. When they succeed, Satan exults, because God's followers have hurt their influence. We have no time, in these solemn moments, to contend with one another. Those who give way to evil-thinking and evil-speaking do not realize how much time they cause others to lose. God's servants have been called upon to settle difficulties between brother and brother, and time has been spent in this way that belonged to souls ready to perish,— time that ought to have been devoted to the fulfilling of the gospel commission.

My brother, my sister, be afraid to find fault, afraid to talk against your fellow workers. You have enlisted to fight against Satan's forces, and you have no time to fight against your fellow soldiers. (1) [The truly converted man has no inclination to think or talk of the faults of others. His lips are sanctified, and as God's witness he testifies that the grace of Christ has transformed his heart.] He realizes that he can not afford to talk discouragement or unbelief. He can not afford to be harsh or faultfinding. He has not received orders to punish the erring and sinful by heaping abuse upon them. (2)

Speak words of kindness, words of uplifting; for this is the fruit borne upon the Christian tree. Overcome all harshness. Eternity alone will reveal the harm that harsh words do to those who utter them, and to those who hear. Hold firmly to the One who has all power in (2) heaven and earth, and although you often fail to reveal patience and calmness under provocation, by no means give up the struggle. Resolve again, this time more firmly, that you will be an example of (1) Christian patience. Remember that [those only will enter heaven who have overcome the temptation to think and speak evil.] (2)

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Christ will be to his people all that these words express if they will heed the invitation to come to him. He will be to them life and power, strength and efficiency, wisdom and holiness. God calls upon us to live the Christ-life, to reveal this life to the world. When we do this, prejudice will vanish, and difficulties will adjust themselves. We shall gather about the great Missionary, our hearts filled with gratitude and love.

My brethren and sisters, instead of spending your time looking for and talking of the shortcomings of others, give yourselves to the work that Christ did when in this world. How untiringly he labored! In the temple and the synagogues, in the streets of the cities, in the market-place and the workshop, by the seaside and among the hills, he preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book. The work that he began we are to carry forward.

Brethren and sisters, how much work have you done for God during the past year? Do you think that it is those men only who have been ordained as gospel ministers that are to work for the uplifting of humanity?— No, no! Every one who names the name of Christ is expected by God to engage in this work. The hands of ordination may not have been laid upon you, but you are none the less God's messengers. If you have tasted that the Lord is gracious, if you know his saving power, you can no more keep from telling this to some one else than you can keep the wind from blowing. You will have a word in season for him that is weary. You will guide the feet of the straying back to the fold. Your efforts to help others will be untiring, because God's Spirit is working in you.

Have you told those with whom you have come in contact what banner you are serving under? Have they been able to see, by the Christlikeness of your words and acts, that you are a true follower of Jesus. [O that our hearts may be deeply impressed with the importance of living holy lives, that the world may take knowledge of us that we have been with Jesus, and have learned of him. Christian worth does not depend upon brilliant talents, lofty birth, wonderful powers, but on a clean heart,— a heart which, purified and refined, reflects the image of divinity. It is the presence of him who gave his life for us that makes the soul beautiful.] It is not eloquent speakers that are needed so much as humble, earnest workers,— men and women who have a childlike trust in God. [It is the men of prayer that are men of power.] They will be enabled to lead sinners to the marriage supper of the Lamb.

My brethren and sisters, [do not allow trifling things to absorb your time and attention. Keep your mind on the glorious themes of the Word of God. A study of these themes will give you a strength that will carry you through the trials and difficulties of the last days, and bring you to where you will walk with Christ in white, because you are worthy. In the Word of God, studied and obeyed, we possess a spiritual guide and instructor by which the worst forms of evil in ourselves may be brought under the discipline of his law. If the teachings of this Word were made the controlling influence in our lives, if mind and heart were brought under its restraining power, the evils that now exist in churches and in families would find no place. Upon converted households the purest blessings would descend, and from these households an influence would go forth that would make God's people a power on the side of truth.] (2)

But there are many in our churches who know little of the meaning of the truth for this time. They have not searched for the truth with humble, contrite hearts. I appeal to the members of our churches not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O, how many who have not cared for the salvation of their souls will soon make the bitter lamentation, "The harvest is past, the summer is ended, and we are not saved!"

O, that we would remember that it is court week with us, and that our cases are pending! [Now is the time to watch and pray, to put away all self-indulgence, all pride, all selfishness. The precious moments that are now by many worse than wasted should be spent in meditation and prayer.] (2) Many of those who profess to be keeping the commandments of God are following inclination instead of duty. As they are now, they are unworthy of eternal life. To these careless, indifferent ones, I would say, Your vain thoughts, your unkind words, your selfish acts, are recorded in the book of heaven. The angels that were present at Belshazzar's idolatrous revelry stand beside you as you dishonor your Redeemer. Sadly they turn away, grieved that you should thus crucify him afresh, and put him to open shame.

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks. . . . Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

[On Christ's coronation day he will not acknowledge as his any who bear spot or wrinkle or any such thing. But to his faithful ones he will give crowns of immortal glory.] (2) Those who would not that he should reign over them will see him surrounded by the army of the redeemed, each of whom bears the sign, THE LORD OUR RIGHTEOUSNESS. They will see the head once crowned with thorns crowned with a diadem of glory.

[In that day the redeemed will shine forth in the glory of the Father and his Son. The angels of heaven, touching their golden harps, will welcome the King, and those who are the trophies of his victory,— those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has (3)

Sons and Daughters of God, p. (1) 348; (2) 347; (3) 362

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(1) conquered. He enters the heavenly courts accompanied by his redeemed ones, the witnesses that his mission of suffering and self-sacrifice has not been in vain.

What This Denomination Exists For

E. W. FARNSWORTH

(*Reading for Sunday, December 11*)

SEVENTH-DAY ADVENTISTS are ordained of God to do a specific work. That work is to enlighten the world concerning the coming of Christ in this generation. That which will advance this work is proper and right for a Seventh-day Adventist to engage in; and that which will not advance it, is not proper for him to engage in.

A prophetic description of this work is found in these scriptures: * —

Rev. 14:6-15.
Rev. 18:1-5.
Rev. 10:1-3.
Rev. 7:2.

Notice a few points in these texts: —

These angels *flew*. Wings symbolize swiftness, celerity.

The eagle's wings on the back of the lion in the seventh chapter of Daniel are interpreted as meaning, "Their horses also are swifter than the leopards, and . . . they shall fly as the eagle that hasteth to eat." Hab. 1:6-8.

So also the four wings on the leopard indicated the great celerity of movement in the Grecian army.

So, likewise, the angels who bring from heaven the last message this world will ever hear, have wings with which they fly to "every nation, and kindred, and tongue, and people."

The King's business requires haste. We are to speedily carry what he has to say to all parts of the world.

Another feature of the message is made prominent by its own language. The angel declares what he has to say "*with a loud voice.*" Verse 7.

"And the third angel followed them, saying with a *loud* voice." Verse 9.

"And after these things I saw another angel come down from heaven, *having great power;* and the earth was lightened with his glory. And he *cried mightily with a strong voice.*" Rev. 18:1, 2.

"And I saw another mighty angel come down from heaven. . . . His face was as it were the sun . . . and he . . . cried with a *loud voice, as when a lion roareth.*" Rev. 10:1-3.

What do these repeated and intensified expressions mean? — They are descriptive of the power and definiteness with which this latter-day message is to go to all the world. They describe the unqualified positiveness and certainty with which the warning message is to be given. There is no mental reservation on the part of those who truly give it. There can be no saying in their hearts, "My Lord delayeth his coming." With all the assurance and conviction that can be begotten by the testimony of the Scriptures and the anointing of the Holy Spirit, they go forth to proclaim their message.

This is the work God has given Seventh-day Adventists to do. He has given it to no one else, and he has given them nothing else to do. They have one mission while they live, and only one, and that is to give the message of the third angel. Anything that does not pertain to this work is not legitimate for them to do.

Another prophet describes their mission as follows: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Something startling and tremendous is about to occur. "The day of the Lord cometh." An alarm must be given. The world must be aroused and warned.

And yet another prophet bears this testimony: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. Such a message as this, the Scriptures declare, must be given, "and the Scripture can not be broken." Therefore God has ordained that the people whom he has called out from the world should go to every nation and country, and declare the truth that he has made known to them.

This people stands related to their work, to the world, and to God as did John the Baptist. Seven hundred years before his birth the prophet heard "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3. Centuries passed by, till, at last, a man began to preach in the wilderness just as the prophet had foretold. When asked who he was, he replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23.

John was simply a "*voice;*" so Seventh-day Adventists are to be the "voice" of the angel referred to in the scriptures previously quoted.

The voice of John was heard only in the wilderness of Judea; but the voice that the prophet heard giving the last message was sounding in ringing tones to "every nation, and kindred, and tongue, and people."

John went only to his own people in the wilderness; but Seventh-day Adventists must go to every nation, every kindred, every tongue, and every people.

The work of John was to prepare a people to meet Christ at his first advent, when he came in lowliness as a sin-bearer, a sin-cleanser; but the work of Seventh-day Adventists is to prepare a people to meet Christ at his second advent, when he comes as "King of kings, and Lord of lords." His mission then is not to cleanse men from sin, but to translate those who are cleansed and prepared to behold his glory.

If it was necessary that a message be given to prepare a people to meet Christ at his first advent, how much more is it necessary that one should be given to prepare men to meet him when he comes in glory!

The Saviour, when speaking of this message, and its close, said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; *and then shall the end come.*" Matt. 24:14. This is the climax of the gospel.

To emphasize this fact, the Saviour taught that this generation would not pass till all these things are fulfilled. And then, as if to extinguish the last doubt, he lifts his hand to heaven, and exclaims, "Heaven and earth shall pass away, but my words shall not pass away."

This makes more emphatic our mission and work. Every one to whom the light comes should be a light-bearer. The one all-absorbing thought should be the proclamation of the message. Every plan and purpose should be, *will be,* colored by the faith we have in this message. That which will form the object of our constant contemplation will be this gospel work. Every plan for labor, the arrangement and furnishings of our dwellings, the buying and selling of property, the education of our children, the disposition we make of our money — and in truth every act and plan of life — will be made with direct reference to the light that God has given us — the third and last angel's message.

Every faculty of our mind and body must be given to this work. Our money should be devoted to the same purpose. Our thoughts in the day, and our dreams in the night, must be of this work. "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." 1 Cor. 7:29-31.

Spirit and Power of the Message in the Early Days

S. N. HASKELL

(*Reading for Monday, December 12*)

THE last work of Moses was to write the book of Deuteronomy. The Hebrew title to this book means "repetition." Lest Israel should forget their early experience, God rewrote the laws and reviewed their history. He would have us also remember all the way that the Lord has led us.

Six years before the destruction of Jerusalem, the book of Hebrews was written. In this book the apostle exhorts the brethren in these words: —

> Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing stock both by reproaches and afflictions;

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* Let different ones read these Scriptures.

(1)

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we might give much is like a man with a store of life-preservers coolly throwing one now and then among a struggling mass of drowning people reaching out their hands for help. The work is now to be finished. Christ is at the door. Now we must keep our sins forgiven. We must get ready to live in heaven with the Lord and the holy angels, as members of that white-robed throng made up from every nation and tribe and tongue and people. What a privilege to throw into this work every power of our being, and every resource that we can command. The way to a finished work lies through the regions beyond, and over the barren fields showers of the latter rain are now falling. Thank God that we live in such a time as this.

The Day of the Lord Is Near, and Hasteth Greatly

See 9T 28-29 46-49

MRS. E. G. WHITE

(*Reading for Friday, December 16*)

An Impressive Scene

(1) NOT long ago a very impressive scene passed before me. I saw an immense ball of fire falling among some beautiful mansions, causing their instant destruction. I heard some one say, "We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon." Others said, "You knew? Why then did you not tell us. We did not know." On every side I heard such words spoken.

In great distress I awoke. I went to sleep again, and seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that this map pictured God's vineyard, (1) which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. The words were repeated,—

> Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's Word was obeyed, and, as a result, there were memorials for him in every city and village. His truth was proclaimed throughout the world.

Then this map was removed, and another put in its place. On it, light was shining forth from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said, "This darkness is the result of men's following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel."

If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might, ere this, have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us. (1)

No Time to Lose

Soon grevious troubles will arise among the nations,— trouble that will not cease until Jesus comes. As never before, we need to press together, serving him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him.

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfilment.

PACIFIC OCEAN
ATLANTIC OCEAN
AFRICA
INDIAN OCEAN

Our Field – The World

From all the countries of the world the Macedonian cry is sounding, "Come over and help us." God has opened fields before us, and if human agencies would but co-operate with divine agencies, many souls would be won to the truth. But the Lord's professed people have been sleeping over their alloted work, and in many places it remains comparatively untouched. God has sent message after message to arouse our people to do something, and to do it now. But to the call, "Whom shall I send?" there have been few to respond, "Here am I; send me."

When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord.

Heavenly angels have long been waiting for human agents — the members of the church — to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power.

At the same time there will be a power working from beneath. While God's agents of mercy work through consecrated humon beings, Satan sets his agencies in operation, laying under tribute all who will submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and, "Lo, there is Christ." The deep plotting of Satan will reveal itself everywhere, for the purpose of diverting the attention of men and women from present duty. There will be signs and wonders. But the eye of faith will discern in all these manifestations, harbingers of the grand and awful future, and of the triumphs that will surely come to the people of God.

Work, O work! keeping eternity in view. Bear in mind that every power must be sanctified. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

Those who realize, even in a limited degree, what redemption means to them and to their fellow men will walk by faith, and will comprehend in some measure the vast needs of humanity. Their hearts are moved to compassion as they see the widespread destitution in our world,— the destitution of the multitudes who are suffering for food and clothing, and the moral destitution of thousands who are under the shadow of a terrible doom, in comparison to which physical suffering fades into nothingness.

Make Christ the Refuge

Let church-members bear in mind that the fact that their names are registered on the church books will not save them. They must show themselves approved of God, workmen that need not to be ashamed. Day by day they are to build their characters in accordance with Christ's directions. They are to abide

(1)
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in him, constantly exercising faith in him. Thus they will grow up to the full stature of men and women in Christ, — wholesome, cheerful, grateful Christians, led by God, step by step, into clearer and still clearer light.

Those who do not gain this experience will be among the ones whose voices will one day be raised in the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved. Why did I not flee to the stronghold for refuge? Why have I trifled with my soul's salvation, and done despite to the Spirit of grace?"

Among those to whom fearful disappointment will come at the day of final reckoning will be those who have been outwardly religious, who have apparently lived Christian lives, but who have woven self into all that they do. They have prided themselves on their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth. They think that these will win for them the commendation of Christ. "Lord," they say, "we have eaten and drunk in thy presence, and thou hast taught in our streets." "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

But the Saviour says, "I never knew you: depart from me." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

There is no discussion; the time for that is past. The irrevocable sentence has been pronounced. They are shut out from heaven by their own unfitness for its companionship.

Those who have bowed to the idols of the world will gain no comfort from them in that great day when every one will be rewarded or punished according to his works. But Omnipotence will deal justly. Those who have made Christ their refuge will find that he lives, and that he is conqueror. He will be their defense.

Encouraging Words—the End Near

"The great day of the Lord is near; it is near, and hasteth greatly." Every hour, every minute, is precious. We have no time to spend in faultfinding and contention. All around us there are souls perishing in sin. Every day there is something to do for the Master. Every day we are to point souls to the Lamb of God, which taketh away the sin of the world.

Be always ready; "in such an hour as ye think not the Son of man cometh." Go to your rest at night with every sin confessed. Thus we did in 1844, when we expected to meet our Lord. And now this great event is nearer than when we first believed. Be always ready, in the evening, in the morning, and at noon, that when the cry is heard, "Behold, the Bridegroom cometh: go ye out to meet him!" you may, even though awakened out of sleep, go forth to meet him with your lamps trimmed and burning.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry." Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future that awaits the overcomer. Heed the encouragement in the words, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Let us be found "rejoicing in hope, patient in tribulation, continuing instant in prayer." The Lord has made every provision that we shall have strong hope. If we are true to our covenant with God, the blessing is certain,— as certain as God's promise can make it. And so great is the blessing that it will be a full and sufficient reward for all the self-denial and self-sacrifice that for Christ's sake we have shown here below.

The Outlook

A. G. DANIELLS

(***Reading for Sabbath, December 17***)

The outlook of the work being carried on by Seventh-day Adventists never appeared brighter and more assuring and cheering than it does to-day. And yet Seventh-day Adventists never faced a graver situation than they do at this present time.

We shall be better prepared to recognize and appreciate the evidences relating to the outlook, or the future, of our cause by a brief review of its beginning and history. The more clearly and fully we understand the providences of God which have shaped it in the past, the more readily shall we understand the providences that are directing it now.

The cause of which we speak, and of which we are a part, is the great religious movement set on foot and carried forward by the proclamation of the threefold message recorded in the fourteenth chapter of Revelation. "The advent cause," wrote James White in 1852, "owes its very existence to the first and second angels' messages of Revelation 14."

This cause is not of human origin. It was not conceived by any human mind. It was not begun by the will or choice of man. It has not been carried forward by the mere plans and power of men. This movement is the fulfilment of prophecy. It is here by divine arrangement. The time is fulfilled; the kingdom of God is at hand; the threefold message of Revelation 14 must be proclaimed to the world. This movement is that proclamation. It came at the appointed time, just as a planet sweeps into view at the right time. It has moved forward with an irresistible force like that which moves the worlds.

This cause is seventy-three years old. It began in August, 1831, when William Miller, of Low Hampton, N. Y., sounded the first trumpet blast of the first angel's message. Its history, as represented by the people who have embraced it, and the work they have done to make it known to the world, is of thrilling interest. It presents an unbroken chain of divine providences for seventy-three years. It furnishes abundant evidence that the days of apostolic victories reach down to the twentieth century.

William Miller was the man chosen, instructed, and disciplined for the great task of inaugurating this world-wide advent movement. He became a devoted Christian in 1816. From that time he spent fifteen years in preparing for the work. His first sermon proclaiming this message was preached at Dresden, N. Y., in August, 1831. His first written statement explaining the message was printed in the Vermont *Telegraph,* a Baptist paper published at Brandon, Vt., May 15, 1832. His first pamphlet giving an exposition of the message was printed at the office of the Vermont *Telegraph,* in March, 1833.

For years the cause made slow but steady progress. In 1838 Josiah Litch, a talented minister of Lowell, Mass., embraced the message, and began to proclaim it by voice and pen. Near the close of 1839 Joshua V. Himes united with the movement, and devoted his talents and energies to its advancement.

This marked a new era in a work begun in great weakness nine years before. From this time, the message went to the world with mighty power. Thousands accepted it, and joined in its proclamation. Papers were started in different parts of the country, tracts and pamphlets were printed and distributed by the millions of pages, and lectures were given in tents, halls, and schoolhouses everywhere. William Miller estimated that he, alone, during the year and a half from Oct. 1, 1839, to April 15, 1841, had "traveled 4,560 miles, and preached 627 sermons, averaging one and a half hours each, resulting in about five thousand hopeful conversions." "The work spread with a power unparalled in the history of religious movements."

The climax of this special work of the first angel's message was reached in 1844, when the twenty-three hundred years closed, and the judgment opened. In America alone fifty thousand people had embraced the message, and three hundred ministers and lecturers had publicly proclaimed it. The whole country was stirred. "No cause of moral or religious character, probably ever made so rapid advance as the cause of Adventism. . . . Never have a set of men labored more faithfully and zealously in the cause of God, or with purer motives."

Those who understood and believed the message, fully expected that the Lord

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

"My Times Are in Thy Hand"

My times are in thy hand!
I know not what a day,
Or e'en an hour, may bring to me;
But I am safe while trusting thee,
Though all things fade away.
All weakness, I
On him rely
Who fixed the earth and spread the starry sky.

My times are in thy hand!
Pale poverty or wealth,
Corroding care or calm repose,
Spring's balmy breath or winter's snows,
Sickness or buoyant health —
Whate'er betide,
If God provide,
'Tis for the best; I wish no lot beside.

My times are in thy hand!
Should friendship pure illume
And strew my path with fairest flowers,
Or should I spend life's dreary hours
In solitude's dark gloom,
Thou art a friend
Till time shall end,
Unchangeably the same; in thee all beauties blend.

My times are in thy hand!
Many or few my days,
I leave with thee — this only pray,
That by thy grace I, every day
Devoting to thy praise,
May ready be
To welcome thee
Whene'er thou com'st in clouds to summon me.

My times are in thy hand!
To thee I can entrust
My slumbering clay, till thy command
Bids all the dead before thee stand,
Awaking from the dust.
Beholding thee,
What bliss 'twill be
With all thy saints to spend eternity!

To spend eternity
In heaven's unclouded light!
From sorrow, sin, and frailty free,
Beholding and resembling thee —
O too transporting sight!
Prospect too fair
For flesh to bear!
Haste, haste, my Lord, and soon transport me there!

— *Selected.*

The Training of Workers

MRS. E. G. WHITE

The true worker in the cause of God will banish from the mind, as impious, every thought of inherent merit. Even the heavenly angels take to themselves no praise. Throughout the heavenly courts, in one grand chorus, resounds their acknowledgment to the Creator: "All things come of thee, and of thine own have we given thee." Those who live on this earth should unite with the heavenly host in ascribing all praise and glory to the Creator. No man has the least cause for boasting or self-exaltation, even when he does his very best. Man often fails of doing his duty, leaving undone a vast amount that a close connection with God would have enabled him to do.

Constantly God is laboring to make up man's deficiencies. Even repentance is brought about through the application of grace. The natural heart feels no need of repentance. The tears that fall from the eyes of man because of sorrow for his sinfulness and because of sympathy for other sinners, start unbidden. They are as dew from eyes that belong to God. Man's sighs are but indications of the deep feeling in a heart that is God's. The good resolutions we make are but the expression of desires that are his. The reformed life is but the better employment of a life that has been ransomed by the sacrifice of his Son Jesus. No credit should we take to ourselves for anything that we may do. "All things come of thee," we shall eventually be led to acknowledge to our Creator, "and of thine own have we given thee."

Faith, too, is the gift of God. Faith is the assent of man's understanding to God's words, that binds the heart to God's service. And whose is man's understanding, if it be not God's? Whose the heart, if it be not God's? To have faith, is to render to God the intellect, the energy, that we have received from him; therefore those who exercise faith do not themselves deserve any credit. Those who believe so firmly in a Heavenly Father that they can trust him with unlimited confidence; those who by faith can reach beyond the grave to the eternal realities beyond, must pour forth to their Maker the confession, "All things come of thee, and of thine own have we given thee."

No man has a right to call himself his own. And no man possesses any good thing that he can call his own. Every man, every thing, is the property of the Lord. All that man receives from the bounty of heaven is still the Lord's. Whatever knowledge he has that in any way helps him to be an intelligent workman in God's cause, is from the Lord, and should be imparted by him to his fellow men, in order that they, too, may become valuable workmen. He to whom God has entrusted unusual gifts should return to the Lord's storehouse that which he has received, by freely giving to others the benefit of his blessings. Thus God will be honored and glorified.

In all the departments of the Lord's work, every laborer is to help his fellow laborers. The workers who have had many advantages are to take no credit to themselves, nor are they to think that they deserve praise for using in the service of Christ the talents that he has entrusted to them. They should realize that the non-employment of their capabilities would place upon them a burden of guilt, making them deserving of God's just displeasure and severest judgments.

Heavenly bestowed capabilities should not be made to serve selfish ends. Every energy, every endowment, is a talent that should contribute to God's glory by being used in his service. His gifts are to be put out to the exchangers, that he may receive his own, with usury. The talents that fit a man for service are entrusted to him not only that he may be an acceptable worker himself, but that he may also be enabled to teach others who in some respects are deficient.

If in their ministry those whom we teach develop an energy and an intelligence even superior to that which we possess, we should be led to rejoice over the privilege of having a part in the work of training them. But there is danger that some in positions of responsibility as teachers and leaders, will act as if talent and ability have been given to them only, and that they must do all the work in order to make sure that it is done aright. They are liable to find fault with everything not originated by themselves. A great amount of talent is lost to the cause of God because many laborers, desiring to be first, are willing to lead, but never to follow. Although they closely scrutinize and criticize all that any one else does, they are in danger of regarding that which goes forth from their hands as perfect.

To those upon whom God has bestowed many talents, I am instructed to say: Help the inexperienced; discourage them not. Take them into your confidence; give them fatherly counsel, teaching them as you would teach students in a school. Watch not for their mistakes, but recognize their undeveloped talents, and train them to make a right use of these powers. Instruct them with all patience, encouraging them to go forward and to do an important work. Instead of keeping them engaged in doing things of minor importance, give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained to the cause of God.

Those placed in positions of responsibility should patiently seek to make others familiar with all parts of the work. This will reveal that they do not desire to be first, but that they are glad to have others become acquainted with details, and to become as efficient as they are. Those who faithfully fulfil their duty in this respect, will, in time, have standing by their side a large number of intelligent workers whom they have trained. Should they shape matters in accordance with narrow, selfish conceptions, they would stand almost alone.

Some workers are incapable of filling positions that others can fill. Many who might have been able to fill positions of trust, have not disciplined themselves, nor have they done that which they could have done from day to day to meet the increasing demands of the present time. Others are able to bear responsibilities, and would do so, if they were encouraged, and if there were some one who, with patience, kindness, and forbearance, would teach them how to work. Ministers should show a real earnestness in helping such persons succeed, and should put forth persevering effort to develop talent. The inexperienced are in need of wise generals who by prayer and personal effort will encourage and help them to become perfect in Christ Jesus, wanting in nothing. This is the work which every gospel minister should endeavor to do, but which some are liable to fail of doing.

Men of varied talents and superior ability will unite with us in the work of giving the last message of mercy to a perishing world. My brethren, learn to see and to recognize ability and talent in others besides yourselves. Be examples to the flock. Give to others the benefit of all the knowledge that the Lord has given to you. He has entrusted you with this knowledge, that you may impart it. With the same liberality and freedom that the Master teaches you, teach others, binding them to your heart by love and tenderness.

Let no one seek to exalt himself by talking of his deeds, extolling his abilities, displaying his knowledge, and cultivating self-conceit. Let no one strive to tear down the work of others who do not labor according to his standard. The heavenly Teacher extends to us the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Christ was never self-confident or conceited. He declared, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

A great work is to be done in America and in other lands. As yet, many fields are still unentered. The most important duty before those who have been sent out into the fields at home and abroad as missionaries, is to combine the forces and strength of all whom they can possibly enlist as helpers. Thus they can make mighty strokes for their Master. God will do a great work in every part of the field, if with willing hearts his servants put self out of sight, and labor only for his glory.

For What Shall We Pray?

R. A. UNDERWOOD

A SPECIAL season of seeking God in prayer has been appointed for December 10-17. Shall this be a formal occasion that shall mean but little to us? or shall we enter upon it with a realization of its importance? If this is done, and the purpose of God in this week of prayer is fully met we shall experience a greater blessing in spiritual things than Seventh-day Adventists have ever known.

We are admonished that "men ought always to pray," to "pray without ceasing," and "in everything give thanks; for this is the will of God in Christ Jesus concerning you." While we should always be in the spirit of prayer, and have stated times each day to present our requests to God with thanksgiving, yet there are times that demand special seasons of united prayer for definite objects. Such occasions require special preparation, and, when entered upon in the order of God, mark great victories for the church of Christ.

Just before the day of Pentecost the disciples were brought to such a time. The Saviour had commissioned his disciples to go into all the world and preach the gospel to every creature. Believers were few compared with the masses. The great of the earth, from the world's standpoint, were not numbered among the believers. From the human standpoint it was impossible to carry out the commission of Christ. Christ had seen all the obstacles in the way of his "little flock" in accomplishing the work committed to them. Therefore he made provisions whereby they could meet every hindrance with a glorious victory. For this purpose he commanded the disciples: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high;" and with this he gives the promise: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In harmony with this instruction the disciples assembled in Jerusalem. They prayed, they confessed their sins, they put away all strife and selfishness. They were united in love and purpose. It is written of them, "They were all with one accord in one place." The Spirit took control, and all spoke "as the Spirit gave them utterance."

A short time before, they were seeking the first place of honor; but now, each esteems his brethren better than himself. If honor is to be given to any one, he prefers to see it bestowed upon his companions in labor. Selfishness can not live in the heart controlled by the Spirit of God. Means and men were laid upon the altar of service. Signs and wonders followed the proclamation of the gospel. In a short time the world had heard the sound of the glad tidings of salvation.

We are living when a great crisis is impending. We have received commission to preach this gospel of the kingdom to every nation, kindred, tongue, and people in this generation before the end shall come. We are as powerless to do this without the baptism of the Holy Ghost as were the disciples of old. Therefore Christ commands, "Ask ye of the Lord rain in the time of the latter rain." We are living in the time when this prayer is to be made by God's people, and to be realized in its fulfilment. The rain promised is a symbol of the outpouring of the Spirit of God upon his people. The Spirit has been sent into the world. He is waiting to put his power upon his people. Our prayer should be, "Lord, make me a willing subject for the Spirit to use."

Our life, time, children, property, yea all we are and have, must be placed upon the altar of service. We sometimes pray for the Spirit, that we might use his power. This is a dangerous prayer to offer. Heaven wants men and women who will be worked by the Spirit, those who speak as the Spirit gives them utterance, those who go at the Spirit's call. This does not mean fanaticism, it does not mean confusion or lack of order in the work of God. It does mean a second Pentecost. It means the loud cry of the third angel's message. It means the finishing of the gospel. It means that many now occupied in money making will devote their talents to soul saving. It means that the cause of Christ has the first place in all our plans for time and eternity. It means a mighty conflict between the powers of heaven and fallen beings. It means that signs and wonders shall attend the preaching of the testing message. It means the healing of soul and body to many. It means a revival of the faith, courage, and power of apostolic times. It means a short conflict and the ushering in of the kingdom of peace and life eternal. To this end let us pray, surrender all, believe, and receive the Holy Spirit.

The Missionary Spirit

A. O. BURRILL

THIS was what was found in the church in the apostles' days. When Christ selected twelve men, he called them his twelve apostles, or missionaries. "And when he had called unto him his twelve disciples [missionaries]," he sent them forth. Matt. 10:1, 5. And he said, "Go rather to the lost sheep," "and as ye *go*." By this we see that these men were selected with the express purpose of going forth. They were not to remain at home, but to go into all the world. And as they went, these missionaries had a message, which was, "The kingdom of heaven is at hand." This missionary spirit was to take them from city to city, from town to town, and from house to house. By the reading of the prophets and the sermons of Christ they were so imbued with the missionary spirit that they could leave father, mother, brother, sister, houses, and lands to carry the glad tidings into the regions beyond.

The world to them at that time meant largely the basin around the great Mediterranean Sea. Here, under the Roman government, they found all nationalities. The division walls had been broken down. The different nationalities had come into close relation with one another, all over this great territory. The wars of Rome, and their captives, had carried the inhabitants of many cities into the various parts of the then known world. The victorious armies of Rome had gone out from the imperial city in every direction. Among the captives were all classes of individuals, the educated and the uneducated. Many of these were sold into slavery, with but little prospect of their ever obtaining their freedom; so that when the gospel was carried by these missionaries to these individuals, they saw in this blessed gospel of the kingdom a promise of freedom from sin, and

and I trust it may be a week of consecration to the Lord. It should be a consecration of our families, our property, our all. It took more than forty thousand dollars to take the truth to foreign fields last year, and now how we rejoice to know that new missions have been opened, and that new lands and new tongues are calling for this truth.

Those who are nearest in touch with the work in the world-wide field tell us that we must double our annual offerings this year, and in place of forty thousand dollars they call for eighty thousand. This is evidence that the world is being warned, and we rejoice in that thought. We can raise the eighty thousand dollars if we are of one heart and of one mind. Then shall we not all arise as one man, declare the message, and go home to glory?

J. M. Rees, of Southern Illinois.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

*The Privilege of Prayer**

MRS E. G. WHITE

Through nature and revelation, through his providence, and by the influence of his Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to him. In order to have spiritual life and energy, we must have actual intercourse with our Heavenly Father. Our minds may be drawn out toward him; we may meditate upon his works, his mercies, his blessings; but this is not, in the fullest sense, communing with him. In order to commune with God, we must have something to say to him concerning our actual life.

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive him. Prayer does not bring God down to us, but brings us up to him.

When Jesus was upon the earth, he taught his disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon him. And the assurance he gave them that their petitions should be heard, is assurance also to us.

Jesus himself, while he dwelt among men, was often in prayer. Our Saviour identified himself with our needs and weaknesses, in that he became a suppliant, a petitioner, seeking from his Father fresh supplies of strength, that he might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, "in all points tempted like as we are;" but as the sinless One his nature recoiled from evil; he endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with his Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer!

Our Heavenly Father waits to bestow upon us the fulness of his blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of his children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God; they love to be near him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of his Spirit, the companionship of his presence.

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless, and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy-seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation.

If we take counsel with our doubts and fears, or try to solve everything that we can not see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to him whose knowledge is infinite, who sees everything in creation, and who governs everything by his will and word, he can and will attend to our cry, and will let light shine into our hearts. Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love; but this is even so. We may not feel his visible touch, but his hand is upon us in love and pitying tenderness.

When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our own hearts. How can we pray, "Forgive us our debts, *as* we forgive our debtors," and yet indulge an unforgiving spirit? If we expect our own prayers to be heard, we must forgive others in the same manner, and to the same extent, as we hope to be forgiven.

There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God will be seen in the prayer-meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven.

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You can not burden him; you can not weary him. He who numbers the hairs of your head is not indifferent to the wants of his children. "The Lord is very pitiful, and of tender mercy." His heart of love is touched by our sorrows, and even by our utterance of them. Take to him everything that perplexes the mind. Nothing is too great for him to bear; for he holds up worlds, he rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for him to notice. There is no chapter in our experience too dark for him to read; no perplexity is too difficult for him to unravel. No calamity can befall the least of his children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our Heavenly Father is unobservant, or in which he takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share his watch-care, not another soul for whom he gave his beloved Son.

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* Reprinted from "Steps to Christ."

The Experiences of Former Days—No. 19

Opening of the China Field

J. O. CORLISS

Some time prior to 1880, a bachelor considerably past middle life was living in Honolulu, who, while attending a gospel meeting, was stirred to consecrate his life to the Lord. Shortly afterward he drifted to California, and there received the third angel's message. It took so strong a hold upon him that he meditated almost constantly how he might fit himself to carry to others the message he so dearly loved.

His whole soul was bound up in the thought of the Lord's coming, and he made no provision for anything else but a readiness for that event. This man was Brother A. LaRue. In 1881, while herding sheep in Anderson Valley, in northern California, he pleaded, in his isolation, that a way might be provided for him to carry the truth to his fellow

General Articles

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He Touched My Hands

My hands were filled with many things,
Which I did precious hold,
As any treasure of a king's
Silver, or gems, or gold,
The Master came, and touched my hands;
The scars were in his own.
And at his feet my treasures sweet
Fell shattered one by one;
"I must have empty hands," said he,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did ofttimes soil,
And render little worth.
The Master came, and touched my hands,
And crimson were his own.
And when, amazed, on mine I gazed,
Lo, every stain was gone.
"I must have cleansed hands," said he,
"Wherewith to work my works through thee."

My hands were growing feverish,
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came, and touched my hands,
With healing in his own,
And calm and still to do his will,
They grew, the fever gone.
"I must have quiet hands," said he,
"Wherewith to work my work through thee."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not his, but mine.
The Master came, and touched my hands,
And might was in his own;
But mine, since then, have powerless been,
Save his were laid thereon.
"And it is only thus," said he,
"That I can work my works through thee."

— *Selected.*

A Call to Repentance

MRS. E. G. WHITE

WE are living in the time of the end. Thrones and churches have united to oppose God's purposes. The association of man with man, which God designed should be a means of strengthening goodness and happiness, is used as a means of strengthening evil and of developing tendencies to rebellion. Men have assumed despotic power, and human laws have been put in the place of the law of God.

It is the reign of Antichrist. God's law is set aside. The Scriptures are exchanged for the traditions of men. Satan has become the ruler of the world; and in his hands temptation has become a science. He rules over a vast, well-organized empire. Sin has stimulated his followers into fearful activity. Men have combined to perpetuate evil. The sale of intoxicating liquor, destructive alike to soul and body, is legalized by Christian governments.

Influences are to be set in motion that will proclaim to the world the first, second, and third angels' messages. The world is to be warned, and I beseech those who know the truth to do all in their power to sound the message, "Prepare to meet thy God."

"It is time for thee, Lord, to work," David said; "for they have made void thy law." David lived many hundreds of years ago, and he thought then that the time had come for God to interfere to vindicate his honor and repress the swelling unrighteousness. To-day men have almost filled the cup of their iniquity. But the Lord does not execute the death penalty on the transgressors of his law until they have heard the warning, and have been given an opportunity to see the result of rebellion against him. How wonderful is his forbearance and patience! He is putting a constraint on his own attributes. Omnipotence is exerted over Omnipotence.

"The Lord is slow to anger, and great in power," "plenteous in mercy" and forgiveness; but he "will not at all acquit the wicked." Soon there is to be an awakening of his displeasure, and who then can stay his wrath?

There is a work to be done in our cities,— work to be done in every place. God will take men from the plow, from the sheepfold, from the vineyard, and will put them in the place of those who think that they must have the highest wages. Those who grasp for high wages will find in the money they get all the reward they will ever receive. Such ones can not be expected to feel a burden for the salvation of perishing souls. The Lord can not use such ones in his work. Until they banish selfishness from their hearts, their efforts are worthless.

God says to his people to-day, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Will they heed the reproof? Will they dare to trifle with so direct and decided a statement, and keep their commended excellencies blasted as with a mildew because they allow Satan to steal in among them. "Thou hast left thy first love," and therefore there is no steadfastness of purpose. Without this love, all knowledge, all capabilities, all outward zeal and service, are worthless. You do not receive from Christ grace to impart to others. And while you do not reveal the love that Christ has commanded you to reveal, your light is not shining forth to the world.

Leaving the first love is represented as a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description. Unless those who have sinned speedily repent, the deceptions of the last days will overtake them. Some, though they do not realize it, are preparing to be overtaken. God calls for repentance without delay. So long have many trifled with salvation that their spiritual eyesight is dimmed, and they can not discern between light and darkness. Christ is humiliated in his people. The first love is gone, the faith is weak, there is need of a thorough transformation.

My brethren and sisters, humble your hearts before the Lord. Seek him earnestly. I have an intense desire to see you walking in the light as Christ is in the light. I pray most earnestly for you. But I can not fail to see that the light which God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding-garment. A failure to follow the clear light of truth is our fearful danger. [The message to the Laodicean church reveals our condition as a people] (1)

Satan is seeking with all his subtlety to corrupt mind and heart. And O how successful he is in leading men and women to depart from the simplicity of the gospel of Christ! Under his influence hereditary and cultivated tendencies to wrong are roused into activity. Ministers and church-members are in danger of allowing self to take the throne.

Human wisdom, human ability, is nothingness in God's sight. He who supposes that he is superior to his fellow men in wisdom will sooner or later reveal traits of character that are a dishonor to God. In the church to-day there are many of this stamp,— men and women in whom the loveliness of Christ is hidden by traits of character that unfit the possessor for membership in the Lord's family in the heavenly courts.

There are many who are not Bible Christians. They follow a standard of their own devising. If they would see their defective, distorted characters as they are accurately reflected in the mirror of God's Word, they would be so alarmed that they would fall upon their faces before God in contrition of soul, and tear away the rags of their self-righteousness.

My brethren in the ministry, you ought to be reaching higher and still higher in Christian experience,— higher, not by self-assertion, self-assumption, and self-confidence, but by growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Press forward toward the mark of the prize of your high calling in Christ. How much we need to be faithful watchmen over self, to make sure that we have not the spirit that leads us to hurt and destroy in the place of using our God-given talents to awaken the inhabitants of our

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world to a realization of their lost and undone condition. Let us not be content to be as those who have left their first love.

Shall We Give or Relinquish?

G. B. THOMPSON

We hear frequently of persons who at death leave all or a portion of their property to some philanthropic enterprise or charitable institution, and everywhere their generosity is favorably commented upon. They have left behind, it is true, that which can be used for a good purpose, but did they really *give* anything? They held on to all they had in life, enjoying all the comforts and pleasures which it afforded, until their grasp upon their hoarded treasures was rendered nerveless by the relentless stroke of death. But this can hardly be called giving. We *give* while we live of that which we might retain. We *relinquish*, or leave behind, at death what we are powerless to longer hold on to, and utterly unable to take with us beyond the portals of the tomb. Having refused to give while they lived, and could use it themselves, they unwillingly relinquish, or leave behind them at death, all they have. They never once enjoyed the sweet blessing which comes to the soul by giving to the Lord.

In reading in the "Spirit of Prophecy" recently, I was impressed with the statement that some among us are in danger of making a similar mistake. Standing as we are on the borders of the heavenly Canaan, with numberless calls coming for means to advance the work in the home and foreign fields, some are holding on to surplus treasures, expecting to give, not relinquish, to the cause of God at death what they can no longer use, or hold on to. Notice the following: —

"Many people selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will donating a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, exhibited the true essence of selfishness. When they have no longer any use for their money, they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that can not be turned aside."—*"Testimonies for the Church," Vol. IV, page 81.*

"Those who neglect known duty by not answering to God's claims upon them in this life, and who soothe their conscience by calculating on making their bequests at death, will receive no words of commendation from the Master, nor will they receive a reward. They practised no self-denial, but selfishly retained their means as long as they could, yielding it up only when death claimed them That which many propose to defer until they are about to die, if they were Christians indeed they would do while they have a strong hold on life. They would devote themselves and their property to God, and, while acting as his stewards, they would have the satisfaction of doing their duty."

"The Lord designs that the death of his servants shall be regarded as a loss, because of the influence for good which they exerted, and the many willing offerings which they bestowed to replenish the treasury of God. Dying legacies are a miserable substitute for living benevolence."—*Id., pages 480, 481.*

The cause of God is still calling for help. For this we are glad. It would be a sad hour for many of us if there were no more calls, and the last gift that could be used in the message was in the treasury. Such a time is speedily coming, but as yet the Macedonian cry is still heard. We still have the blessed opportunity of renewing our consecration to God, and making some sacrifice to extend the healing rays of the message into the dark corners of the earth. The privilege of *giving* instead of *relinquishing* is before us.

"God Lives and Reigns"

A. E. PLACE

The statement, "God lives and reigns," is taken from the article, "A Call to Service," by Mrs. E. G. White, in the Review of October 20. The entire article has impressed me deeply, not only because of its intrinsic value at any time, but especially at the time and for the purpose for which it was written — the opening keynote of our great missionary campaign. The text also, if taken alone, is a soul-inspiring truth; but as I have viewed it, in the setting given to it by the author, it has been especially appreciated, and it has thrilled my soul with courage, hope, and joy. I quote briefly the immediate connection as follows: —

"God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. . . . As a mighty Conqueror, the Lord will work for them. Let the gospel message ring through our churches, summoning them to universal action."

This is a most wonderful array of truth for this very time. We behold the many signs of the awful day of God rapidly fulfilling before our eyes. Truly, "the nations are angry." Men's hearts are hard and selfish and scheming. Greed and selfish indulgence seem to be in the very atmosphere of this last generation. Battle and war is the talk and action of to-day. The land is being "filled with violence" and bloodshed. Murder and suicide are coming to be the popular crimes. A trivial word or act, and the next moment a mortal combat. Soldiers of opposing armies, wounded on the battle-field, and unable to use gun or sword, clinch in the awful death struggle, and when cold and stiff in death, they are found like bull-dogs, the one with his teeth closed upon the throat of his antagonist, and the other with a finger or thumb in the socket from which the eye had been gouged with his last remnant of physical power and dying animosity.

The whole world is organizing. Capital is against labor, and labor against capital. Trade is pitted against trade, and man against man,— all professedly in the interests of self-protection, but in truth against even their own selfish desires and the hope of the nation.

In our own land, mob is coming to be the lawmaker, and lynching the capital punishment. The great statesmen of the earth are alarmed at what is happening, and at what is liable to happen. Six hundred thousand are to-day on the battle-field in mortal combat. Over seventy thousand already fill soldiers' graves, or lie unburied where they fell in the recent battles of the far East. The earth fairly trembles beneath the measured tread of armed men, while the sea foams with the mad rush of great naval monsters. All England has within the past few weeks been aroused to the fighting point, and hastily donned her war paint to meet the Russian battleships, to avenge the English fishermen in the North Sea. Why the sudden check on the very precipice of war? Some say, "The Hague." We say, The four angels to whom it was given to hold the winds till God's servants are sealed. It is because "God lives and reigns." It is because "he is conducting the affairs of the universe."

I say that at this time, with the earth filled with satanic agencies, moving forward in their death-dealing and soul-destroying work, these words come to our anxious hearts like the encircling arm of a mighty father, with comfort and encouragement for his trembling child. Above the roar of cannon and the cry of selfish and angry men, in the face of the most trying and discouraging climax of earth's history, those grand words, "God lives and reigns," banish fear and discouragement, check the course of the backslider, and thrill the heart of every true child of God with confidence and joy. "He is conducting the affairs of the universe." Praise his holy name. The angels of his own choosing are holding the winds of strife, and in all nations precious souls are leaving the selfishness of this world to stand with that company which erelong shall be translated into a kingdom of absolute glory and peace.

What more fitting words can be used in closing than those which immediately follow the quotations given above? "Let his soldiers move forward to victory. . . . As a mighty Conqueror, the Lord will work for them." Brethren, lift up your heads and rejoice; for "God lives and reigns."

"The Lord is our King."

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

The Three

MARY of Nazareth, loving and kind,
The mission of Him she bore divined
Vaguely and dim, with a wondering mind.

Mary of Bethany, gentle and fair, (1)
Gave him what cheer her home could spare,
And smiled with the peace of quiet prayer.

Soiled with the dust of the gazing street,
Stealing in where he sat at meat,
Mary of Magdalene kissed his feet.

Mary the virgin marveled with fear,
Mary the listener lent him her ear,
But Mary the prodigal faltered near.

Though wonder and loathing filled the place,
And Simon counted her touch disgrace,
She bent o'er the Master her tear-stained face;

And her wealth of warm, dark hair, unbound,
About his feet she wound and wound;
Her sobbing was the only sound.

Mary the hostess made him her guest,
He had lain on Mary the mother's breast,
But the Magdalene's gift was costliest:

She brought her past, its bliss and shame,
Strange sins, wild memories fierce as flame —
And in her tears was washed from blame!

One sat with patient joy at his side,
One stood by the Roman cross where he died,
One gave herself and her broken pride.

— *Love Triumphant.*

Words to Ministers

MRS. E. G. WHITE

"HE hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. . . . Is it a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth."

This is the word of the Lord to those who are engaged in the ministry of his word. They are in his special service, and they are not to esteem this as a light thing. Proportionate to their position of trust should be their sense of responsibility and devotion. Cheap, common talk, and light, trifling behavior should not be tolerated. Their highest desire should be to offer Christ perfect service. (2)

The object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers.

[Neither is it the object of preaching to amuse. Some ministers have adopted a style of preaching that has not the best influence. It has become a habit with them to weave anecdotes into their discourses. The impression thus made upon the hearers is not a savor of life unto life. Ministers should not bring amusing stories into their preaching. The people need pure provender, thoroughly winnowed from the chaff. "Preach the word," was the charge that Paul gave to Timothy, and this is our commission also.

The minister who mixes story-telling with his discourses is using strange fire. God is offended, and the cause of truth is dishonored, when his representatives descend to the use of cheap, trifling words.]

My brethren, you are required by our Saviour to take heed how you witness for him. You need to go deeper and still deeper in the study of the Word. You have all classes of minds to meet, and as you teach the truths of the Sacred Word, you are to manifest earnestness, respect, and reverence. Weed out story-telling from your discourses, and preach the word. You will then have more sheaves to bring to the Master. Remember that in your audience there are those who are constantly harassed by temptation. Some are wrestling with doubt, almost in despair, almost hopeless. Ask God to help you to speak words that will strengthen them for the conflict.

Read and study the fourth chapter of Zechariah. The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl, from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." God's servants can obtain victories only by inward purity, by cleanness of heart, by holiness.

It is of the utmost importance that ministers set a right example. If they follow lax, loose principles, their example is quoted by those who are doing wrong, as a vindication of their course. The whole synagogue of Satan is watching for defects in the lives of God's representatives, and the most is made of every defect.

[Take heed lest by your example you place other souls in peril. It is a terrible thing to lose our own soul, but to pursue a course that will cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a terrible thought, and yet it is possible. With what earnestness, then, we should guard our thoughts, our words, our habits, our dispositions. God calls for personal holiness. Only by revealing the character of Christ can we co-operate with him in saving souls.] (2)

God's ministers can not be too careful that their actions do not contradict their words. A consistent life alone will command respect. If our practise harmonizes with our teaching, our words will have effect; but a piety that is not based upon practise is as salt without savor. It is of no use for us to strive to inculcate principles which we do not conscientiously practise.

Do not try to work in your own strength; for then the angels of God stand back, leaving you to carry on the warfare alone. Our preparation to meet opponents or to minister to the people must be obtained from the throne of grace. Here we see and acknowledge our own incompetence, and receive the divine efficiency. The Holy Spirit takes the things of God, and shows them to us, leading us into all truth, and giving us the faith that works by love and purifies the soul.

[My brethren, in his great mercy and love God has given you great light, and Christ says to you, "Freely ye have received, freely give." Let the light bestowed on you shine forth to those in darkness. Let us rejoice and be glad that Christ has not only given us his Word, but has given us also the spirit of wisdom and revelation in the knowledge of God, and that in his strength we may be more than conquerors. (3)

Christ is saying, "Come unto me. To me belong right counsel and sound judgment. I have understanding and strength for you." By faith we must rest in Christ, remembering the words of one who was inspired of God to write, "Thy gentleness hath made me great." Ask God to give you much of the oil of his grace. Carefully consider every word, whether it be written or spoken.]

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Light That Is Not Light

G. B. THOMPSON

IN Matt. 6:23 we read, "If therefore the light that is in thee be darkness, how great is that darkness!" But how can light be darkness? The terms are opposites, and appear contradictory. However, the statement is in the Bible, and there are no contradictions in the Scriptures of truth. Inasmuch as this is an

(1) (2) (3)
Test. to Ministers p. 318; 158; 104

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8

"In the Time of Trouble He Shall Hide Me." Ps. 27: 5

Lay not, my soul, thy grief too much to heart;
When God doth empty thee, he doth impart
Himself, in place of earthly joys removed;
When he thy love and trust in him hath proved,
Lie still, my soul, nor dare to think him hard,
Lest thou, by murmuring, his work retard.

Think'st thou thy God can ever make mistake?
Or cause thee needless sorrow to partake?
Is this thy *Father's* love which once did give
His Son to die, that thou in him might'st live?
In this, and all his dealings of to-day,
He only seeks to burn thy dross away. (1)

Return, my soul, "return unto thy rest,"
And *trust thy God* to order what is best;
To his kind arms thy welcome is most sure,
His heart of love hath solace firm and pure:
Therein, e'en now, thy faith can surely read
In "paths of righteousness" thy God doth lead.

And when thou knowest as thou here art known,
In deep humility thou then shalt own
That what in time was grievous unto thee
Exceeding gain hath wrought eternally.
Then rest thee in thy Father's choice to-day,
To guide thy steps in his appointed way.

— *Selected.*

* * *

Words to Ministers (2)

MRS. E. G. WHITE

If the one who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become a true gospel teacher. There should be among our ministers less sermonizing and more tact to educate the people in practical Christianity. The people must be impressed with the fact that Christ is salvation to all who believe. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are grand themes on which the gospel minister may dwell. Christ has said, "He that believeth on me, hath everlasting life." (3)

If the minister's lips are touched with a coal from the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and others. Those who hear him will know that he has been with God, and has drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual. Power will be given him to break down the strongholds of Satan. Hearts will be melted and subdued by his presentation of the love of God, and many will inquire, "What must I do to be saved?"

My brethren, seek God in earnest prayer, that when you stand before the people, you may realize the solemnity of the message that you are about to bear. Talk simply and to the point. Let your discourses be short. Handle only a few points, saving your strength for house-to-house work. Ministers too often give lengthy discourses. The minds of the people are wearied by such discourses, and the truth loses its effect upon them. Let the teacher of the Word first talk with God. Then he can stand before the people with the Holy Spirit working upon his mind.

The Lord desires that the truth shall come close to the people, and this can be accomplished only by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." There is a work to be done in this line that has not yet been done. Let God's workers teach the truth in families, drawing close to those for whom they labor. If they thus co-operate with God, he will clothe them with spiritual power. Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners. The Holy Spirit will open hearts and minds to receive the rays coming from the source of all light.

There are families who will never be reached by the truth of God's Word unless his servants enter their homes, and by earnest ministry, sanctified by the indorsement of the Holy Spirit, break down the barriers. As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them. But the hearts of those who do this work must throb in unison with the heart of Christ. They must be wholly consecrated to the service of God, ready to do his bidding, ready to go wherever his providence sends them, ready to speak the words he gives them. And if they are what God desires them to be, if they are imbued with his Spirit, they co-operate with heavenly agencies, and are indeed "laborers together with God."

When such a worker offers prayer to God in the family where he is visiting, the hearts of the members are touched as they would not be by prayer offered in a public assembly. Angels of God enter the family circle with him; and the minds of the hearers are prepared to receive the word of God; for if the messenger is humble and contrite, if he has a living connection with God, the Holy Spirit takes the word, and (3) shows it to those for whom he is laboring.

Light, light from the Word of God, — this is what the people need. If the teachers of the word are willing, the Lord will lead them into close relation with the people. He will guide them to the homes of those who need and desire the truth; and as the servants of God (4) engage in the work of seeking for the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand.

I was shown two Bible workers seated in a family. With the open Bible before them, they presented the Lord Jesus as the sin-pardoning Saviour. Their words were spoken with freshness and power. Earnest prayer was offered to God, and hearts were subdued by the softening influence of the Holy Spirit. As the Word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said softly, "Go ye out into the highways and hedges, and compel them to come in, that my house may be filled."

These workers were not boastful, but humble and contrite, realizing always that the Holy Spirit is the efficiency of every worker. Under the influence of the Spirit, indifference vanished, and an earnest interest was manifested. The precious light was communicated from neighbor to neighbor. Family altars that had been broken down were again erected, and many souls were won to the truth.

Teaching the Scriptures, praying in families,— this is the work of the evangelist, and this work is to be mingled with preaching. If it is omitted, preaching will, to a great extent, be a failure. Come close to the people by personal efforts. Teach them that the love of God must come into the sanctuary of the home life.

Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to carry their burdens to Jesus. Work as seeing Him who is at your right hand, ready to give you his efficiency and omnipotent power in every emergency. The Lord is your counselor, your guide, the captain of your salvation. He goes before your face, conquering and to conquer.

* * *

The man who never makes any mistakes never makes anything. Many chips, broken instruments, cuts and bruises, belong to the history of any beautiful statue. Persist in spite of everything.— *Maltbie D. Babcock, D. D.*

Welfare Ministry p. (1) 98

Evangelism p. (1) 436; (2) 435-436; (3) 436; (4) 434-435

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Pleasing Service

CHRIST never asks of us such busy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation
He ofttimes counts a service most complete.

He sometimes wants our ear — our rapt attention —
That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

And yet he does love service when 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty —
Be sure to such he gives but little heed.

Then seek to please him, whatsoe'er he bids thee —
Whether to do, to suffer, to lie still;
'Twill matter little by what path he leads thee
If in it all thou seek'st to do his will.
— *Selected.*

See 6T 309-312

Called to Service

MRS. E. G. WHITE

MINISTRY means service, and to this ministry we are all called. It is a dishonor to God for any one to choose a life of self-pleasing. My brethren and sisters, do you realize that every year thousands and thousands of souls are perishing, dying in their sins because the light of truth has not been flashed upon their pathway? Do you realize that the end is near, that already the judgments of God are doing their work in this world? The lack of interest manifested in the work of God by our churches alarms me. I ask all who have means to remember that God has entrusted this means to them to be used in advancing the work which Christ came to our world to do. In the sight of God, we are not owners of what we possess, but only trustees. "Not thine, but mine," God says. He will call all to give an account of their stewardship. Our accountability to heaven should cause us to fear and tremble. The decisions of the last day turn upon practical benevolence. Christ acknowledges every act of beneficence as done to himself.

(1) There is a great work to be done in our world. Men and women are to be converted, not by the gift of tongues nor by the working of miracles, but by the preaching of Christ crucified. Why delay the effort to make the world better? Why wait for some wonderful thing to be done, some costly apparatus to be provided? However humble your sphere, however lowly your work, if you labor in harmony with the teachings of the Saviour, he will reveal himself through you, and your influence will draw souls to him. He will honor the meek and lowly ones, who seek earnestly to do service for him. Into all that we do, whether our work be in the shop, on the farm, or in the office, we are to bring the endeavor to save souls.

We are to sow beside all waters, keeping our souls in the love of God, working while it is day, using the means entrusted to us in the Master's service. Whatever our hands find to do, we are to do it with cheerfulness; whatever sacrifice we are called upon to make, we are to make it cheerfully. As we sow beside all waters, we shall realize the truth of the words, "He which soweth bountifully shall reap also bountifully."

We owe everything to grace, sovereign grace. Grace ordained our redemption, our regeneration, and our adoption to heirship with Jesus Christ. Let this grace be revealed to others.

The Saviour takes those whom he finds will be molded, and uses them for his own name's glory. He uses material that others would pass by, and works in all who will give themselves to him. He delights to take apparently hopeless material, those whom Satan has debased, and through whom he has worked, and make them the subjects of his grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes his children his agents in the accomplishment of this work, and in its success, even in this life, they find a precious reward.

But what is this compared with the joy that will be theirs in the great day of final revealing? "Now we see through a glass, darkly; but then face to face;" now we know in part, but then we shall know even as also we are known.

It is the reward of Christ's workers to enter into his joy. That joy, to which Christ himself looks forward with eager desire, is presented in his request to his Father, "I will that they also, whom thou hast given me, be with me where I am."

The angels were waiting to welcome Jesus, as he ascended after his resurrection. The heavenly host longed to greet again their loved Commander, returned to them from the prison-house of death. Eagerly they pressed about him as he entered the gates of heaven. But he waved them back. His heart was with the lonely, sorrowing band of disciples whom he had left upon Olivet. It is still with his struggling children on earth, who have the battle with the destroyer yet to wage. "Father," he says, "I will that they also, whom thou hast given me, be with me where I am."

Christ's redeemed ones are his jewels, his precious and peculiar treasure. "They shall be as the stones of a crown,"—"the riches of the glory of his inheritance in the saints." In them "he shall see of the travail of his soul, and shall be satisfied."

And will not his workers rejoice when they, too, behold the fruit of their labors? The apostle Paul writes to the Thessalonian converts, saying, "What is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." And he exhorts the Philippian brethren to "be blameless and harmless," to "shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God every one who has given himself as an instrument for the Holy Spirit's working will be permitted to behold what his life has wrought.

Wonderful will be the revealing as the lines of holy influence, with their precious results, are brought to view. What will be the gratitude of souls that will meet us in the heavenly courts, as they understand the sympathetic, loving interest which has been taken in their salvation! All praise, honor, and glory will be given to God and to the Lamb for our redemption; but it will not detract from the glory of God to express gratitude to the instrumentality he has employed in the salvation of souls ready to perish.

The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they have with these souls! "I was a sinner," it will be said, "without God and without hope in the world, and you came to me, and drew my attention to the precious Saviour as my only hope. And I believed in him. I repented of my sins, and was made to sit together with his saints in heavenly places in Christ Jesus." Others will say, "I was a heathen in heathen lands. You left your friends and comfortable home, and came to teach me how to find Jesus, and believe in him as the only true God. I demolished my idols, and worshiped God, and now I see him face to face. I am saved, eternally saved, ever to behold him whom I love. I then saw him only with the eye of faith, but now I see him as he is. I can now express my gratitude for his redeeming mercy to him who loved me, and washed me from my sins in his own blood."

Others will express their gratitude to those who fed the hungry and clothed the naked. "When despair bound my soul in unbelief, the Lord sent you to me," they say, "to speak words of hope and comfort. You brought me food for my physical necessities, and you opened to me the word of God, awakening me to my spiritual needs. You treated me as a brother. You sympathized with me in my sorrows, and restored my bruised and wounded soul, so that I could grasp the hand of Christ that was reached out

(1) (2)
My Life Today, p. 219; 353

to save me. In my ignorance you taught me patiently that I had a Father in heaven who cared for me. You read (1) to me the precious promises of God's Word. You inspired in me the faith that he would save me. My heart was softened, subdued, broken, as I contemplated the sacrifice which Christ had made for me. I became hungry for the bread of life, and the truth was precious to my soul. I am here, saved, eternally saved, ever to live in his presence, and to praise him who gave his life for me."

What rejoicing there will be as these (1) redeemed ones meet and greet those who have had a burden in their behalf! And those who have lived, not to please themselves, but to be a blessing to the unfortunate who have so few blessings,— how their hearts will thrill with satisfaction! They will realize the promise, "Thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just."

The Blessedness of Giving

L. F. STARR

"It is more blessed to give than to receive," because it delivers us from the bonds of selfishness, and from the burden of dependence. One of the greatest hindrances to the spread of the gospel at home is the failure to give enough to carry it abroad. In proportion as we give do we become interested in worldwide evangelization. If we give liberally, our hearts become warmed and thrilled, and we feel the greater need of the entire consecration of ourselves to God, and thus we become more efficient workers at home. "There is that scattereth, and yet increaseth." The rule is that those churches which give the most to spread the gospel of the kingdom abroad are the churches which have the greatest vitality, and are the most potent in building up the Master's kingdom at home.

What is true of the church is also true of each individual in the church. The man who gives the most willingly and cheerfully, in the spirit of the Master, is the man who receives the greatest supply of grace, who enjoys the most of his presence, who has the greatest peace and happiness here, and who has the prospect of eternal bliss at God's right hand above. While it is true that the man who gives with pure motives receives, and many, with accumulated interest, in this life; yet we should not give with that motive in view. That would be giving from a selfish motive. If we give expecting to receive as much or more in return, we shall not be benefited by giving. But we are benefited when we lose ourselves in the work of the Lord, and give because of the great love we have for him, and because of the great desire we have to further his kingdom in the world, and to hasten the time when all nations and tongues and peoples will acknowledge the supremacy of our King.

The standard which Christianity raises is this: "Be ye therefore perfect, even as your Father which is in heaven is perfect." He gave freely. He gave his Son for a lost world. He gives rain and sunshine, both on the just and on the unjust. It has been truly said, "No man has a purely benevolent emotion until he has done a deed or given a dollar without any desire for, or expectation of, any recompense but the approval of God." Any work which makes no appeal to selfishness, and offers no return save the expansion and enrichment of our spiritual natures, is the most closely related to our Christian growth. The greatest object of true giving is to develop this unselfishness, not because God or his poor need our help, but because we need the discipline of giving. Every individual Christian should give for the extension of the gospel of the kingdom. That is a debt that every man owes. We should feel that it is a debt of gratitude that every man owes to the bountiful Giver of all things. Then again, all the members of the church should pay their tithe and make liberal offerings. The tenth of our earnings belongs to God, and the increase of our flocks and fields of grain should be faithfully tithed. Nine tenths with the blessing of God upon it, will go further than ten tenths without his blessing.

The church of God stands in need of a great revival to-day, but along with it should be the revival of the pocketbook. If the churches and individuals would come forward, cheerfully and willingly giving as the Lord has prospered them, there would sweep such a wave of blessing over the land as has not been witnessed yet. We should be in the midst of a greater Pentecost than that which swept over Jerusalem in the apostles' days. Do you doubt it, reader? Listen to the word of God: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." When this is done, then it will be time to shout, Hallelujah! But it comes with poor grace when the individual is not paying his tithe or making any offerings to missions, and then says that he is wholly the Lord's, and his soul is filled with divine love.

In our social life there are many opportunities of ministering to the needy and lost ones, and the Master himself says that in doing such service we are also ministering to him. What a privilege! The more we help others, the more we are helped ourselves. The more we impart light and hope and cheer to the hearts of our fellow men, the more shall we be cheered on our journey, and the more will our pathway be illuminated by the presence of Christ, the true light. The follower of Christ is never so happy as when head and heart and hand are actively engaged in helping others, and leading the perishing to the Redeemer of men. Let us, then, imitate the Master in spending and being spent, in giving our time, our energy, our means, ourselves, to him and for him, and thus learn by experience that it is more blessed to give than to receive.

History of the Early Advent Awakening in China — No. 3

The End of the Movement

J. O. CORLISS

The Tae-pings published many books and leaflets, and were very persevering in distributing them. In these they attempted to show that at one time China was blessed with a correct knowledge of true religion. They referred to the worship of Shang-te, the one supreme God, by ancestors of the Chinese race, and traced their subsequent deterioration to the point where they engaged in the worship of creatures of wood and stone. They also acknowledged the original fall of man, and the power of Jesus Christ to save him from his sins. They gave the work of the Holy Spirit in the heart great prominence, as the agent of God in man's regeneration.

These doctrines were clearly set forth by them, especially that one referring to the saving of men, which was expressed as follows: "Who has ever lived in the world without offending against the commands of Heaven? But until this time no one has known how to obtain deliverance from sin. Now, however, the great God has made a gracious communication to man; and from henceforth whosoever repents of his sins in the presence of the great God, and avoids worshiping depraved spirits, practising perverse things, or transgressing the divine commands, may ascend to heaven, and enjoy happiness for thousands and myriads of years in pleasure and delight, with dignity and honor, world without end."

It is questionable whether many among Western nations could set forth the Christian's benefit any clearer, in so few words. One more quotation on this point may not be out of place, however. In a text-book for children, entitled "Ode for Youth," there occurs the following verse: —

"Jesus, His first-born Son,
Was in former times sent by God,
Who willingly gave his life to redeem us from sin.
Of a truth, his merits are pre-eminent.
His cross was hard to bear,
The sorrowing clouds obscured the sun;
The adorable Son, the honored of heaven,
Died for you, children of men.
After his resurrection he ascended to heaven;
Resplendent in glory, he wields authority supreme.
In him we know that we may trust,
To secure salvation and ascend to heaven."

In their "Book of Religious Precepts

My Life Today, p. 353 (1)

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

New-year's Hymn

SAVIOUR, let thy light appear,
On our pathway gleaming,
Through the portals of the year,
'Mid our darkness streaming.
Day by day,
Lord, we pray,
Keep us, lest our footsteps stray
Where false lights are beaming.

Clouds and sunbeams, smiles and tears,
Lie before us blended;
Hopes of youth, old age's fears,
Visions sad or splendid.
Day by day,
Still we pray,
Lord, be thou our strength and stay
Till our course is ended.

Cleansed and pardoned may we live,
Let not fears appal us;
Strength to do our duty give
Whatsoe'er befall us.
Day by day,
This we pray
Lead us Father, in thy way,
Till at last thou call us!

Thus sustained by thee alone,
Happy in thy guiding,
Bravely may we follow on,
In thy love confiding.
Day by day,
All the way,
Be thy cross our hope and stay,
Safe in thee abiding.

— *Selected.*

The Condition of Gaining Eternal Life

MRS. E. G. WHITE

ALL the instruction that any one needs in order to gain eternal life is found in the Word of God. This Word is a revelation of the divine will, given to us that by a daily study of it, our characters, showing daily improvement, may become transformed to the likeness of the character of the great Medical Missionary.

The Word of God is definite and specific, pointing out plainly the path to heaven. Those who heed the teachings of this Word will not turn their feet into false paths. Not only is the right way pointed out, but man is commanded to walk in that way, lest by setting a wrong example, he shall lead others in the path that ends in ruin.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?"

The young man who asked this question was a ruler. He had great possessions, and occupied a position of responsibility. Not long before he asked Christ this question, the mothers had brought their children to the Saviour to receive his blessing. The disciples would have kept these mothers away from their Master, but Jesus rebuked them, saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

The ruler saw the love that Christ revealed for these children; he saw how tenderly he received them; and his heart kindled with love for the Saviour. He felt a desire to be his disciple. He was so deeply moved that as Christ was going on his way, he ran after him, and kneeling at his feet, asked with sincerity and earnestness the question so important to his soul and to the soul of every human being: "Good Master, what shall I do that I may inherit eternal life?"

"Why callest thou me good?" Christ said; "there is none good but one, that is, God." Jesus desired to test the ruler's sincerity, and to draw from him the way in which he regarded him as good. Did he realize that the One to whom he was speaking was the Son of God? What was the true sentiment of his heart?

"If thou wilt enter into life," Christ continued, "keep the commandments. He saith unto him, Which?" In response Jesus quoted several of the commandments: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself."

The ruler's answer to this was positive: "All these things have I kept from my youth up. What lack I yet?"

"One thing thou lackest," Jesus said. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven;" "and come, take up the cross, and follow me." Christ read the ruler's heart. He laid his hand upon his idol, — his earthly possessions,— which he must renounce before he could be found wanting in nothing. The possessions that he called his own were the Lord's, entrusted to him to be used for the very purpose that Christ has pointed out,— for the help of the poor and needy, for the relief of suffering humanity, to clothe the naked and feed the hungry.

Had the ruler been willing to obey Christ, great would have been the good that he might have done in following the Saviour's example. But he was not willing. The cost of eternal life seemed too great, and he went away sorrowful; for he had great possessions. The Saviour was not so much to him as his own name among men, or his possessions. To give up his earthly treasure, which was seen, for the heavenly treasure, which was unseen, was too great a risk. He refused the offer of eternal life, and ever after the world was to receive his worship.

Christ came to this world to give men and women an example of how to do true missionary work. He came to bring to human beings physical and spiritual healing. Laying aside his royal robe and kingly crown, he stepped down from his high command in the heavenly courts, and, clothing his divinity with humanity, came to this world to help human beings to rid themselves of selfish practises, and to give themselves to the service of God in helping others.

The healing of diseased souls and diseased bodies,— this was Christ's work in our world, and it is our work also. His words to the rich young ruler, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven," are spoken to all who possess this world's goods. If they will follow Christ's example, using their entrusted possessions to relieve the physical and spiritual necessities of those less fortunate than themselves, they will secure the enduring riches of eternal life.

To those who, like the young ruler, are in high positions of truth, and have great possessions, it may seem too great a sacrifice to give up all in order to follow Christ. But this is the rule of conduct for all who would become his disciples. Nothing short of it can be accepted. Self-surrender is the keynote of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because God sees that there is no other way to save man than to cut away from his life that which, if entertained, would demoralize the whole being.

The work of evangelizing the world has been greatly hindered by personal selfishness. Some, even among professed Christians, are shortsighted, unable to see that the work of the gospel is to be supported by the goods that Christ has entrusted to them. Are we obeying the Saviour's instructions? Are we following his example? If we are truly converted, we shall regard ourselves as God's almoners, and will dispense for the advancement of his work the means that he has placed in our hands. Money is needed in order that the work waiting to be done all over our world may be carried forward. If Christ's words were obeyed, there would be thousands where there are hundreds willing to carry out his directions to the ruler. The Lord has entrusted to men and women an abundance of means for the carrying forward of his plan of mercy and benevolence. He bids his stewards of means to invest their money in the work of feeding the hungry, clothing the naked, and preaching the gospel to the poor. Perfection of character can not possibly be attained without self-sacrifice.

When Christ's followers give back to the Lord his own, they are accumulating treasure which will be theirs when they hear the words, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of seeing souls redeemed, souls eternally saved, is the reward of all who follow in the steps of him who said, "Follow me."

There are many in our world who are longing to hear the words of life.

But how can they hear without a preacher? And how can those sent to teach them live without support? God would have the lives of his followers carefully sustained. They are his property, and he is dishonored when they are compelled to labor in a way that injures their health. He is dishonored, also, when, for lack of means, workers can not be sent to destitute fields.

We are at this time making special efforts to set in operation certain lines of work in different places. These lines of work must have support. My brethren and sisters, read carefully the following scripture, and ask God to help you to do justice to the needs of his work: —

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work, . . . being enriched in everything to all bountifulness."

An Appeal to Clergy *

Open Letter From Seventh-day Adventist Ministers

Sunday Observance Crusade

They ask Protestant ministers whether such a movement as was recently proposed is really Christian — What the Bible says on the subject of the Lord's day — Breach in God's Law

The following open letter has been addressed to the Protestant clergy by the Seventh-day Adventist ministers of Washington: —

Esteemed Brethren: Having noticed the report of your meeting held in this city on Dec. 12, 1904, and the plan to open the new year with a campaign for the better observance of Sunday in the city of Washington, we wish, in the spirit of Christian kindness, and as brethren with you in the ministry, to present from a Bible standpoint what to us appears to be the truth respecting the Sabbath question, and why both Sunday keeping and Sunday legislation are wrong.

We, with you, love the Lord Jesus, and desire greatly to honor him. We stand firmly with you, we hope, on the solid rock of Protestant faith — "the Bible, and the Bible only," as the rule of belief and action. We, with you, believe thoroughly in the pressing need of a world-wide campaign in favor of better Sabbath observance. But let us be sure that all that we do is Christian, and done in a Christian way.

As ministers of God, our commission is to "preach the gospel." We are also commanded to "preach the word." What does our guide, the Bible, say on the Sabbath question?

As Found in Exodus

In Rev. 1:10 John says, "I was in the Spirit on the Lord's day." As this was written in the Christian dispensation, sixty years this side of the resurrection, it was given for Christians today.

This verse does not tell us which day is the Lord's; so we must go to other parts of the Lord's word to find out what day he claims.

In Ex. 20:8-11 we find the only command for a weekly Sabbath in the whole Bible. In this we read, "The seventh day is the Sabbath of the Lord."

In Matt. 12:8 Jesus claims to be "Lord even of the Sabbath day." In Isa. 58:13 he calls this same day "My holy day," and entreats his people not to trample upon it.

All through the Bible the seventh day of the week is called by God "My holy day," "My Sabbaths," "The Lord's day," "The Sabbath of the Lord," etc. And God has never claimed any other day as his own.

In the second chapter of Genesis we are told how the seventh day became God's holy day. First, God rested on it; that made it God's rest day. Second, he blessed it; then it was God's blessed rest day. Third, he sanctified it. To sanctify anything is to set it apart for a sacred, holy, religious use.

So God set the seventh day "apart," from the "six working days," for sacred, holy, religious use. For whose use? — "The Sabbath was made for man." Mark 2:27.

God blessed and sanctified the seventh day *after* he had rested upon it, and *because* he had rested; so it was the seventh day of all future time that God set apart for a sacred, holy, religious use.

As the Sabbath was made for man, the rest, blessing, and sanctification are for man.

The Sabbath is a part of the spiritual law (Rom. 7:14); the rest, therefore, is a spiritual rest, the blessing a spiritual blessing, and the sanctification is also spiritual.

So in giving to man his Sabbath, Jesus gave him his own character — his rest, blessing, and sanctification.

Christ Made the Sabbath

Jesus was the active agent in creation. John 1:1-3; Col. 1:12-17; Heb. 1:1, 2. He was the One who did the work and the resting; therefore Jesus made the Sabbath. He is the One who gave to men in the seventh-day Sabbath his own rest, blessing, and holiness; and in Eze. 20:12 we are told that if we hallow the Sabbath, it is a sign that the Lord is sanctifying us. As Christ is our sanctification (1 Cor. 1:30), the Sabbath is, therefore, a sign of what Christ is to the believer.

Notice, too, that in the making of the Sabbath, it is the *day*, and not the institution only, that was honored. God blessed the *seventh day*. Gen. 2:3. He sanctified the day, and he commands us to remember the day. Ex. 20:8.

All this was done in Eden before the fall, before there was any sin, before there was any need of a Saviour from sin, before there were any types or shadows. Hence, the Sabbath is in no sense typical or shadowy; it is wholly commemorative — a memorial of creation. Ex. 20:8-11.

It was made twenty-five hundred years before there was a Jew; so it is not the Jewish sabbath.

When nearly the whole world was in idolatry, God called Abraham, and made him many promises, because Abraham kept his laws. Gen. 26:5.

After the children of Abraham were brought out of Egypt, God gave them manna in the "six working days," but none on the Sabbath, to see if they would keep his law. Ex. 16:4. When they went to seek it on the Sabbath, God asked, "How long refuse ye to keep my commandments and my laws?" Ex. 16:27-30. This was a month before the law was given from Sinai.

Ceremonies and Moral Precepts

Later, God gave them many ceremonies as well as moral precepts, and among them were shadowy sabbaths, pointing to the work of Christ. Col. 2:16, 17. But he carefully distinguished between the two kinds of laws, and the two kinds of sabbaths. The ten commands he spoke with his own voice to the people. Deut. 4:12, 13. He wrote them with his own finger on tables of stone, and commanded them to be kept inside the sacred ark. Ex. 24:12; 31:18; 32:15, 16; Deut. 10:4, 5. All the other ceremonies, etc., were given through Moses to the people, were written by Moses in a book, which was kept in the side of the ark. Deut. 1:1-18; 33:4; 31:24-26. Thus God made a plain difference between the ten commandment law and all the other laws.

In the very center of the honored ten commands, God placed the seventh-day Sabbath, thus clearly showing the difference between it and the shadowy, ceremonial sabbaths given through Moses. God intends that everybody shall see this difference.

When his ministers put no difference between the holy and the common, and hide their eyes from his Sabbaths, he complains of it, and says he is profaned. Eze. 22:26.

God's ten commandment law is perfect, right, pure, clean, and true. By it the soul is converted, or restored. Ps. 19:7-11.

God will not alter, or change, the thing that is gone out of his lips. Ps. 89:34. All his commandments are sure, and stand fast forever and ever. Ps. 111:7, 8.

Paul writes of this same law in the Christian dispensation that it is still holy, just, and good. Rom. 7:12. What is true of the law as a whole must be true of all its parts; so the seventh-day Sabbath is perfect, holy, just, and good; it also stands fast forever and ever.

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General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Our Source of Strength

Lord, what a change within us one short hour
Spent in thy presence will avail to make!

. . . . .

We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?

— *Selected.*

Notes of Travel

The College View Council

MRS. E. G. WHITE

From the Omaha camp-meeting we went to College View, where the General Conference Committee was in council from September 15 to 25. We were made welcome, and were well cared for at the Nebraska Sanitarium.

On Thursday morning I spoke to the students in the college chapel. A goodly number of the College View church-members were present, and I was led to present to them the exhortation given by the apostle to those who know that the day of the Lord is near at hand. Please read 1 Thess. 5:1-7. The apostle continues, "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another."

This is our work. We are not to watch for defects in those around us. By so doing, we are placing ourselves on the judgment-seat, and are judging. This is not our proper place or work.

If we see one in error, we should go to him kindly, and speak to him in regard to the matter, seeking by every possible means to present the truth in contrast with error. There is always a truth with which to meet error. Let this never be forgotten. And believers are to watch for souls as they that must give an account. Not that you are to watch for their haltings and their errors; you are to watch for the prosperity of their souls, that you may know how to speak a word in season to him that is weary.

We take upon ourselves a grave responsibility when we unite with the church. The church is God's family, and the members of this family are to be unselfishly interested in one another. They are to pray and work for one another's salvation.

This is the work that God expects from us as a people. When you see a church whose members are in arms against one another, complaining and finding fault, you may know that there are duties which they have neglected. You may know that there is something lacking in those who always see something defective in their brethren. You may know that such ones have something to correct in their own characters.

If you think that a brother is in the wrong, go right to him. Do not go to some one else, because this will not cure the difficulty. Go to the very one who you think is in error, and ask him if he is standing in a position that will lead others to make missteps. Tell him that he must make straight paths for his feet, lest the lame be turned out of the way.

It will not do for any of us to get careless and indifferent in regard to our church-membership. While on this journey that I am now taking, I have felt a most solemn responsibility to try to show our people that God holds them accountable to live lives that will keep the atmosphere of the church pure and fragrant. God is dishonored, and his Spirit is grieved, when this atmosphere is tainted by careless living and by evil-speaking.

The haphazard work done in the church by speaking to others of errors and mistakes before speaking to the one at fault has been the greatest cause and manifestation of wickedness and defection in the church. Weakness has come to many because they have not taken up their appointed work. God will not accept your gifts, however precious they may be, unless you make a straight path for your feet by following the directions that Christ has given.

"If thou bring thy gift to the altar," he says, "and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

We read again, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Tell him his fault "between thee and him alone." If he listens to you, you have gained your brother. You have not lost him, you have not built up a barrier between him and you. You have gained him.

Say to him, If you have anything against me, tell me what it is, that I may take it out of the way. Do not blame him. Do not cast reflections on him, but ask, What have I done? If I have done wrong, I want this to be removed; for I have a gift to offer to the Lord, and he has told me first to be reconciled to my brother.

When you have done all in your power to bring about a reconciliation, you have acted your part, and you can then offer your gift, knowing that it will be accepted by God. You will have removed a mountain of difficulty out of the way of your brother. It may be that the difficulty was really only a mole-hill, but it had been made into a mountain. When you remove the mole-hill, the mountain has gone.

This is the work resting upon us, and we are not to delay to do it. We can not afford to delay. We have much of this work to do, because we have left much undone. It is because of this neglect that the Lord of heaven is not glorified in our lives.

When this work is done, the disunion existing in the church will be cured, and the cause of God will move forward with power. When you see that which you think is wrong, do all in your power to correct it. Find out what it is that separates you from your brother, and plead for the unity that Christ has said should exist in the church. Love as brethren, and do the work appointed you. Then you will know the preciousness of Christ's words, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

As you seek for Christ with all your heart, and in faith, that you may reach a higher standard of righteousness, he may reveal to you a duty undone, a stumbling-block that you must remove in order that your brother may be relieved, and that you may advance in the right way. Your brother may be wrong, and you may be wrong; therefore come together as children of the same family. Work as earnestly to make things right as you will wish you had worked in that day when the judgment shall sit, and the books shall be opened, and every man shall be judged according to the deeds done in the body.

It is the neglect of this work that is standing in the way of our churches all through our conferences. When believers stand where Christ has said they should stand, when they clear difficulties out of the way by the very process that he has outlined, they will be greatly blessed.

On Sabbath morning I spoke in the church to a large congregation. I read from the first chapters of Revelation the messages given to the apostle John for the churches.

John had a message for the people in his day. But they became tired of hearing of Jesus, and of the character which, in order to be saved, they must perfect through him, so they tried to kill the faithful messenger. This plan being thwarted, they banished him to the lonely, rocky island of Patmos. They thought that by separating him from his fellow men, they would silence his testimony, and that he would live out the remainder of his life in mournful solitude. But God was with the lonely exile, and opened to his view the glories of heaven, and the things that "must shortly come to pass."

John bore no uncertain message. "That which was from the beginning," he says, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches. We need the Holy Spirit to kindle in our hearts the zeal and earnestness that were then seen among God's people. I thank the Lord that there are still living a few who can remember those days, and who know whereof they speak.

John continues: "These things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."

The Lord does not want us to walk in darkness and perplexity. He desires us to know the truth as it is in Jesus, and wherever we go, to proclaim that truth. By word and deed we are to reveal Jesus to the world.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

"These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby we know that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked."

My heart was made glad to hear of the unity and good cheer that prevailed during the council. I had a severe cold, and was not able to attend all the meetings, but my mind was constantly exercised. In the night season scene after scene passed before me. I am so sorry that we are such dwarfs in the work of Christ, when such wonderful incentives are placed before us to encourage us to cultivate our powers to the very highest point of development. We are to grow. Christians are to grow up to the full stature of men and women in Christ. Our words and works are to bear witness to the world of what Christianity can do for human beings.

Every church should be a light in the world. If there is in your church a deadness, a stagnation, come together, as the disciples did before the day of Pentecost, and plead with God until you receive the light of life. Then let the light shine forth to those around you. Do not go on from week to week, from year to year, without knowing whether or not you are in the love of God. When Jesus went away, he promised to send the Holy Spirit, and we have a right to claim this promise. God wants us to work in the power of the Spirit. He wants us to be guided and controlled by the living, abiding principles that will keep us firm in the truth.

God has not placed us on the judgment-seat, to pronounce sentence against our brethren. There is only one Judge, — the One who died for us, who took upon himself our nature and all the infirmities of humanity, that we might stand on vantage-ground with God. Never are we to dissect the work or the character of another. Each one has enough to do to attend to the work that has been delivered to him. Each one is to bear his burden in the place in which he has been appointed to labor, doing his work with that perfection which will give character and influence to the cause of God. This is what the Lord expects of every conference president. This is what he expects of every worker in every line. Stand at your post of duty. When you act well your part, in your own place, there will come to you a freedom, a light, a power, that will enable you to endure as seeing him who is invisible.

Benefits Received in Faithfully Doing Periodical Work

D. T. BOURDEAU

With true consecration, and the Spirit of God to counsel, comfort, and strengthen, and to open the way before us, to prepare hearts, to remove obstacles, we shall not only succeed in disseminating present truth, but new faith and courage will spring up in our hearts, and we become a blessing to others. Opportunities will be opened to us that could come to us in no other work. We shall be drawn out in love for God and love for our fellow beings, and our appreciation of our papers and our other literature will be increased.

Reading the reports of the progress of the cause in the papers, we shall not be as inclined to be narrowly shut up to ourselves and to a small locality in our views of the work, but shall have enlarged views, and shall be in a better condition to pray more intelligently for the laborers in the work in other lands. We will naturally be led to put our tracts and other works into circulation, which will open new fields for the living preacher and hasten the loud cry of the third angel's message.

Are not these results sufficient to lead us to enter heartily into this work? As one who has derived incalculable benefits from reading the Review for nearly a half century, who has known it to be a great blessing to many others; who possesses the conviction that with the coöperation of its present readers it can be made a blessing to those who are not favored with its weekly visits, my heart palpitates with joy in view of the present movement for extending the circulation of our periodicals and other literature. God forbid that my attitude toward this movement be that of one who assents, but does not have his course in harmony with what he says. The writer has recently put forth special efforts to obtain subscribers for the Review, and has enjoyed more than an ordinary measure of the Spirit of God.

The great object of all of our periodicals is the heralding of the second advent of Jesus Christ, and the needful preparation to meet that most important event. Each of these periodicals has its special mission to fill, yet the grand and all-absorbing object of all of them is the same. How inconsistent it would be on the one hand, to divorce the Review from our other papers, and give all our attention to it! As well might we think of divorcing the good mother from her offspring who bear her noble character. The Review inculcates love and respect for our other papers, and let us do the same. Good soldiers who stand at the front, bearing the brunt of war and doing important pioneer work, are honored; and so let us honor and support *The Signs of the Times,* for a similar reason, from a spiritual standpoint; also doing the same for *The Southern Watchman,* for the same reason, and for the weighty additional reason that it is struggling in a vast, important, and long-neglected field, to rise to that sphere of usefulness for which it was intended by Providence.

The Review is emphatically our church paper. It deals more largely in matters pertaining to our interested believers than any of our other periodicals. It reports the progress of the cause more fully than our other papers, and should make its weekly visits to every family of believers in present truth, and every isolated, English-speaking Seventh-day Adventist should read it. It is all the preaching many of our people have, and it will not be improper to extend its circulation to persons not of our faith. It has been the means of leading many persons to God and present truth.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Bearing the Cross

THE heavier cross, the nearer heaven;
No cross without, no God within:
Death, judgment, from the hearts are driven,
Amidst the world's false glare and din.
O, happy he, with all his loss,
Whom God hath set beneath the cross!

The heavier cross, the better Christian;
This is the touchstone God applies.
How many a garden would lie wasting,
Unwet by showers from weeping eyes!
The gold by fire is purified:
The Christian is by trouble tried.

The heavier cross, the stronger faith;
The loaded palm strikes deeper root;
The vine-juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea-foam.

The heavier cross, the heartier prayer;
The bruised herbs most fragrant are;
If wind and skies were always fair,
The sailor would not watch the star;
And David's psalms had ne'er been sung
If grief his heart had never wrung.

The heavier cross, the more aspiring;
From vales we climb to mountain crest;
The pilgrim, of the desert tiring,
Longs for the Canaan of his rest;
The dove has here no rest in sight,
And to the ark she wings her flight.

* * * *

Thou Crucified! the cross I carry,
The longer may it dearer be;
And, lest I faint whilst here I tarry,
Implant thou such a heart in me
That faith, hope, love, may flourish there,
Till for my cross the crown I wear!

— *From the German.*

Notes of Travel — No. 2

Moline and Battle Creek

MRS. E. G. WHITE

AT the close of the General Conference Committee Council at College View, Neb., we returned to Battle Creek, as I had promised. At Moline, Ill., we broke our journey, that we might visit the Moline Sanitarium. Here we had a profitable visit with Drs. Sanford and Maria Edwards, who have charge of the medical work of the institution. We were pleased with the location and appearance of the sanitarium, though we wished it might have been a little way out of the city. Dr. Edwards gave us as much of his time as possible, and took us for a drive through the city and the park.

This city is an important field, and must be given the message for this time. We are glad that the sanitarium work has been begun here, and we hope that a holy influence may be exerted by this institution through its workers. The Lord has many souls in this place that should be visited by workers ready to do their Master's bidding.

Not long ago this sanitarium had a narrow escape from being destroyed by fire. Electric wires set fire to a portion of the upper story, and the flames had begun to burst out from the roof. But Dr. Edwards discovered the blaze, and by quick action with fire-extinguishers succeeded in putting it out. When the fire-engines arrived, the fire had been entirely subdued. All are very thankful that it has not been necessary for the fire-engines to be put in operation.

This sanitarium has a good patronage, and the hearts of the workers have been greatly cheered by the favors and tokens of appreciation shown them by the patients. One day one of the wealthy patients, after climbing the stairs to his room after his bath, remarked that they should have an elevator. Sister Edwards replied that when they had taken in sufficient money so they could afford it, they would put in an elevator. Very soon this gentleman gave Dr. Edwards instruction to select a good elevator, promising that he and a friend of his would purchase it, and present it to the institution. This elevator is now in daily use.

We hope that our brethren and sisters in northern Illinois will encourage and assist Brother and Sister Edwards and their faithful helpers in the good work to be done in the sanitarium and in the city. If all will labor heartily and disinterestedly, the Lord will give them souls for their hire. I think of the many places in need of such work, and wish that all our people could realize that the Lord is ready to go before every self-sacrificing worker who will carry the truth to places where it has not been heard. Then those who are collected in large numbers in some of our churches would feel a burden to go out into other cities and villages to search out those who are waiting for the truth.

In the night season I am repeating the words: —

"My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust."

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

As I rode through the streets and parks of Moline, I thought, Verily this is a place where the truth should be firmly established. The Lord will work here if those who are placed in positions of trust will work and watch and pray. He will in mercy call out in this place a people who will be united in keeping his way. I felt an earnest desire that our people, who profess to accept the great commission given by Christ to his disciples just before his ascension, should take up their appointed work, and carry the message to all the cities and villages in our land. The truth must be proclaimed in the highways and the byways.

The Lord says to his people: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." O that the Lord would awaken the church-members to go forth to devote their powers to the work of saving the souls that are perishing in sin! God calls upon men and women everywhere to go forth and earnestly prepare the way for his coming.

On our arrival at Battle Creek, we were met by our friends, who gave us a hearty welcome. We spent five days there, during which time I spoke three times to large congregations in the Tabernacle, once to the students in the medical college, and once to the helpers in the sanitarium gymnasium. The Lord gave me a decided testimony to bear at these meetings. I can not find words to tell how heavy was the burden resting upon me as I looked upon the large audience before me in the Tabernacle Sabbath morning, and thought of the instruction and the warnings that have so often come to the people in this congested center. Often has the testimony been borne that there are thousands upon thousands perishing in ignorance of the requirements of God, and of the judgments that will fall upon the disobedient.

There were between twenty-five hundred and three thousand people present. I knew that if they were awake to discern the signs of the times, if they understood the responsibility resting upon them individually, they would not all be in Battle Creek, listening to a repetition of gospel truth, and paying little attention to the messages sent them. If they knew and understood the voice of God, many would leave Battle Creek, and go forth with the light of present truth, carrying it to many places now in darkness.

As I read the words of the twenty-fourth chapter of Luke, I wonder that God's people do not see and understand the work they have been given to do. Read the whole chapter carefully and prayerfully.

After receiving the Holy Spirit, the disciples were first to bear their witness in Jerusalem, and then they were to go forth to all nations. "Ye shall be witnesses unto me," Christ declared, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Under the influence of the Holy Spirit, thousands were converted in a day. The word of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief. The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching that it impelled them to go to the ends of the earth, testifying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." They were filled with an intense longing to add to the church such as should be saved. They called on believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord.

As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth to-day. Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through his delegated messengers after the day of Pentecost he is waiting to do to-day. At this time, when the end of all things is at hand, the zeal of the church should exceed even that of the early church. Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and him crucified?

Sunday afternoon I spoke again in the Tabernacle. The meeting had been advertised, and there were present many citizens of Battle Creek who were not of our faith. At this meeting I assured my hearers that we held the same principles of truth that we had so many times set before them in past years. I assured them that no phase of our message had been changed to meet scientific or spiritualistic philosophy, but that we hold as firmly as ever to the strongholds of our faith, which have made the Seventh-day Adventist people what they are. We have built our house upon the eternal Rock, the Rock of Ages.

I said that I did not claim to be a prophetess. I have not stood before the people claiming this title, though many called me thus. I have been instructed to say, "I am God's messenger, sent to bear a message of reproof to the erring and of encouragement to the meek and lowly." With pen and with voice I am to bear the messages given me. The word given me is, "You are faithfully to reprove those who would mar the faith of the people of God. Write out the things which I shall give you, that they may stand as a witness to the truth till the end of time."

I said, "If any of the citizens of Battle Creek wish to know what Mrs. White believes and teaches, let them read her published books. My labors would be naught should I preach another gospel. That which I have written is what the Lord has bidden me write. I have not been instructed to change that which I have sent out. I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people. The Scripture says, 'Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' I present before our people the danger of being led astray as were the angels in the heavenly courts. The straight line of truth presented to me when I was but a girl is just as clearly presented to me now."

I have a most earnest desire that the truth for this time shall be proclaimed throughout the world. God's people have a great and solemn work to do. The day of the Lord is near, it is near, and hasteth greatly. Every hour, every minute, is precious. We have no time to spend in the gratification of selfish desires. All around us there are souls perishing in sin. Every day there is something to do for the Master. Every day we are to point souls to the Lamb of God, who taketh away the sin of the world.

Seventh-day Adventists and Labor Unions

K. C. RUSSELL

It must be admitted that from a human or worldly point of view, labor unions seem to be the most effective means for maintaining the rights of the laboring man against the oppressive system of the money power.

But with the person who has "been born again," and has become "a new creature," old things have passed away, and all things have become new. Hence he can not view things as he did before. He must look at them with heaven and eternity in view, and not from a worldly and temporal standpoint.

With this understanding of the question, it will not be difficult for every Seventh-day Adventist to determine what his relation should be to labor unions.

The very essence of the gospel is to make men free; for Jesus says he was sent "to preach deliverance to the captives," and "to set at liberty them that are bruised." The Lord wants his people delivered from Egyptian bondage and servitude. Anything that restricts their liberties he is not pleased with; for it deprives them of their free moral agency, which lies at the very foundation of all that makes this life or the future one worth living for.

Every one who has any acquaintance with labor organizations knows that when one becomes allied with them, he surrenders to a certain extent his freedom to act. Such matters as the number of hours he is to work each day, the rate of wages he is to receive, the choice of an employer, when he is to work, when to strike or cease to work, and the like, have passed from under his control. Should a strike be declared by the leaders of the organization, he must refrain from labor, even though he is satisfied with his wages and his employment, and there exists the most perfect satisfaction and the sweetest harmony between himself and his employer. In some instances he is even denied the right to choose where he and his family shall spend the wages he has earned by the sweat of his own brow.

Not only is the man who joins the labor unions thus deprived of his own liberties, but the liberties and the rights of others are also involved. One illustration will suffice to show this. The manager of an extensive job printing plant in an Eastern city desired on a certain occasion to discharge a workman who was not giving satisfaction. But, although employer of the man and owner of the printing plant, did he have the power to exercise that right? — No; he must first place the matter before the local printers' union. And before he could even do this, he must secure with difficulty the privilege of presenting the case before them; and then it would be a question whether he could secure redress.

Illustration after illustration might be given showing that the principles that govern those connected with these unions are in flagrant contradiction to the principles of the gospel.

There is another feature that should not be overlooked by every Seventh-day Adventist, and that is the fact that every member of these unions is equally responsible with every other member of the organization for all the results that follow this relation, and the influence of them.

Let me ask you, my brother and sister, are you prepared to assume the awful responsibility of the fruits that are often borne as the result of labor troubles, in which are destroyed property, and sometimes life itself?

The Lord has plainly said, "Be ye not unequally yoked together with unbelievers." This statement does not apply merely to the marriage relation, but to any other that makes us equally responsible in our actions and influence with those who are not walking in the light of present truth. It embraces partnership in business with unbelievers, and uniting with secret societies or labor unions. There is a union that we can all safely join, and that is the one spoken of in John 17:20-23.

Christ or Diana?

GEO. O. STATES

While visiting one of my neighbors recently, and trying to interest him in the truth for our time, he remarked that he belonged to a certain order, and that the man who lived up to its teachings would be about as good as a man could be. I told him I fully agreed with him, and no doubt the man who lived up to such teachings would be as

General Articles

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"All Things New"

"He that sat upon the throne said, Behold, I make all things new." Rev. 21:5.

THE world is old with centuries,
  But not for these she bows her head;
Close to her heart the sorrow lies —
  She holds so many dead!
Sad discords mingle in her song,
  Tears fall upon her with the dew,
The whole creation groans; how long
  Ere all shall be made new?

Yet brightly on her smiles the sun,
  A bounteous heaven delights to bless;
O, what shall be that fairer one
  Wherein dwells righteousness?
O happy world! O holy time!
  When wrong shall die, and strife shall cease,
And all the bells of heaven chime
  With melodies of peace.

No place shall be in that new earth
  For all that blights this universe;
No evil taint the second birth —
  "There shall be no more curse."
Ye broken-hearted, cease your moan,
  The day of promise dawns for you;
For he that sits upon the throne
  Says, "I make all things new."

— *Selected.*

An Open Letter

"ELMSHAVEN," SANITARIUM, CAL., Jan. 11, 1905.

To Our Workers in Washington, D. C.

DEAR BRETHREN AND SISTERS: You are engaged in a most important work, and I feel a deep interest in all of you. I am hoping that every stroke that is made in Takoma Park and in the city of Washington toward the upbuilding of the cause of God, may tell to the glory of the Lord. I pray that you may all work in such a way that many souls shall be brought to a knowledge of the truth for this time. Let all who can speak words for the Master be wide-awake now, just now, when so much depends upon the earnestness of our efforts. We have not a moment to lose, The end is nearer than when we first believed. Keep your eyes fixed steadfastly on Jesus. Seek the Lord daily for a new consecration.

Often ask yourselves the question, "What must I do to be saved?" Then search your Bibles, and pray earnestly for the impartation of the Holy Spirit, that you may understand the truth as it is in Jesus. Remember that you are workers together with God, and that your hearts are to be purified from all defilement. Put away all strife, all evil speaking and evil thinking. Remember that haphazard work will not answer now. We are to do faithful work in upholding the claims of God's law.

Truth in the heart guides us to Christ, who is the author of all truth, and the only one who can cleanse the soul from defilement. The practise of the principles of truth fills the soul with peace.

The Medical Missionary Work

I am very much pleased to know that our brethren in Washington have been successful in finding, in a good locality, a building suitable for well-equipped treatment rooms. I see the providence of God in this. I have been instructed that some provision must be made to carry on sanitarium work in this city as soon as possible, while the sanitarium building at Takoma Park is being erected. It would be in harmony with the instruction given me for our brethren to begin sanitarium work in rented buildings in the cities, and then carry on the work until other buildings outside of the cities can be provided. Patients can be transferred from the city place to the institutions in the country. City treatment rooms and country sanitariums can work together advantageously and harmoniously. In Washington the sanitarium work should thus make rapid advancement. The city patients can be gathered in by the place in the city, and from there be taken to Takoma Park, which is only a few miles away, and where they can have the retirement of rural life.

In our Washington work wise, competent physicians, efficient managers, and nurses with the very best qualifications will be needed. Earnest, devoted young people also will be needed, to enter the work as nurses. These young men and women will increase in capability as they use conscientiously the knowledge they gain, and they will become better and better qualified to be the Lord's helping hand. They may become successful missionaries, pointing souls to the Lamb of God, who taketh away the sin of the world, and whose healing efficiency can save both soul and body.

The Lord wants wise men and women, acting in the capacity of nurses, to comfort and help the sick and suffering. Through the ministrations of these nurses, those who have heretofore taken no interest in religious things will be led to ask, "What must I do to be saved?" The sick will be led to Christ by the patient attention of nurses who anticipate their wants, and who bow in prayer and ask the great Medical Missionary to look with compassion upon the sufferer, and to let the soothing influence of his grace be felt, and his restoring power be exercised.

O that all who are sick and afflicted could be ministered to by Christlike physicians and nurses, who could help them to place their weary, pain-racked bodies in the care of the great Healer, in faith looking to him for restoration!

The nervous timidity of the sick will be overcome as they are made acquainted with the intense interest that the Saviour has for all suffering humanity. O the depth of the love of Christ! To redeem us from death, he died on the cross of Calvary.

Let our physicians and nurses ever bear in mind the words, "We are laborers together with God." Let every physician and every nurse learn how to work for the alleviation of mental as well as physical suffering. At this time, when sin is so prevalent and so violently revealed, how important it is that our sanitariums be conducted in such a way that they will accomplish the greatest amount of good. How important that all the workers in these institutions know how to speak words in season to those who are weary and sin-sick.

Physicians and nurses should ever be kind and cheerful, putting away all gloom and sadness. Let faith grasp the hand of Christ for his healing touch.

As our nurses minister patiently to those who are sick in body and soul, let them ask God to work for the suffering ones, that they may be led to know Christ, and let them believe that their prayers will be answered. In all that is done, let the love of Christ be revealed.

Every sincere Christian bows to Jesus as the true physician of souls. When he stands by the bedside of the afflicted, there will be many not only converted, but healed. He who declared, "I am the way, the truth, and the life," will be with his faithful physicians and nurses as they strive to co-operate with him. If through judicious ministration the patient is led to give his soul to Christ, and to bring his thoughts into obedience to the will of God, a great victory is gained.

It is for the object of soul saving that our sanitariums are established. In our daily ministrations we see many care-worn, sorrowful faces. What does the sorrow on these faces show? — The need of the soul for the peace of Christ. Poor, sad human beings go to broken cisterns, which can hold no water, thinking to quench their thirst. Let them hear a voice saying, "Ho, every one that thirsteth, come ye to the waters." Poor, weary, oppressed souls, seeking you know not what, come to the water of life. All heaven is yearning over you. "Come to Me, that ye might have life."

It is that thirsting souls may be led to the living water that we plead for sanitariums, not expensive, mammoth sanitariums, but homelike institutions, in pleasant places.

Never, never build mammoth sanitariums. Let these institutions be small, and let there be more of them, that the work of winning souls to Christ may be accomplished. It may often be necessary to start sanitarium work in the city, but never build a sanitarium in a city. Rent a building, and keep looking for a suitable place out of the city. The sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place. Those who are engaged in this work are to reflect the sunlight of Christ's face. They are to be as salt that has not lost its savor. By sanitarium work, properly conducted, the influence of true, pure religion will be extended to many souls.

From our sanitariums trained workers

are to go forth into places where the truth has never been proclaimed, and do missionary work for the Master, claiming the promise, "Lo, I am with you alway, even unto the end of the world." Christ can bring light out of darkness.

I appeal to all who have means to make a determined effort to carry out the instruction God has given regarding the establishment of a sanitarium in Takoma Park. Let our people rally to the support of this important enterprise. Let the churches in every State act their part, that the work in Washington may not come to a standstill. Let us make liberal gifts to this work, and the Lord will bless us and it. We can not see this work coming to a standstill while it is but half done. It need not come to a standstill if all our people will come up to the help of the Lord.

Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. The word of God urges every one to go steadily forward on the upward grade, pressing toward the mark of the high calling of God in Christ Jesus.

(Signed) Ellen G. White.

The Missionary Generation

ALLEN MOON

During the Dark Ages the heathen nations remained closed to Christian missionaries. Owing to the corrupted form of Christianity then being taught and practised, the time had not come for it to go to all nations. The Reformation came to the so-called Christian nations, and for a time the work of purification went on, also the exposure of the rubbish of false doctrines substituted for the truth by the leaders of the Christian church. The revelation of truth continued through the efforts of godly men until the time came for the Bible, which now began to be printed in many languages, to go to all the world.

The Saviour, in conversation with his disciples, told them that some great signs would mark the beginning of the work of giving the gospel of the kingdom to all the world. He mentioned a great earthquake, the darkening of the sun and moon, the falling of the stars, wars of nations, and told them that the generation that saw these signs would also witness the preaching of the gospel to the heathen. These signs began to appear toward the close of the eighteenth century, and continued into the nineteenth century. In addition to the signs referred to, it would be the most natural thing in the world to look for other indications that God and the heavenly host were moving not only the heavens, but the earth also, for the accomplishment of the work for this generation. Let us for a moment view what God has wrought on the earth.

When Carey entered India at the very beginning of the nineteenth century, he met with great opposition. Up to that time India had successfully resisted all missionary effort on the part of Christians. The time had come for the decreed change, and in 1812 Carey baptized his first converts, and by the end of 1817 he had many native preachers in the field. The work spread rapidly. Bishop Thorburn, who spent thirty years in India, in writing of the period already referred to, says: "The organization of the London Missionary Society followed, and in many places, both in England and in Scotland, an intense interest was manifested in the new enterprise. The missionary era had been fairly ushered in." It is recorded of the cobbler Carey that the greatest work of his life was the arousing of the missionary spirit among the Christian people of Europe, which resulted in rallying the people to the support of missionary effort. Thus it was at the opening of the missionary generation. To-day India is open to receive the gospel. More than one hundred and fifty thousand of the people of India have the Bible, and profess faith in the Christian religion.

Africa was very little known until Livingstone began his explorations in 1843. The millions that peopled that continent were in total ignorance of the existence of the Bible, but now are being taught the word. The language is the principal obstacle, aside from the hardships of life in the wilderness. In Egypt the gospel may be taught as freely as in England or America, although only a few short years ago the entrance of the gospel was forcibly resisted.

We might speak of China and Japan, the center of interest for all the world at the present time. Centuries ago the Chinese were not averse to foreign intercourse, but owing to the doubtful course pursued by the Spanish and other European people, as well as Catholic missionaries, nearly all foreign intercourse was cut off, and it was not until the nineteenth century that a change came. China to-day is ready for the gospel, and the missionary has already penetrated almost every part of that land peopled by more than four hundred millions of inhabitants. Japan was the most exclusive of nations, the laws prohibiting any intercourse of its people with the world. This condition continued from 1624 until the treaty with the United States in 1853. Since that time Japan has welcomed the Christian religion almost as freely as Western civilization. Through the conflict of nations and political evolution, God has wrought the preparation of the world for the great last-day work,— a preparation that only God could bring out of conditions existing three quarters of a century ago; and besides all this, in the same period, the railroads and steamship lines were built, penetrating the very heart of these dark lands, and bringing them as it were to our doors. Printing in almost every language and dialect proves a very great aid in the work of enlightening the dark corners of the world.

We are in the last end of the missionary generation. Will God's people embrace the opportunities provided by divine power, and use the facilities within their reach?

"Ye Have Robbed Me"

R. A. UNDERWOOD

"Return unto me, and I will return unto you, saith the Lord." Mal. 3:7.

This terrible indictment of God against the remnant church is coupled with a message of hope. Christ holds out the scepter of mercy to a people that have committed a great crime. "Return unto me, and I will return unto you, saith the Lord." To stand in the judgment, we must have clean hands and pure hearts. God commands his servants to "cry aloud, spare not, . . . and show my people their transgression, and the house of Jacob their sins." The books of record have been opened. It is court week in heaven.

"Prepare to meet thy God, O Israel," (Amos 4:12) is the message of the hour. The angel with the measuring line has gone forth to measure Jerusalem. Zech. 2:1, 2. The search-light of the divine law must be turned upon every soul. Zeph. 1:12-18; Rev. 11:1; 14:12. The soul temple must be cleansed from every sin. Isa. 1:16; 1 John 1:9. Transgression must be put away from every one who abides the day of Christ's coming. The church must be without spot upon her garments. The law of God, united with the faith of Jesus Christ (Rev. 14:12), will be the only passport that will admit a soul into the kingdom. This banner must be raised before the world by the church. The world must see exemplified in the life of the church all that the holy law of God demands. The church accepted at the coming of Christ, must be a living example of the divine law engraved in human flesh. For these reasons we invite your prayerful study of this great accusation.

When the Creator gave man a being, he reserved holy unto himself the seventh day of time. This day must be recognized as not belonging to man for secular purposes; it is to be kept holy unto God. Ex. 20:8-11. God also reserved one of the fruit-bearing trees of the garden as a test of man's loyalty, and a recognition of God's ownership. Gen. 3:3. God reserved sacredly but one day out of the seven to himself. Likewise, of all the products of the earth, he reserved but one tree to test man's loyalty.

Time is essential to man's being, so are the products of the earth. The former would be of no value to man without the latter, and the bounties of the earth would be of no profit to man without time. Hence God brings a test to man touching these essential gifts of God to man, which involve the entire moral law. The Sabbath has been a test in all the ages of the past, and will be to the end of the world. The tree of

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The Call

W. R. PATTERSON

"What mean all these open doors in every land, if it is not God's call to action on the part of his people?"

Go forth, ye sons of Emmanuel's legions
(None of your number should now be found sleeping),
Each wind bears a sigh from the sin-fettered regions
Where death, the reaper, his harvest is reaping.

Sad, sad are the sounds that are borne on the wave,
Thrice bitter the waiting as time's onward sweeping,—
Waiting, still waiting the light that will save,
While death, the reaper, his harvest is reaping. (1)

Sin's banner dark, o'er the nations unfurled,
Waves on triumphant from many a land.
Man is thy brother, "the field is the world;"
Go scatter thy seed with an unsparing hand.

Lift up the cross where the long, weary night
Holds minds of millions forever enthralled;
Onward, go swiftly and herald the light,
And think not of rest till the message is told.

The isles are awaiting the tidings we bear;
Love for the dying constrains us to go;
Loud as a trumpet love's story declare,
Fearlessly invade the lands of the foe.

Turn to the lands where night, like a pall,
Hangs dark o'er the pris'ners who sigh to be free;
Each beckoning hand, each plaintive call,
Is mutely appealing to you and to me.

Notes of Travel—No. 3

Chicago to St. Helena

MRS. E. G. WHITE

Evangelism, p. 572, 573

Leaving Battle Creek on the morning train, we spent Monday afternoon, October 3, in Chicago, visiting some of our institutions there. In company with Dr. Paulson and Elder Sadler, we visited the Life Boat Mission and the Workingmen's Home. I was much pleased with the report of the work being done in this place. The workers assured me that the Lord was giving them success. I rejoiced with them, but I was so weary that I could not enter into the details of the work as fully as I should have been glad to.

The Lord is pleased with the efforts made to gather people to a place where they can hear his praises sung and his Word explained in the simplicity with which Christ explained it as he went through Palestine from village to village and from city to city. Those engaged in this work may take courage. As they walk and work humbly with God, he will certainly impart his grace to them, that they may impart it to others. I shall ever encourage any work that brings souls to Christ. How large a number of our cities might hear the truth if the people of God would put their talents out to the exchangers.

[From the Life Boat Mission we drove out to see the newly established Swedish Mission on Oak Street. There we were shown a building which our Swedish brethren, under the leadership of Elder S. Mortenson, have recently purchased for the headquarters of their work in Chicago. The building presents a good appearance. In the basement they have a well-equipped vegetarian restaurant. On the first floor there is a pleasant, commodious hall for meetings, comfortably seated for a congregation of about one hundred and fifty, and the two upper stories are rented to lodgers. I was indeed glad to see this evidence of progress in the Swedish work in Chicago.

There is a great work to be done for the people of all nations in the large cities of America, and such rallying points as this may be a great help in the matter of gaining the attention of the people, and in the training of workers. In every large city in America there are people of different nationalities, who must hear the message for this time. I long to see evidence that the lines of work which the Lord has marked out are being disinterestedly taken up. A work similar to that which is being done in Chicago for the Swedish people should be done in many places.]

Time is fast passing. The day of the Lord's reckoning is approaching. Seventh-day Adventists are not to colonize. We are to work as Jesus has given us an example. Of the work of Christ we read: "And leaving Nazareth, he (2) came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan Galilee (2) of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." "And Jesus went about *all* Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." This is the work that will open doors for the truth.

"And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

Thus was the time of the Great Missionary occupied. I think of the work that might be done if those held in Battle Creek and a few other favored places, were carrying forward the work in the villages and towns and cities in which there are no memorials for the truth.

We are to do all in our power to fulfil the commission given by Christ to his disciples just before his ascension. Of the giving of this commission we read: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

When the eyes of the members of our large churches are anointed with the heavenly eye-salve, they will arise, and go forth to fulfil this commission. When their hearts are imbued with the Holy Spirit, they will worship the Lord their God, and him only will they serve. The Lord is calling upon those who are congregated in congested centers to go forth into the places where the truth has never been proclaimed. They are to teach the things that Christ has commanded, leaving alone the various suppositions born of erratic theories. False teachers will come in, teaching for doctrine the commandments of men. Satan will bring forward fables to militate against the principles of Christ's teaching. God calls upon his faithful messengers to search his Word, and to teach only those things that Christ has commanded.

[To give *all nations* the message of warning,—this is to be the object of our efforts.] A way will be prepared for the faithful worker to labor at all times and seasons for the conversion of souls. Upon all who have received the word of God there rests the burden of doing this work. [From city to city, and from country to country, they are to carry the publications containing the promise of the Saviour's soon coming. These publications are to be translated into every language; for to all the world the gospel is to be preached.] To every worker Christ promises the divine efficiency that will make his labors a success.

There is too much hovering round our institutions; too much ease-loving. The commission of Christ is to be carried out to the letter. God's people must consecrate to him their means and their capabilities. The faithful soldiers of the cross of Christ are to go forth without the camp, bearing the reproach, and following in the path of self-denial trodden by the Redeemer.

The ministers who are hovering over the churches, preaching to those who know the truth, would better go into places still in darkness. Unless they do this, they themselves and their congregations will become dwarfed. Our religion has become weak and sickly because the members of the church have left their first love. They might be strong men and women in Christ if they would obey the Lord's directions.

I am commanded to lift my voice in warning, and to call upon our people who are gathered together in Battle Creek to go forth and take up the work appointed them by God. The world is perishing in sin. How much longer will you allow yourselves to be held from the great, needy vineyard, when the history of this world is so near its close?

"The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." This is the message that we are to proclaim at this time. Men and women are turning from obedience to the law of God, and are perishing in transgression. They must reap the sure consequence of their abuse of the laws of nature. By habits of intemperance, they lay the foundations of disease, and crime after crime is the result. Under the influence of poisoned liquor, men lift the hand of murder, and bring dishonor upon themselves, and want and wretchedness upon their families. Obedience to the law of God would save those who are perishing in defiance of truth and righteousness.

(To be concluded)

Christianity a Mighty Bulwark of Omnipotence

D. T. BOURDEAU

To a mind harassed with doubt, the strength of Christianity is discernible through candidly and prayerfully considering the plain evidences of the Christian religion, rather than through frequent and long-continued attempts to solve its mysteries.

The evidences of Christianity are seen in the purity and ennobling power of its doctrines, in the fulfilment of its prophecies, in its miracles, and in what it does for those who receive it with childlike faith.

Many stumble and give way to unbelief and infidelity when they see the inconsistencies of some who profess Christianity, and, disgusted at their course, they say, "There is nothing to the religion of Jesus Christ." But this is a rash and illogical conclusion. Better and more consistent would it be to consider what Christianity does for those who exemplify it in their lives. Would it be fair to take Judas as a representative of the Christian religion? It would be but a part of the same logic that judges of Christianity by the inconsistencies of the lives of many who profess it, and yet disgrace it by their lives.

The strongest evidence we have in favor of Christianity is that which is seen in the purity and elevating character of its doctrines, and in its power to transform the thoughts, dispositions, and character of a sinner, so that they will answer to those of Jesus Christ, our perfect model. This is a creation (Eph. 2:10), a work that could not be produced by the philosophical and religious theories of ancient writers, and which no man has ever been able to produce. Yet it is performed through genuine Christianity. And, thank God, it is multiple, being wrought for many even in our day. And those for whom it is wrought have the illuminating influences of that Spirit which guides into the truth. They may be naturally skeptical, as many honest souls and deep thinkers are; but, by persevering prayer and reliance on Christ, skepticism, with them, may be replaced by strong faith, so that their weakest point may become their strongest.

This has been the experience of many honest souls who have suffered enough to die several times under the dense clouds of skepticism and infidelity; and what has already been experienced by many of this cast of mind, may be experienced by others of the same cast of mind; and God may use them to help others who need to be helped by those who have passed through the same fiery ordeal that they are passing through, and have come off conquerors over doubt and infidelity.

The writer once knew a man whom God designed to use as an effectual messenger of the cross of Christ, but who suffered extremely through skepticism. The point on which he was sorely tried was the divine origin of the Scriptures. He did not yield to doubt, but suffered as words can not tell. With him everything seemed to be at stake. If the Bible was not of divine origin, there was no plan of salvation, and his hope was confined to this life. He opened his mind to a devoted Christian lady who was at the head of a mission. She got an able man to talk on infidelity before the tried soul, then asked the man especially concerned how he now viewed the subject. He replied, "The victory is gained; but it is not due to the effort of the pompous, self-conceited young man whom you secured to deliver this discourse, but to the virtue I found in wrestling for victory in secret places."

If any reader of these lines is troubled through a skeptical turn of mind as to the genuineness of Christianity, let him try this remedy. There is nothing that helps on this point like communion with God and intimacy with Christ, the Great Teacher, that is of such a character that one feels as if he were in the very presence of the Saviour. This intimacy with Jesus through his truth and Spirit as the result of earnest, importunate prayer, is a sure antidote against doubt and infidelity. He who experiences it unconsciously forgets his doubts, and acquires implicit faith in the divinity of the Bible and in the genuineness of Christianity.

What a bulwark of Omnipotence, of infinite wisdom and love, is Christianity! It is that subject which, above all others, will, through endless ages, engross the minds of the redeemed and of unfallen angels, and be to the universe an eternal safeguard against doubt and infidelity, and against the repetition of another fall with its sad consequences. May we contemplate genuine Christianity, digging for truth as for hidden treasures, enjoying the acquisitions of new truths brought out of the inexhaustible mine of truth, and pouring out gratitude and adoration to Christ, "the Way, the Truth, and the Life," in this mortal state, that it may be ours to enjoy this delightsome occupation during the endless ages of a blissful eternity.

God's Gifts to Man

R. A. UNDERWOOD

Man was given a beautiful home, a kingdom containing everything pleasant to the sight and good for food. Gen. 2:9. He was crowned with glory and honor, and given dominion over the earth and all therein. Heb. 2:6-8; Ps. 115:16. God put all things in "subjection" to man, and left nothing that was not put under him, except the restrictions God made concerning the use of the Sabbath day and the tree of knowledge of good and evil, which he reserved to himself. With these exceptions Adam was given absolute dominion. Gen. 1:26-28.

Among the gifts the Creator had bestowed upon man was the power of choice. From eternity the purpose of God has been that man should be happy. "I alone know the thoughts that I entertain respecting you, saith the Lord, thoughts of peace and not of evil, to give you a happy future and hope." Jer. 29:11, Jewish Version. Every bounty bestowed upon man, and every requirement made of him, has ever been with this purpose in view in all the dealings of God with men.

The endowment of power to *choose* life or death, righteousness or sin, was essential to man's liberty and happiness. To refuse created intelligences the power of choice, meant bondage, discontent, and unhappiness; therefore heaven prized liberty of sufficient value to bestow this unspeakable gift upon man, although it involved the possibility of the fall. It was when the counsels of eternity had decided that man and created intelligences should be free (Deut. 30:19; Lev. 25:10; John 8:34, 36) that Christ became man's surety, that the purpose of God concerning man should not fail. 2 Tim. 1:9; Heb. 7:22; 1 Peter 1:20.

"Sold Under Sin"

"Ye have sold yourselves for naught." Isa. 52:3; Rom. 7:14. In this transaction Adam lost his dominion, and became a slave to Satan; "for of whom a man is overcome, of the same is he brought in bondage." Thus the dominion of this world, with its treasures of wealth, power, and glory, passed into the hands of man's conqueror.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

O Lord, Thou Art My Guide

O Lord, thou art my guide,
My strength and all my force,
My inspiration and my soul.
Without thee, life were loss!

Thou art my truest friend,
My only love sincere,
Small wonder that my love should trend
To one so very dear!

And none can love as thou,
Or love me as I love.
The piercing thorns upon thy brow
Make me my pain above!

My burden seemeth light
Before thy tender gaze,
But I need strength to win my fight,
And high thy standard raise!

— *L. F. Deutzman.*

Notes of Travel — No. 3

MRS. E. G. WHITE

(Concluded)

From the North Side, we drove across the city to the neighborhood of the great Chicago University, to visit Brother R. Eason and his family, who are conducting the Drexel Avenue restaurant. We were pleased to hear of the interest that some of the students who patronize the restaurant manifest in the principles and belief of those who conduct it. We had a short talk with Brother Eason's sick daughter. My heart was made sad as I saw her unable to take part in the work in which she was so much interested. She made no complaint, but put her whole trust in the Lord, saying, "Thy will be done," yet hoping that her life might be spared, that she might help in the work so greatly needing to be done.

Brother Eason is doing a good work, and I pray that he may see many souls converted as the result of his efforts. Already some of those coming to the restaurant for their meals are interested in the truth for this time.

It is certainly a great blessing to students for them to be able to take their meals at a restaurant where they can get pure, wholesome food, free from grease, condiments, and stimulants. Far more good may be accomplished by this line of work than is generally supposed. Those engaged in it are obeying the command to sow beside all waters.

In our restaurants no opportunity for presenting the truth should be left unimproved. Free reading-matter should be provided, and an occasional lecture on health topics should be given. The instruction that for years has been given me is that most earnest efforts should be put forth by believers for those outside the church. Not only should the truth be proclaimed from the pulpit; the Lord's servants are to go forth into the highways and the byways, to seek for souls. Let our restaurant workers learn to make the best use of our periodicals, tracts, pamphlets, and books.

Late at night we took our places in the tourist sleeper that was to take us home to California over the Burlington, Rio Grande, and Southern Pacific Railways.

At Salt Lake we were met by several of our brethren, who urged us to remain with them for a few days. By a hard struggle the church in Salt Lake City has built a good meeting-house. In a prominent part of the city our brethren are conducting a vegetarian cafe and a health food store; and all felt the need of counsel as to how to conduct the work in Utah.

This invitation we were obliged to refuse. We had cut short our work in Battle Creek because of the sickness of Sister Marian Davis, and had to hasten home as quickly as possible on her account. Our visit with the brethren at Salt Lake was a short one, but it was cheering to hear of the progress of our work in this citadel of Mormonism.

About half an hour's ride west from Ogden, we came to the shore of the great Salt Lake, and instead of skirting round the north end of the lake as we used to do, our train kept straight on in its westward course on a long embankment built across the lake.

From shore to shore the distance across the lake is thirty-one miles. For more than an hour the shores seemed far away and indistinct, the mountains looming up in the distance. By one hundred and three miles of new road that has been built, the line has been shortened nearly forty-four miles, and many steep grades are avoided. Three thousand men were employed on the work for more than a year, and the cost is said to have been four and a half million dollars.

All the way from Chicago the traffic along the lines seemed heavy, and from Ogden west the number of long passenger-trains and freight-trains was surprising. Waiting for trains to pass delayed us, and Friday morning we saw that we could not reach home before the Sabbath. So we stopped off at Reno, Nev., and spent the Sabbath with my granddaughters, Ella and Mabel White, who had recently gone there for the winter. Ella was teaching the church-school, and Mabel was conducting a small kindergarten. On Sabbath I spoke to our people in their little meeting-house, and met some who were at the camp-meeting which I attended in Reno many years ago.

Some of our brethren and sisters in Battle Creek and other favored centers should be working in Nevada.

Death of Sister Marian Davis

Sunday evening, October 9, we reached home, after an absence of nearly six months. We found Sister Davis very sick. For twenty-five years she had been a member of my family, and a most efficient helper in my literary work. She had been with me in Texas, California, Michigan, Europe, and Australia. A year ago last May, during the General Conference at Oakland, she caught a severe cold, which led to pneumonia. This brought her very low; but during the autumn she recovered, and carried on her work during the winter. Last summer her health began to fail rapidly, and the best care of physicians and nurses could not avail to restore her to health and strength.

On our arrival home, we found her weak and emaciated, unable to eat enough to sustain life and build up her strength. When we had been at home for about a week, she rallied a little, and for a few days we hoped for her recovery. But suddenly she failed, and on Tuesday, October 25, she closed her life-work. Her sister, Mrs. W. K. Kellogg, and her niece, Miss Beth Kellogg, were with her during the last six weeks of her sickness. At the funeral Elder H. A. St. John spoke words of comfort, and we laid our faithful helper away to rest in the St. Helena Cemetery.

Of Sister Davis it can truly be said, "She hath done what she could." All the energies of her being were freely given to the work she loved. Her quick appreciation of truth, and her sympathy for the seeker after truth, enabled her to work enthusiastically in preparing for the press the matter which the Lord has given me for his people. I miss her at the fireside, at the table, and at the family altar; but we sorrow not as those who have no hope. The time is not far when the trump of the Archangel shall sound, awaking all who sleep in Jesus to a life of endless joy.

"Not Your Own"

R. A. UNDERWOOD

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Was it gold, silver, or costly diamonds that was paid for the redemption of man and his lost dominion? — No, no! It cost the life of the only begotten Son of God. The purchase price of man not only required the death of Christ, but Christ must live for man, and conquer Satan for man with all the disabilities and liabilities of a fallen race upon him. In doing this Christ jeopardized his own existence, and that of all the universe upheld by him. Heb. 1:3. Is this too strong a statement? Let us see. Christ steps into man's place, to live, conquer, and die with his divinity clothed in "sinful flesh." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of

General Articles

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His Lamps

HIS lamps are we,
  To shine where he shall say.
And lamps are not for sunny rooms,
  Nor for the light of day;
But for dark places of the earth,
Where shame, and wrong, and crime
    have birth;
Or for the musky twilight gray,
Where wandering sheep have gone
    astray;
Or where the light of faith grows dim,
And souls are groping after him.
And as sometimes a flame we find,
  Clear shining through the night
So bright we do not see the lamp,
  But only see the light,
So may we shine — his light the flame —
That men may glorify his name!

— *Missionary Tidings.*

Notes of Travel—No. 4

Labors in Central California

MRS. E. G. WHITE

FRIDAY morning, October 28, we left St. Helena for southern California. We had been at home less than three weeks, and the need of completing unfinished books was urgent. But there were two new sanitariums in southern California in which I was deeply interested, and I hoped to be able to help our brethren who had the burden of the work in arranging for the opening and successful operation of these two sanitariums.

We spent the Sabbath in Fresno. I spoke to the church there on Sabbath afternoon. The large meeting-house was well filled, and the Lord helped me to bear my testimony. Here we met Dr. G. A. Hare, from Washington, who had been called back to his old home by the sickness of his mother. He told us of the advancement of the work at Takoma Park, and of the excellent place secured for treatment rooms in the city of Washington.

We intended to go on to Los Angeles Saturday night, but we were unable to secure accommodations on the train, so we stayed over, and on Sunday went to the Hanford-Lamore district, intending to spend the day visiting old friends. On our arrival there, we found a missionary convention in progress, and the brethren asked us to stay with them for a few days. This we consented to do, and I spoke each afternoon while I was there, twice in Hanford, once in Lamore, and once in Armona.

On Sunday afternoon, when I spoke at Hanford, the Lord gave me much liberty, and I think that a good impression was made. I dwelt especially on the words, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

I sought earnestly to carry the minds of those present from the things of this world to the things of eternity. I sought to impress them with the thought that those who are saved must now prepare for the heavenly mansions by washing their robes, and making them white in the blood of the Lamb. I urged the fathers present to realize the duty resting upon them to train their children for God. I told them that this work is of infinitely more importance than all the advantages that they gain by undue devotion to the things of this world. Those parents who set their affections on the things of earth rob themselves and their children of a place in the mansions that Christ has gone to prepare for those who love him.

It was at an infinite sacrifice that Christ redeemed the human race. But in his parting conversation with his disciples, he made no reference to the suffering that he had endured and must still endure. He did not speak of the humiliation that was before him, but sought to bring to their minds that which would strengthen their faith, leading them to look forward to the joys that await the overcomer.

Adam sinned, and his posterity became sinners. Christ came to this world, and died on the cross of Calvary, that human beings might not "perish, but have everlasting life." O how diligent and faithful we should be, in view of the great sacrifice that has been made for us! How earnestly we should strive to separate from all sin, and through Christ become partakers of the divine nature.

On Tuesday afternoon I spoke at Lamore. I spoke of the great opportunities offered God's people to present the truth for this time to those who know it not. This truth must be proclaimed throughout the world. It is positively necessary that we become more deeply interested in the work that must be done to prepare the way for the coming of the Lord.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Those who know the truth must give of their means to send it to those who know it not. They must not be so engrossed in worldly business that they have little time to keep their souls refreshed and strengthened with the bread of heaven, of which they must eat daily if they would prepare for the future immortal life.

I endeavored to set before those present the necessity for strict economy in the outlay of means, that they may have something to bring to the Lord, saying, Of thine own we freely give thee. Thus they are to offer God thanksgiving for the blessings received from him. Thus, too, they are to lay up for themselves treasure beside the throne of God. Hear the words of the Great Teacher: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also."

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon.

"Therefore I say unto you, Take no thought"— no anxious, troubled, complaining thought —"for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? And which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

In these words the great Master speaks to every one. There are many who spend upon dress large sums of money,— money that ought to be used in feeding and clothing those who are suffering from hunger and cold. Many of those for whom Christ died have but little even of the cheapest, most common clothing, while others are spending thousands of dollars in the effort to satisfy the never-ending demands of fashion.

Even among those who profess to be children of God there are those who spend more than is necessary upon dress. God's children should be neatly and tastefully clothed, but they should leave off all unnecessary trimmings, and lay aside the means thus saved for the advancement of the cause of God.

Parents, learn the lesson of self-denial, and teach this lesson to your children. Every dime that you can spare is needed now in the work that must be done. The necessities of the suffering must be relieved; the naked must be clothed, and the hungry fed. The truth for this time must be proclaimed to those who know it not. By denying ourselves of that which is not necessary, we may all have a part in this great work.

We are Christ's witnesses, and we are not to allow worldly interests and plans to absorb our time and attention. There are higher interests at stake. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Christ gave himself willingly and cheerfully to the carrying out of the will of God. He became obedient unto death, even the death of the cross. In view of all that he has done, should we feel it a hardship to deny self? Shall we draw back from being partakers of Christ's sufferings? His death ought to stir every fiber of our being, making us willing to consecrate to his work all that we have and are. As we think of what he has done for us, our hearts should be filled with gratitude and love, and we should renounce all selfishness. What duty could the heart refuse to perform, under the constraining influence of the love of God and Christ? "I am crucified with Christ," the apostle declares; "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Let us relate ourselves to God in self-denying, self-sacrificing obedience. Faith in Christ always leads to this. The Saviour died to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. There is to be perfect conformity, in thought, word, and deed, to the will of God. Heaven is for those only who have purified their souls through obedience to the truth. It is a place where unsullied purity alone can dwell. "Every man that hath this hope in him" — the hope of seeing Christ — "purifieth himself, even as he is pure."

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that my joy might remain in you, and that your joy might be full." May the Lord bless his people, and strengthen their faith, and lead them onward to the heights to which they have not yet attained. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out his Spirit upon us, that we may be sanctified through the truth. He has given us his Word, that through obedience to its teachings we may be made holy. This is the will of God, even our sanctification.

Praying for the Sick

S. N. HASKELL

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:14, 15. This is one of the many encouraging promises that are left on record for the people of God.

The position has been taken by some that the instruction regarding the anointing of the sick is simply to teach that means should be used for their recovery, and that faith in those means is all that is intended. Such a position introduces a principle that will undermine every direct promise in the Bible. We should use every lawful means to preserve our health; and when our health is broken, it is right to use rational remedies for our recovery. But here is a special promise based upon a particular condition. If there be "any sick among you, let him call for the elders of the church." This is the first step. Second, "Let them pray." Third, "anointing him with oil in the name of the Lord." Fourth, confession of sin; for this should not be entered upon in a thoughtless manner. There should be an examination of the heart. Fifth, when these conditions are complied with, the prayer of faith saves the sick, and the Lord will raise him up. In these things we co-operate with the Lord.

To the man with a withered hand, Jesus said, "Stretch forth thine hand." He did so, and it was made whole. Christ anointed the blind man's eyes with clay, and told him to go and wash, and he went and washed, and came seeing. The man might have said, It does not make any difference whether I wash, or simply wipe off the clay. But would that have healed him? Was it necessary to do as the Saviour said? We might as well substitute Sunday for the Sabbath as to sit in judgment on the Saviour's words.

It is a promise given so that when other means fail, the sick can be encouraged to come, and be healed. But it is not necessary to wait for every other means to fail. It does not tell us what kind of sickness, nor how to anoint, but to do it in the name of the Lord, and the prayer of faith saves. The anointing does not save, but the prayer of faith. The anointing is the co-operation with the Lord. Luther said on a certain occasion: "If I go to Rome on my knees, there is no virtue in it, because the Lord did not say it. But if God tells me to pick up a straw, there is virtue in it, because God tells me to do it." Not one of God's commands is meaningless.

We know not how any who have had an experience in the third angel's message, and have witnessed the power of God in healing the sick, could take the position that there is nothing specific in this. The Lord would revive in our midst the faith that was practised among those who first accepted the message. On the one hand, God would not have his people become fanatical, and throw away their judgment, and do nothing for the sick except pray; neither would he have them lose sight of the power of God. He can heal as well to-day as in the past. When every earthly resource has failed, as in the experience of the woman in the gospel who had spent all her means on many physicians, and was no better, but rather grew worse, a touch of his garment can heal at the present day the same as when he walked on the earth.

When God has given light upon any point, as he has on healthful living, there is danger that we shall arbitrarily measure every man by *our* standard, and thus lose sight of the power of God; that is, that we shall recognize the power of God only when manifested in one particular way, or through certain agencies. These agencies are all right, but when we set any agency or form, however correct it may be, and God-given, above the principle guarded by it, we thereby place ourselves in the position of the Pharisees. Mercy is the greatest element in the law of God. The form is to guard this principle. The Pharisees saw this form, and were very strict in it, but they neglected "the weightier matters of the law, judgment, mercy, and faith." The same danger lies in the pathway of God's people to-day.

An illustration of faith is given in the case of Elijah's praying that it might not rain, and again praying for rain. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." "Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain." Then "Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, . . . Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain." 1 Kings 18:41-46.

While the writer was in Africa a few years ago, tons of powder were shot into the air to cause it to rain; but there was no artificial means used in Elijah's case, and no resort was made to natural methods to cause it to rain. It was simply the result of praying to God. God heard the prayer, the clouds gathered, and the rain fell. At first there was only a cloud as big as a man's hand, and then the clouds and rain immediately followed.

This illustrates the power in praying for the sick and anointing with oil. There is hope given for the church of God. It is one of those divine legacies imparted by the Holy Spirit to give encouragement and hope for the afflicted among the people of God. Remove from the church these promises that bring instantaneous manifestations of the

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

At Prayer-Meeting

THERE were only two or three of us
Who came to the place of prayer,
Came in the teeth of a driving storm;
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there,
And gave us the living bread.

We knew his look on our leader's face,
So rapt and glad and free;
We felt his touch when our heads were bowed;
We heard his "Come to me."
Nobody saw him lift the latch,
And none unbarred the door;
But "peace" was his token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife,
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer,
Outside were struggling and pain and sin,
But the Lord himself was there;
He came to redeem the pledge he gave
Wherever his loved ones be,
To stand himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And not the crash of a storm;
"'Twas a time of the dearest privilege
Of the Lord's right hand," we said,
As we thought how Jesus himself had come
To feed us with living bread.

— *Margaret E. Sangster.*

Notes of Travel — No. 5

Los Angeles, Cal.

MRS. E. G. WHITE

AFTER four busy days spent at Hanford, Lamore, and Armona, we resumed our journey south, and reached Los Angeles on Thursday, November 3. At the restaurant and treatment rooms we were welcomed by Elder Burden and Dr. Simpson, and there we met Elders Santee, Healey, Simpson, and Adams.

The next day several of us went out to Glendale to see the large building that our people have recently purchased for a sanitarium. We found this building well adapted to sanitarium use, and conveniently located. The new electric street-car line runs past the property. The Glendale post-office is but two blocks away. We found that double treatment rooms were being added to the building, and painting, plumbing, and plastering were going on.

Elder W. W. Simpson had been holding tent-meetings in the heart of the city of Los Angeles during a large part of the summer, and the large tent, then standing on Grand Avenue and Seventh Street, was being used by the church for their Sabbath meetings. Soon after our arrival, letters were sent to our people in the neighboring churches, suggesting that a general meeting be held at Los Angeles on Sabbath and Sunday. In response to this, two or three hundred brethren and sisters came in from surrounding towns, and these, (1) with the believers in the city, filled the large tent on Sabbath morning. The Lord helped me to speak to this congregation of over a thousand souls, all of whom seemed much interested. At the close of my discourse, a collection amounting to seventy-five dollars was taken up for the work among the colored people of the Southern States.

In the churches that I visited in central and southern California, I made earnest appeals in behalf of this needy work, and I hope to hear that our churches throughout the land are becoming aroused to their duty to give the work for the colored people their continual support. (2)

There were about six hundred present at the afternoon meeting, and Brethren Adams, Ballenger, Santee, and W. C. White presented the plans for the home missionary campaign, and three thousand copies of the four special numbers of *The Signs of the Times* were subscribed for.

On Sunday morning W. C. White presented some encouraging facts about the progress of our work in many lands. Then Elder Burden made a plea in behalf of the Glendale Sanitarium, presenting especially the need of furniture, that the beautiful building may soon be opened for patients. In response to this appeal, eight hundred dollars was subscribed for furniture, and one hundred dollars toward the purchase fund.

On Sunday afternoon I spoke again to a large congregation. At the close of my talk, W. C. White told the people of a letter that my son Edson had written me, saying that he had gathered together one hundred and sixty dollars toward the building of an orphanage for colored children, and pleading for my help in raising one hundred and forty dollars more, saying that with three hundred dollars he hoped to be able to put up one wing of the orphanage, and open it for the waiting, suffering orphans. A collection was taken, and sixty-five dollars was given for this blessed work.

Advancement in Los Angeles

We rejoice to see that the work is moving forward in Los Angeles. The interest aroused by the meetings that Elder Simpson has been holding is remarkable. Night after night the large tent, holding two thousand persons, has been crowded. As a result of these meetings, a large number have taken their stand for the truth.

Elder Simpson presents the truth as it was presented in past years, illustrating his remarks by means of many charts. He explains the prophecies very clearly, showing plainly that the end of all things is at hand. The Lord certainly works with him, and I wish that there were hundreds of such workers in the field, proclaiming with the same earnestness and enthusiasm the last message of warning.

[Special light has been given me regarding the character and magnitude of the work to be done in Los Angeles. Several times messages have been given regarding the duty that rests upon us of proclaiming the third angel's message with power in that city.] And now, as we see that the Lord has blessed the labors of Brother Simpson and his faithful helpers, and that large additions have been made to the Los Angeles church, it is our duty to be wide-awake to the privileges and opportunities of the hour. [Wherever such an interest is awakened as that which is now shown in Los Angeles, men of the best ability should be chosen to help in the effort. They should enter heartily into the work of visiting and holding Bible readings with those newly come to the faith, and with those who are interested, endeavoring to establish them in the faith. The new believers are to be carefully instructed, that they may have an intelligent knowledge of the various lines of work committed to the church of Christ. One or two men should not be left alone with the burden of such a work.

Much depends upon the work done by the members of the church in connection with and following the tent-meetings that shall be held in our cities. During the meeting, many, convicted by the Spirit, may be filled with a desire to begin the Christian life; but unless there is constant watchfulness on the part of the workers who remain to follow up the interest, the good impressions made on the minds of the people will become indistinct. The enemy, full of subtle reasoning, will take advantage of every failure on the part of God's workers to watch for souls as they that must give an account.]

Earnest efforts must be made to lead men and women to place themselves on the Saviour's side. In this work there is need of divine help and of untiring vigilance. No one is to sleep at his post of duty. Every capability must be put to use to win for Christ a victory against the powers of darkness.

The voice of duty is the voice of God. The gospel demands from Christians unreserved consecration of soul and body. The Lord claims the highest service that men and women, aided by divine grace, can offer. In childhood, youth, and age, human beings of every rank, high and low, rich and poor, be-

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long to God. They are to withhold nothing from him. Each one is to stand at his post of duty in the great enterprise of saving souls.

(1) [Those who present the truth are to enter into no controversy. They are to preach the gospel with such faith and earnestness that an interest will be awakened. By the words they speak, the prayers they offer, the influence they exert, they are to sow seeds that will bear fruit to the glory of God. There is to be no wavering. The trumpet is to give a certain sound. The attention of the people is to be called to the third angel's message. Let not God's servants act like men walking in their sleep, but like men preparing for the coming of Christ.]

"Thou Triest the Heart"

R. A. UNDERWOOD

Before his lost possessions are restored to man, he must be tried as a steward, and, as such, prove his faithfulness and loyalty to God. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Matt. 25:14, 15.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. . . . And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:10-12.

We now inquire, By what are we to be constantly led to a recognition of the fact that all we are and have is the Lord's, and not our own? The Lord has reserved as holy unto himself one tenth of all the products of the earth. Christ claims a tithe of all man's income, whether it is from the toil of brain or muscle, or from other sources. It is reserved by God as a test of our acknowledgment of Christ's ownership of the world and all its resources. Christ places in our hands a means of income from various sources. This he denotes as "talents." As stewards of his goods he asks every man, woman, and child to return sacredly one tenth of all to God. Those who refuse to do this he charges with the high-handed sin of robbery.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30-32. Some suppose that this plan of tithing belonged only to the Levitical priesthood, and that none but those living in that age were under obligation to pay tithe.

But the tithing system is co-existent with the gospel, and rests upon moral principles, the violation of which resulted in the fall of man. It is not confined to any one dispensation, but is of —

Universal Obligation

Look at a few facts which the Lord presents concerning the tithing question: Long before the Mosaic age, Abraham, the father of the faithful, paid to the priest of God a tithe of all his income. Gen. 14:18-20; Heb. 7:2. When Jacob became a converted man, he at once recognized Christ's ownership, and vowed to pay a tithe of all unto God. Gen. 28:20-22. In the Mosaic age the tithing of all of Israel's income was sacredly observed. Lev. 27:30; Num. 18:21, 26.

God has given a commandment that those who preach the gospel shall be supported from the tithe. Heb. 7:5, 8; 1 Cor. 9:13, 14. Christ taught that the moral obligation rests upon all men to pay to God a tithe of all their income. Matt. 23:23.

The awful curse of God is pronounced against those who do not pay a faithful tithe. Mal. 3:9; Deut. 28:15-26. The blessing of God rests upon those who bring into the Lord's treasury the tithe. 2 Chron. 31:4-10; Deut. 28:1-13.

God has not changed his plan concerning the tithe; it is still a test of man's recognition of Christ's ownership of this world. Mal. 3:6; Heb. 13:7, 8.

The use of the tithe for other purposes than those prescribed by God is classed as a terrible sin. Mal. 3:7-10.

When the tithe is withheld from its appointed use, not only is God robbed, but millions of perishing souls are robbed of the light of the gospel. Mal. 3:10; Matt. 24:44-47.

The sins of robbery and Sabbath-breaking have long stood in the way of the outpouring of the Holy Spirit upon the church. Mal. 3:7-10; Isa. 58:6-13.

Why should any one longer brave the curse of God, and stand as an Achan in the camp of Israel? O, arise, arise, and wash away thy guilt by repentance and confession of sin! Why longer grieve the Lord? He will graciously forgive and heal all thy backsliding. Mal. 3:7; Isa. 1:16-19; Hosea 14:1-7.

A Clarion Call

W. H. THURSTON

During the week of prayer many, if not all, either read or heard others read the earnest calls for help from regions beyond. These calls are for workers and for means to support the work and carry it on to completion.

No doubt all have made their annual offerings ere this, and feel a source of satisfaction, but the responsibility and the blessing do not end here. Like the seed, which absorbs the dew and the rain, and requires more and more in its process of development, so this work requires more men and means year by year as it develops and extends into new territory.

Men and women have responded to the commission, severing the ties that bound them to friends, relatives, and native land, and have gone to all parts of the world to carry the gospel of salvation to perishing souls. They did not have to go, but, actuated with the spirit of the Master, and moved with compassion on the multitude of unsaved, they have gone forth to the harvest. On reaching the vast fields, north, south, east, and west, they find open doors and great opportunities. They soon find themselves taxed beyond their strength, ministering to soul and body, and they exclaim, in the language of Scripture, "The harvest truly is plenteous, but the laborers are few." "Come over . . . and help us!" is the Macedonian call. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Other men and women are moved by the same spirit that actuated those already in the mission fields, and are saying, "Here am I; send me."

"Herein is love,"— a love for souls and a desire to go to earth's remotest bounds with the gospel of the kingdom, the last message of mercy to the world. As in the days of the apostles, "The sword of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief;" so be it in these days.

Hundreds of people are accepting the truth in the mission fields, and thousands are waiting for the opportunity — waiting for us. Why should we not as a people arise to our privilege and send forth these consecrated workers, called of God to the ministry, and provide means as well, for the advancement of the work in all lands? Money is what is needed just now, and all the time, to keep the work moving, and why shall it not be forthcoming? Many calls are being made for money, and this will continue until the work is finished, and all that we have is transferred to the city that hath foundations, whose builder and maker is God.

This question of raising means for the mission fields has been very carefully considered by the Mission Board, and it is agreed that if the ten-cent-a-week envelope plan is adopted by all our people, in addition to the annual and some special offerings from time to time, there will be sufficient funds for carrying on and enlarging the work in all lands. A systematic effort, an unceasing effort on the part of all week by week, making it a part of our regular business to see that the mission fields are supplied with men and means, is the only solution of the great problem. The call is urgent, and demands our attention. We can not pass this matter by indifferently, and remain loyal to the cause we love.

Faithful workers are ready to move on at the Master's bidding, and rich fields of toil are awaiting them. Shall we say, Go on, and annex new territory for God, pledging ourselves to provide the means each month necessary for the work? How can we do otherwise and prove ourselves true to our mission and our message? — It is impossible. We have entered the field, and we shall maintain our possession and complete

(1) Evangelism p. 119

General Articles

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Triumph Through Christ

PREPARE me, Lord, my foes to meet,
I tarry at thy mercy-seat;
Thy presence there I wait.
I wait, and seek with earnest prayer
A rescue from temptation's snare,
Before it is too late.

When in temptation's trying hour,
Wilt thou not give thy servant power
To triumph in thy name?
Yea, Lord, I verily believe
My soul shall ever help receive,
Since thou endurest the same.

Then let me always trust in thee;
When tempted, O, deliver me!
When want and hunger press,
And pomp's ambition haunts me sore,
O may I trust in thee the more,
And love vain world the less!

The gift of help, dear Lord, I need;
I therefore come, and anxious plead:
Withhold it not from me.
I know 'tis mine, since thou hast died
In triumph on the cross, and cried,
"'Tis finished;" all for thee.

— *Joseph Griffith.*

God's Purpose for Us

INDEXED

"AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

(1) [Those whom the Lamb shall lead by the fountains of living waters, and from whose eyes he shall wipe away all tears, will be those now receiving the knowledge and understanding revealed in the Bible, the Word of God.] To us has been given the privilege of receiving the wisdom that cometh from God, of seeing the beauty and the glories of that Word which lies at the foundation of all true knowledge. The Bible teaches us what a Christian ought to be, and what he ought to do.

[We are to copy no human being. There is no human being wise enough to be our criterion. We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher (1) of our faith. He is the pattern Man. His experience is the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life, and fix them on him, that by beholding we may be changed into his likeness. We may behold Christ to good purpose. We may safely look to him; for he is all-wise. As we look to him and think of him, he will be formed within, the hope of glory.

Let us strive with all the power that God has given us to be among the hundred and forty-four thousand.] And let us do all that we can to help others to gain heaven. We are to have an intense interest in Christ Jesus; for he is our Saviour. He came to this world to be tempted in all points as we are, to prove to the universe that in this world of sin human beings can live lives that God will approve.

Think of how much it cost Christ to leave the heavenly courts, and take his position at the head of humanity. Why did he do this? — Because he was the only one who could redeem the fallen race. There was not a human being in the world who was without sin. The Son of God stepped down from his heavenly throne, laid off his royal robe and kingly crown, and clothed his divinity with humanity. He came to die for us, to lie in the tomb as human beings must, and to be raised for our justification. He came to become acquainted with all the temptations wherewith man is beset. He rose from the grave, and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." One equal with God passed through death in our behalf. He tasted death for every man, that through him every man might (a) be a partaker of eternal life.

[Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with him into the heavenly courts, and through the eternal ages he will bear it, as the One who has redeemed every human being in the city of God] (3) the One who has pleaded before the Father, "I have graven them upon the palms of my hands." The palms of his hands bear the marks of the wounds that he received. If we are wounded and bruised, if we meet with difficulties that are hard to manage, let us remember how much Christ suffered for us. Let us sit together with our brethren in heavenly places in Christ. Let us bring heaven's blessing into our hearts.]

Our Saviour bore all that we are called upon to bear, so that no human being could say, "He does not know my suffering and my trials." In all our afflictions he was afflicted, and because of this, the Father has committed to him all judgment.

Satan declared that human beings could not live without sin. Christ passed over the ground where Adam stumbled and fell, and by a sinless life placed the human race on vantage-ground, that every one might stand before the Father accepted in the Beloved.

The Saviour ascended to heaven to plead before the throne of God in our behalf. Just before his ascension he gave to his disciples the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." To us as well as to the disciples this commission is given. We are to speak the things that Christ has commanded us. Let us not talk of the mistakes and defects of others. Let us speak the words that Christ has given us to speak. Let us seek for the blessings that Christ has placed within our reach, that we may be made capable of receiving more and still more of his grace, and that we may be filled with a living, active, growing faith,— a faith that believes the promise, "Lo, I am with you alway, even unto the end of the world."

The Ten-Cent-a-Week Plan

WM. COVERT

THIS question has been carefully considered by a number of persons appointed by the General Conference to give advice about regular offerings for the foreign work, and the decision has been rendered that ten cents a week could be paid on the average by our people. This was to be apart from the tithe and the Sabbath-school offerings. It was thought that while there are some who can not easily pay ten cents a week, there are many who can and do pay much more than that amount.

It is believed that the member in average circumstances, with average ability to acquire money, can pay ten cents a week, if he keeps the subject in mind, and makes an effort throughout the entire year to do it. The whole sum for twelve months would amount to only $5.20, and many persons find themselves able to do many times this amount by making the proper effort. Indeed, the amount paid will, in the majority of cases, depend very much upon the will of the individual and the attention given to the question.

The present membership of our denomination is about eighty thousand. If the plan of giving ten cents a week for

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* A portion of a sermon by Mrs. E. G. White, at Oakland, Cal., Sunday, April 12, 1903.

Commentary, Vol. 7 (1) p. 970, Vol. 5, (3) p 1125, 1126

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General Articles

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Spring

I FEAR no more the coming years
What they may bring;
Days will be sunless, night bereft of stars:
Mayhap the brightest blossoms of the spring
Shall first be bound with winter's icy bars.
But still beyond the cloud is always light:
The stars are in the sky all night,
And deepest snows are they which hide the bright
Green heart of spring.

Not all of life is dreamed away
In summer skies.
Time holds a loss, a loneliness for me:
But hope is strong, and faith dare not be weak,
And love abides, the greatest of the three.
Enough if sweet to-morrow will repay
The disappointment of to-day:
Light follows dark: sun, rain, seas ebb away
Again to rise.

And if the rugged road of life
Doth wind around
The mountainside where heavy clouds hang low,
And, as I climb, the pilgrim staff be changed
Into the cross, still onward would I go!
The peaks of only highest mountains rise
Above the clouds of bluest skies,
And round the heaviest cross is hung the prize,
The brightest crown.

— *Giardini.*

Notes of Travel—No. 6

San Diego County, California

MRS. E. G. WHITE

FROM Los Angeles we went to San Diego, and spent three weeks, from November 7 to 28, at the Paradise Valley Sanitarium.

There are nearly three hundred Sabbath-keepers in San Diego County, settled mostly in San Diego, National City, Escondido, and San Pasqual. A general meeting was appointed to be held in the San Diego church, November 12 and 13. The brethren responded cheerfully, and the commodious meeting-house was well filled. Elders Santee, Healey, and Burden came down from Los Angeles County to take part with us and Elder F. I. Richardson in the general meeting, and to counsel about the work of our new sanitarium.

It had been announced that I would speak on Sabbath morning, but I was unable to fill my appointment. While traveling I had caught a severe cold, and could only whisper. Sunday afternoon was pleasant, and I attempted to speak. With great difficulty I spoke for about twenty minutes. Then Elder Healey gave a stirring discourse to the large audience that had assembled.

On Monday the attention of our brethren was given to the affairs of the Paradise Valley Sanitarium. They looked over the land and the buildings, and saw the improvements that were being made. All were surprised to find that so much had been done during the summer in preparing the building for occupancy, and with thankful hearts they entered into counsel concerning future plans and work.

A Review of Our Experiences

During the spring of 1902 the attention of several of our brethren was called to the Paradise Valley Sanitarium building, which was erected for a sanitarium by Mrs. Mary L. Potts about twenty years ago. After being used for a few months, it lay idle for many years, and was then offered for sale at twenty thousand dollars, with encouragement that it might be purchased for fifteen thousand dollars cash.

In September, 1902, after the Los Angeles camp-meeting, we spent a week in San Diego, and visited several places that were offered us for sanitarium work. In the building offered us by Mrs. Potts, it seemed to me we found about all that we could ask. Here was a well-constructed, three-story building of fifty rooms, with broad verandas, standing upon a pleasant rise of ground, and overlooking a beautiful valley. Many of the rooms are large and airy, and there is a stationary marble wash-bowl in most of the bedrooms.

Besides the main building, there is a good stable, and also a six-room cottage, which can be fitted up for helpers. The property is conveniently located, being less than seven miles from San Diego, and about a mile from the National City post-office.

There are twenty acres of land. About one half of this had once been planted to fruit-trees, but during the long drought that this country has suffered, all the trees died except the ornamental trees and shrubbery around the buildings, and about seventy olive-trees on the terraces.

When we learned that the owners of this property had become so discouraged on account of the many years of drought that they were offering it for twelve thousand dollars, I said to our brethren, "I believe that the Lord has kept this place for us, and that he will open the way for us to secure it. I never saw a building offered for sale that was better adapted for sanitarium work. If this place were fixed up, it would look just like places that have been shown me by the Lord."

A year before, light had been given me that our people in southern California must watch for opportunities to purchase such properties, and it seemed plain to me and to those who were with me that the opportunity of securing this place was a fulfilment of the encouragement given us, and published in the "Testimonies for the Church," Vol. VII, in the following words: —

"As soon as possible sanitariums are to be established in different places in southern California. Let a beginning be made in several places. If possible, let land be purchased on which buildings are already erected. Then, as the prosperity of the work demands, let appropriate enlargement be made. . . . In southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased, and medical missionary work be carried forward on sensible, rational lines. Several small sanitariums are to be established in southern California, for the benefit of the multitudes drawn there in the hope of finding health. Instruction has been given me that now is our opportunity to reach the invalids flocking to the health resorts of southern California."

In December we learned that this place could be purchased for eleven thousand dollars, and I encouraged Dr. Whitelock to take steps to secure it. But our leading brethren in the Southern California Conference were not ready to co-operate in the matter, and nothing was done.

In the summer of 1903 the property was offered to us for eight thousand dollars, and again we found that our brethren were not in a position to act.

The drought continued, and the owners of this property were very much discouraged. In January, 1904, Dr. Whitelock wrote me that the mortgages could be bought for six thousand dollars, and perhaps less. Again I advised our brethren connected with the medical work in southern California to secure the place. But I learned that they were not prepared to act. Then I laid the matter before Sister Gotzian, and she consented to join me in securing the place. Then we telegraphed an offer of four thousand dollars for the mortgages. Two days later a telegram was returned accepting the offer. Meanwhile a letter from other parties in San Diego was on its way to New York, offering six thousand dollars for the mortgages.

Shortly after we had secured the place, Elder and Mrs. J. F. Ballenger joined us in raising the amount to be paid for the property.

Having secured the place, we needed a manager, and we found one ready for the work. Brother E. R. Palmer and his wife, who had spent the winter in Arizona, were in San Diego. Brother Palmer's bronchial trouble, which had brought him West, was being overcome, and they were willing to take charge of the work of fitting up the sanitarium building for use.

At first Brother Palmer had to work moderately and with great caution. His health would not admit of violent exertion, and our funds would not admit of hiring much help. He began the work cautiously, and the way opened for advance.

When we visited the place in November last, we found that much had been done during the summer. The building had been thoroughly repaired, inside and out, and painted outside. It had been fitted up with electric lights, and about one third of the rooms were furnished. By taking advantage of several sales of furniture by wealthy families leaving the country, first-class furniture had been secured at very low prices.

Our great anxiety about the place was the matter of an ample supply of water. Years ago, when the valley was prosperous, it depended upon the water of the mountain streams stored up by great dams, but as the result of the many years of drought, there was no water in the reservoirs to supply our needs. Some of our neighbors in the valley had good wells, but our place was a little to one side. The great question was, Can we get plenty of water by digging?

The well-diggers had gone down eighty feet, and found a little water, but they wanted much more. O how much depended upon our finding plenty of good, pure water! With an abundance of water our work could go forward, but without it, what should we do? From the beginning, I had felt the assurance that the Lord would open the way for our work to advance; but who could tell when and how? Our people were deeply desirous of seeing the sanitarium make a success, and as we met them, the question was, "Have you found water?"

While this important question was pending, Prof. E. S. Ballenger and my son went to San Pasqual and Escondido to present to our people the encouragements that had attended the enterprise thus far, and the plan of organization that had been prepared, and to ask for their help.

All were glad to share the burden of making this sanitarium, as far as possible, a San Diego County enterprise, and they gave freely according to their ability. About fifteen hundred dollars was subscribed, and half of this was brought back for immediate use.

The very day of the return of Professor Ballenger and my son, with the evidence of the hearty, practical support of the people, the workers in the well struck a fine stream of good, pure water. The next morning Brother Palmer came up early to tell me that there was fourteen feet of water in the well. The water is soft and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more valuable than gold or silver or precious stones.

The workers at the sanitarium are all cheerful and hard working. Every morning and evening they have a season of worship. For a day or two after reaching there, I met with them, and enjoyed the privilege very much. The blessing of the Lord rested upon us, and I was very sorry when sickness prevented me from attending regularly.

When shall we open the place for patients? was a question often discussed. Several were impatiently waiting to enter, but how could we admit them while the house was being repainted inside, and while the large kitchen range was being set up?

One morning a lady came unannounced, and insisted upon staying. Others came before we were ready, and patients continued to come till there were twenty, and our workers were kept so busy that there has been no time as yet for a formal opening.

One evening, just before we left, a four-horse team drawing a large, heavy wagon, drove in, bringing gifts to the sanitarium from San Pasqual. In the load there were potatoes, squash, canned fruit, and two beautiful Jersey cows.

During the last three nights of my stay at this institution, much instruction was given me regarding the sanitariums which for years have been greatly needed, and which should long ago have been equipped and set in working order. Medical missionary work is to be to the third angel's message as the right hand to the body. Our sanitariums are one great means of doing medical missionary work. They are to reach the people in their need.

The workers connected with our sanitariums are to be sympathetic, kind, and straightforward in their dealings with one another and with the patients. Their words and deeds are to be noble and upright. They are ever to receive from Christ light and grace and love to impart to those in darkness. By their efforts the sick, the sinful, the prodigals, who have left the Father's house, are to be encouraged to return. God's word to these workers is, "Lo, I am with you alway, even unto the end of the world." "Fear not, neither be discouraged; for I am thy God."

Christ's Ambassadors

R. A. UNDERWOOD

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

Christ's commission is: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

"Go your ways: behold, I send you forth as lambs among wolves." "The laborer is worthy of his hire." Luke 10:3, 7.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:15, 16.

These scriptures show that the work of the gospel minister demands his whole time and energies to be given to preaching, teaching, and laboring for souls.

An ambassador is a minister of first rank employed by a government to represent it and manage its interests at the court, or seat, of some foreign power. Such minister, or ambassador, looks to the appointing power that sent him, for his support. We should not therefore expect Christ to set apart men to preach the gospel, and leave them and their families to the mercy and charities of a cold, indifferent world. No; Christ could not do this; but in harmony with every principle of right dealing, he must provide for the support of the laborers whom he sends forth into the great harvest-field.

Is it possible that this perfect Being has never provided a system by which his own servants should have their reasonable wants supplied, but be left to the tender mercies of others upon whom God has laid no burden of duty? This class of servants devote their lives to God's cause, renounce the honors of wealth and the world, leave home and every association dear to mankind — and all for the Lord's sake.

Touching upon this principle, the apostle Paul, in 1 Cor. 9:7-10, says: "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written." These questions answer themselves. Who ever heard of a nation's sending an army to fight an enemy, and not providing for its wants? Is Christ less righteous than a wicked, cruel nation? — O, no! He provides that the laboring ox shall be generously cared for. Then will he not see that his faithful ministers are supported?

Some have thought that *they* paid the ministers when they paid their tithe. In this they are greatly mistaken; for Christ commissions and sends forth his laborers. He also pays them through his own agents from the tithes and offerings devoted to that purpose by himself. Notice the language: "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe." Num. 18: 21, 26. "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one

General Articles

"**Whatsoever things are true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Jesus Comes!

THEODOR HANSON

Lo, the morning bright is dawning,
  And the shadows pass away;
All the signs are now fulfilled,
  And at hand is God's great day.

Waiting have the saints looked forward
  To the day of victory,
When the sorrows and temptations
  Shall forever ended be.

O what joy when death and darkness
  And the cry of battle cease,
And instead there comes the kingdom
  Of the glorious Prince of Peace!

Though the night was long and dreary,
  Lo, the sun is on the hill!
Let us lift our heads, rejoicing,
  And await a moment still!

Jesus comes as he has promised,
  And our hope was not in vain.
Jesus comes! O, are you ready
  When the Saviour comes again?

Jesus comes! Awake and hasten!
  Lo, the dayspring from on high!
Jesus comes! Sing Hallelujah!
  Our redemption now is nigh.
  Gothenburg, Sweden.

An Open Letter (1)

SANITARIUM, CAL., March 6, 1905.

DEAR BRETHREN AND SISTERS: There is a great work to be done in many cities. Just now is the time for a deep, earnest effort to be made in Washington, the capital of our nation.

I feel somewhat disappointed that the gifts that are being made toward the work in Washington do not steadily increase. The remarkable developments in the work in Washington, showing the importance of our moving there, should lead the people of God to make their offerings toward the One Hundred Thousand Dollar Fund larger and larger. The present showing should be decidedly different. My brethren and sisters, do not allow the large gifts for the work in Washington to be so few. We thank the givers of the small sums. And we know that there are those who can make larger gifts. The occasion demands that the men of means among us should bestir themselves. Our reputation is at stake. Now is the time for all to act a part. Unbelievers are looking on, and forming their opinions by the representation made.

Let our ministers arouse, and fully realize the importance of the situation. Let the work in Washington become a matter of the first interest now. Let every believer in every place feel called upon to help. Let all feel that the work in Washington belongs to them, and let them do their utmost toward its advancement. (1)

Counsels on Health, p. 212-214

Come to the front, my brethren and sisters, with your gifts and offerings. Awake to the responsibilities of the hour. We plead with the Lord to work upon minds, and to lead those who have means to realize that now is their time to help liberally in a most important crisis.

The Takoma Park Sanitarium

We have purchased land in Takoma Park, not for the purpose of building up commercial enterprises, but for the purpose of establishing institutions in which workers may be prepared to go out into the great harvest-field. The school has made a humble beginning. A sanitarium must be established there. The ground is ready for the building. Who will now bring their hundreds and their thousands for the help of this enterprise? And let not those who can afford to give but little withhold the smaller sums.

Our sanitariums are one of the most successful means of reaching all classes of people. Christ is no longer in this world in person, to go through our cities and towns and villages healing the sick. He has commissioned us to carry forward the medical missionary work that he began; and in this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women may be placed under the care of God-fearing medical missionaries, and be treated without drugs. To these institutions will come those who have brought disease on themselves by improper habits of eating and drinking. These are to be taught the principles of healthful living. They are to be taught the value of self-denial and self-restraint. They are to be provided with a simple, wholesome, palatable diet, and are to be cared for by wise physicians and nurses.

Our sanitariums are the right hand of the gospel, opening doors whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the Great Physician, who will co-operate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body.

There is most precious missionary work to be done in our sanitariums. In them Christ and the angels work to relieve suffering caused by bodily disease. And the work is by no means to stop there. The prayers offered for the sick, and the opening of the Scriptures to them give them a knowledge of the great Medical Missionary. Their attention is called to him as the One who can heal all disease. They learn about the great gift of eternal life, which the Lord Jesus is longing to bestow on those who receive him. They learn how to prepare for the mansions that Christ has gone to prepare for those that love him. If I go away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also." In the Word of God there are gracious promises, from which those who are suffering, whether in body or in mind, may receive comfort and hope and encouragement.

The plan to provide institutions for the proper care of the sick originated with the Lord. He has instructed his people that these institutions should be established. With them are to be connected intelligent, God-fearing physicians, who know how to treat the sick from the standpoint of the skilful Christian physician. These physicians are to be earnest and active, serving the Lord in their activity. They are to remember that they are working in the place and under the oversight of the Great Physician. They stand as guardians of the beings that Christ has purchased with his own blood, and it is therefore essential that they be governed by high, noble principles, carrying out the will of the divine Medical Missionary, who is ever watching over the sick and suffering. (1)

He who is set as a guardian of the health of the sick should understand by experience the soothing power of the grace of Christ, so that to those who come to him for treatment he can impart in words the uplifting, health-giving power of God's own truth. A physician is not fit for medical missionary work until he has gained a knowledge of him who came to save perishing, sin-sick souls. If Christ is his teacher, if he has an experimental knowledge of the truth, he can hold up the Saviour before the sick and dying.

The sick note carefully the looks and words and acts of their physician, and as the Christian physician kneels beside the bedside of the sufferer, asking the Great Physician to take the case into his own hands, an impression is made upon the mind of the sick one that may result in the saving of his soul.

A sanitarium building is to be erected at Takoma Park, that this work may be carried forward. Will not those who have means feel it a privilege to give something toward this work, that the needed fund may be raised soon? The Lord will certainly bless those who will cheerfully return to him his own. Doors that were once fast closed are now opening wide for the entrance of our workers. I call upon our people, while the way is open, to do earnest work, to rally round the standard, to answer the call that has been made for the completion of the One Hundred Thousand Dollar Fund. Come up to the help of the Lord against the mighty. This work is the Lord's, and he calls upon those who have means to place it in the treasury for the advancement of his work. Send in your offerings for the buildings to be erected at Takoma Park. We are praying that the money buried in lands and houses may now be called in, because it is the Lord's money, and he needs it. It is to our honor to send in large and small sums, so that, when the next General Conference shall assemble, we can say that the fund needed has been raised.

We call upon those who have invested money in worldly interests to withdraw it, and place it in the Lord's cause, where it is now greatly needed. Show your gratitude to God by the liberality of your offerings. Thus you may give evidence that you appreciate the mercies of the gospel.

To the workers in Washington, I would say: We have faith, my brethren and sisters, that if you will walk humbly with God, you will see of his salvation. It is the desire of my heart that you shall know the power of the grace of our Lord Jesus Christ. We have an all-sufficient Helper. He understands our weakness and our needs. Let there be fasting and prayer. Let self be humbled. Let the heart be cleansed from all impurity. Confess your sins, and plead with God day and night for the victory, and you will walk in the light as Christ is in the light. Ellen G. White.

Apostasy and Reformation

R. A. UNDERWOOD

Since the fall of man and the promulgation of the gospel, God has reserved holy unto himself not only the seventh day, but the tithe of all man's income. Man has no more right to use the tithe or the seventh day, only as directed by God, than had Adam to use the forbidden tree in Eden. All can see that in both the Sabbath and the tithe, man is brought to the same test on which Adam failed. Hence it has been on the same line of deception and transgression that Satan has led the world away from God into apostasy in all ages.

The fall of Lucifer himself came because he coveted the position and power bestowed upon Jesus Christ. He dared to question the right of the eternal God to bestow upon whomsoever he would his own free gifts. Isa. 14:12-14. All can see that with the power to bestow there is power and right to withhold. It was this right of the Lord to do with his own what he chose, that Lucifer disputed in heaven. Therefore it is but natural that all departures from God should involve the same principles. Thus the gospel may be said to be the power of God to proclaim the sovereign right of God's ownership.

In all the reformations brought to view in the Bible, the proper observance of the Sabbath, and the acknowledgment of the tithe as being holy unto God are the leading questions under consideration. This was so in the work of God by Moses. See Ex. 9:29; Lev. 27:30; Ex. 16:28-30; 20:8-11. Nehemiah's reformation was upon these two great questions. See Neh. 8:8; 9:13, 14.

It will be noticed that when Nehemiah read the law distinctly and gave the sense, the people "confessed their sins" (Chap. 9:2), and began the proper observance of the Sabbath and the paying of tithes. See Neh. 13:10-21.

Hezekiah was led to take a similar course. The record says: "And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. . . . Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zodak answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully." 2 Chron. 31:5, 9-12.

In apostolic times the same truths were received by those that accepted the gospel. See Acts 4:32, 33; Heb. 7:8. In the last days the Sabbath and the tithe stand out in the work of reformation, under the closing work of the gospel. See Rev. 12:17; Isa. 56:1; 58:1-13; Mal. 3:1-18. In the past, as now, the tithing system tested men's souls. In "Gospel Workers," page 269, I read: "This tithing system, I saw, would develop character, and manifest the true state of the heart."

What Is the Tithe?

The tithe is one tenth of all man's income. What is the meaning of the word "income"? Webster defines it as follows: "That gain which proceeds from labor, business, or property of any kind; the produce of a farm; the rent of houses; the proceeds of professional business; the profits of commerce or of occupation; the interest of money or stock in funds, etc.; revenue; receipts; especially the annual receipts of a private person or a corporation from property; as, a large income, a limited income."

This is a very different word from "increase," which means to "become greater in bulk, quantity, number, degree, value, intensity, authority, reputation, etc.; to grow; to augment; to advance."

The definition of income is very clear. Man's income is what *comes in* as gain from all sources,— rents, labor, business, or property, interest, proceeds of stock, salary, etc. One tenth of all that income God claims as his own, with which he proposes to sustain his ministers who give their lives to his cause, and renounce the world.

Some think it a difficult matter to determine just what is the tenth of their income. Suppose you should rent your farm for one half of all its produce, the renter to have the other half for his labor in working the farm; would you consider it a hard task to determine what your share of the proceeds of that farm were? The renter who would not think carefully enough to divide the proceeds of your farm with you, according to the contract, in every item of product from that farm, you would soon judge unworthy to act as a steward of your goods, and he would be asked to vacate. It is true that we can not enter into a single transaction or enterprise that brings into our hands gain, but what God is to be considered in the dividends. This is one of the blessed fruits of tithing.

But many think they are paying tithes when they come far short of doing so. They freely consume from the farm, milk, butter, eggs, vegetables, fruit, and the bread they eat, and simply pay a tithe on what they sell. This is not tithing. Jacob said, "Of *all* that thou shalt give me I will surely give the tenth unto thee." Our living is to come out of the nine tenths after the tithe has been taken out for God. Not only does God ask for a tithe of the grain, cattle, horses, sheep, fruit, vegetables, but of honey, oil, etc., a tithe of *all*. See Matt. 23:23; Lev. 27:30-33; 2 Chron. 31:5, 6. But some will say it is hard to know the cash value of the garden, the fruit we consume, milk, butter, etc., that we daily eat from the farm. I have known brethren to estimate the value of their garden from ten to sixty dollars, according to its size. If the garden is worth twenty dollars in the support of the family, we can easily find what the tithe would be. I have known the sisters to test the amount of butter and milk used in the family, by weight, for a few weeks, and then pay a tithe on the same amount for each week during the year. It is such as "thought" upon the name of God and acknowledged him in *all* their ways, that will be gathered with the jewels to adorn the everlasting kingdom of God. Mal. 3:16, 17.

The Message Closed

T. E. BOWEN

A day is coming when the third angel's message will be finished. That angel sent out of heaven to warn earth's inhabitants of the coming destruction from the Almighty, foretold by the prophets in the Old and New Testaments, will have completed his work, and winged his way back to heaven to announce his mission accomplished. That will be the most important day for this earth — with perhaps the exception of those of the death and resurrection of the Son of God — ever experienced. The doom of every living soul will that day be sealed either for life or for death.

The mad strife among nations will no longer be held in check. The servants of God will have no further words of warning and comfort from heaven to impart. There will be no further calls for men or means for the cause of God. All the presses turning out the printed pages of truth will come to a standstill. God's work is done. This day is surely coming.

"I was pointed down to the time when the third angel's message was closing. The power of God had rested upon his people; they had accomplished their work, and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

My Prayer

I WOULD not ask that all my way may be
With earthly glory bright,
The shaded pathway may be best for me,
But give me, Lord, thy light.

I know life's winter days will chill my heart,
But as the blue above,
And the bright sun, the life of spring impart,
Give me, O Christ, thy love.

I know not where storms may sweep my way,
How long ere conflicts cease;
But when the tempest rages, this I pray,
Give me, O God, thy peace.

I do not know how long the way may be,
What care and toil are best,
Only when care and toil are done, with thee,
Give me, my Father, rest.
— *Selected.*

Notes of Travel—No. 7

A Visit to Redlands and Riverside

MRS. E. G. WHITE

FROM San Diego we returned to Los Angeles, and on Tuesday, December 6, we went to Redlands for a few days' visit. A little way out from Los Angeles, the scenery became very uninteresting. We passed through much barren land. Here and there, the desert, by means of irrigation, had been converted into flourishing orange groves; but for miles and miles at a stretch the land was uncultivated. As we rode along, I remembered scenes presented to me years before, of barren land, such as that through which we were passing, being cultivated and improved, and, by irrigation, made to yield rich returns. I was instructed that this was an object-lesson of the influence that the saving grace of Christ should have upon the hearts and lives of human beings. And had those to whom God has given the riches of the water of life, realized the responsibilities resting upon them as stewards of the grace of God, and gone forth as faithful missionaries into all the barren places of the earth, the wilderness would have been made to blossom as the garden of the Lord.

The dreary, uninviting appearance of the desert over which we were passing represented only too well the spiritual condition of many cities, towns, and country places,— a condition that might have been changed had those who know the truth put forth earnest, self-sacrificing efforts to impart light to others.

Places that have not yet been worked should long ago have heard the message. Those who are familiar with the teachings of God's Word, those who understand the things that Christ has commanded, are required, as stewards of his grace, to perform faithfully their appointed work. The means entrusted to them they are to use in opening new fields, in teaching those who would accept the truth were it presented to them in the way that Christ presented it when on this earth. All who have received the light of truth are held responsible to do their part in enlightening others.

Of the Saviour's work we read, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

These words give an illustration of the way in which Jesus cultivated the soil of the heart. They point out clearly the work that we are to do, not in one place merely, but in every place. The light that God has graciously given us we are to communicate to many others. To every nation and kindred and tongue and people the warning message is to be given.

We are to learn from Christ the science of soul saving. He is the mighty Healer. In our work of preaching the gospel, we are to establish small sanitariums in many places. Sanitarium work is one very successful means of bringing the message of salvation through Christ to the attention of a large class of people who can be reached in no other way. Those from the higher walks of life will come to our sanitariums for treatment, and when they go away, they will tell others of the benefits they have received. Thus others will be induced to come. It is God's design that our sanitariums shall act an important part in giving the message of Christ's soon coming to those in the highways and the byways.

As we neared Redlands, the aspect of the country changed entirely. Cultivation and irrigation have transformed the desert into beautiful and fertile orange groves, which, at the time of our visit, were laden with fruit. On reaching Redlands, we went to the home of Brother and Sister E. S. Ballenger, where we were entertained during our stay.

In this short sketch I shall not attempt to describe Redlands. One morning we took a long drive over the city. We drove through a beautiful highland park, known as Smiley Heights. This was once barren hills, but it is now covered with orange groves and with a great variety of ornamental trees and shrubs. As we drove higher and higher up the mountainside, which was so beautifully adorned, we were charmed with the scenery. From the top of the hill, we obtained a fine view of the city of Redlands; and as I looked upon it, I realized that just such places had been presented to me in vision as places to which we must give special attention. I had been instructed that in places similar to this, we would have opportunity to establish sanitariums, and that by means of these institutions men and women would be taught the gospel of physical and spiritual healing.

On Sabbath morning I spoke in the pretty little church building that has recently been erected by our people in Redlands. There was a good attendance, some of the brethren and sisters from San Bernardino being present. The Lord gave me strength to speak for about thirty minutes. I felt so thankful for this; for I was just recovering from a four weeks' sickness.

The Lord blessed our meeting. In the evening another meeting was held, at which Brother Ballenger and W. C. White spoke of the Glendale Sanitarium and its needs, and invited those present to help in preparing the building for the reception of patients. The church-members in Redlands are poor, but they gave liberally in response to this call.

(To be concluded)

The Baptism of the Holy Ghost, the Latter Rain

R. A. UNDERWOOD

ON the day of Pentecost the disciples were endued with power from on high. See Acts 2: 16-20, 33-39; 4: 32, 33. This wonderful refreshing and baptism of the Holy Ghost is called in the Bible the early, or former, rain. A similar outpouring of the Holy Ghost will fall upon the remnant people of God. This is called the latter rain. This latter refreshing will be as wonderful in power and results as the first on the day of Pentecost.

We are admonished to pray for it at this time. "Ask ye of the Lord rain in the time of the latter rain.". Zech. 10: 1. Speaking of this, the prophet says, "Come, and let us return unto the Lord: . . . he hath smitten, and he will bind us up. . . . Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain." Hosea 6: 1-3. This same work is referred to by Joel in chap. 2: 1-23. In verse 1 the prophet says: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." In verse 12 the Lord pleads, "Turn ye even to me with all your heart," and in verse 23 he gives the result: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for

General Articles

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Coming

"At his coming." 1 Thess. 2:19.

Coming! O, the glorious promise!
How it thrills our hearts anew
With its certainty of gladness!
He said it: he is true.
Not a dream of bygone ages,
That great hope for which we pray:
"Coming" — and when God's "hour" striketh,
It shall break — that blessed day!

Coming — then the glad fruition
Of his servants' labors here,
Golden sheaves, and garnered treasure —
When his goodness crowns the year.
All that now seems lost or wasted,
Seeds long hidden out of sight,
Bursting into life and beauty,
Shining in his advent light.

Coming — then the tearless brightness
For the eyes with longing dim;
O, the rapture of that meeting
And our gathering unto him!
Earth has had its blessed foretastes,
Hallowed hours, communion sweet —
But the bliss when he unites us
In his presence, at his feet!

Coming — then the final triumph
Of his kingdom and his name.
Joy for those who held his banner,
Bore it through reproach and shame.
Strife of tongues forever silenced,
Doubts and fears forever past,
Manifested in his glory,
Owned of all, at last, at last.

Coming — and our cup of gladness
Now is trembling to the brim;
More than all his advent bringeth
Is the thought, it bringeth him.
"This same Jesus" is returning;
With him triumph, rest, and home;
For himself our hearts are yearning —
Even so, Lord Jesus, come!

— *Selected.*

Notes of Travel—No. 7

A Visit to Redlands and Riverside

MRS. E. G. WHITE

(Concluded)

Years ago many places in southern California were presented to me as very important fields, needing earnest labor. While at Redlands, I recognized it as one of these places. Light was given me that the unworked condition of the cities of southern California is a dishonor to those who know the truth. Recently Elder Simpson held tent-meetings in Redlands, as a result of which many new members were added to the church. For this we praise the Lord. But there is still much to be done in Redlands. We need now to put forth earnest efforts in the cities of southern California.

On reaching Redlands we learned that Brother J. A. Bowles had died a few days before. I felt so sorry to think that I could not meet him once more and have prayer with him. As we passed by his flourishing orange grove, we thought of the kindness he had so often shown in sending us presents of oranges. Brother Bowles was a sincere Christian, and ever showed a deep interest in the work and cause of God. He rejoiced greatly when he saw souls accepting the truth. He is resting now, till the last trump shall sound, and the dead in Christ shall rise to meet their Lord in the air.

An announcement had been sent out that on Sunday morning at eleven o'clock I would speak in our church at Riverside. Sister McEnterfer and I drove across with Brother Bowles's son and his wife. On the way we passed through miles and miles of orange groves. A wonderful work has been done in bringing water from the mountains and from wells, and irrigating the land so abundantly that it yields rich harvests of beautiful fruit.

On reaching the place of meeting, we found that here at Riverside, also, our people had recently built a beautiful house of worship. The church was well filled. Several not of our faith were present. I was able to speak for an hour, and all seemed interested.

For a year or two Dr. Leadsworth has been operating treatment rooms in Riverside; and at the close of the meeting, I went there to rest for a little while before taking the train for Redlands. Here we met Brother and Sister Towle, old friends from Maine.

On our way back to Redlands, as our train passed through miles of orange groves, I thought of the efforts that should be made in this beautiful valley to proclaim the truth for this time. I recognized this section of southern California as one of the places that had been presented to me with the word that it should have a fully equipped sanitarium.

Why have such fields as Redlands and Riverside been left almost unworked? As I looked from the car window, and saw the trees laden with fruit, I thought, Would not earnest, Christlike efforts have brought forth just as abundant a harvest in spiritual lines? In a few years these towns have been built up and developed, and as I looked upon their beauty and the fertility of the country surrounding them, there rose before me a vision of what the spiritual harvest might have been had earnest, Christlike efforts been put forth for the salvation of souls.

The Lord would have brave, earnest men and women take up his work in these places. The cause of God is to make more rapid advancement in southern California than it has in the past. Every year thousands of people visit southern California in search of health, and by various methods we should seek to reach them with the truth. They must hear the warning to prepare for the great day of the Lord, which is right upon us.

In his work, Christ met the people where they were. Much of his public labor was done in Capernaum, a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest in their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and the great as well as the poor and lowly, and his lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and his mission would be brought before the world.

We are called upon by God to present the truth for this time to those who year by year come to southern California from all parts of America. Workers who can speak to the multitudes are to be located where they can meet the people, and give them the warning message. Ministers and canvassers should be on the ground, watching their opportunity to present the truth and to hold meetings. Let them be quick to seize opportunities to place present truth before those who know it not. Let them give the message with clearness and power, that those who have ears to hear may hear.

I have longed to see men moved by the Holy Spirit meeting these people with the message borne by John the Baptist, "Repent ye: for the kingdom of heaven is at hand. . . . This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

"Jerusalem, and all Judea, and all the region round about Jordan," went out to hear John the Baptist, "and were baptized of him in Jordan, confessing their sins." Just such a work as this can be done to-day in southern California.

That Old Prophet

R. C. PORTER

In the thirteenth chapter of First Kings, we have an illustration of the simple manner in which the Lord instructs his people of duties to be performed and dangers that confront them.

In this case there "came a man of God out of Judah by the word of the Lord unto Bethel." Note that this was "a man of God," and he came "by the word of the Lord." He knew where to go. The Lord had plainly told him to go to "Bethel." He was sent on a special mission, with a definite message. "And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." Verses 2, 3.

King Jeroboam stood by the altar to burn incense at the very moment the

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Memories of Jesus

Of thoughts ye are the sweetest,
Fond mem'ries of my Lord;
In all my mind and feelings
I give thee full accord.

Nor shall my recollections
Forget the gracious love
That brought thee to my rescue,
That bought me with thy blood;

Nor all thy many sorrows,
Thy deep, atoning pain,
The cross by which thou'st entered
My heart fore'er to reign.

For all thy gracious mercies,
With freedom from my maze
Of sin and jumbled nature,
I give thee hearty praise.

And treasured in my mem'ry,
For earth and heaven above,
I'll faithfully be keeping
The tokens of thy love.

O, grant me, then, the power
To give thee all my love;
To serve thee without ceasing,
Till brought to thee above!

— *Irving P. Emerick.*

An Open Letter

"Elmshaven," Sanitarium, Cal.,
Jan. 11, 1905.

To the Leaders in Our Work at Takoma Park: —

I exhort all who are connected with the work at Takoma Park to bring Christ into all that they do and say. Lift him up, higher and still higher, that by beholding him, you may be changed into the same image. To you, and to all others who believe in him, he becomes an inspiring force. To all who receive him he gives power to become the sons of God. Only by obtaining this power can we gain perfection of character.

We can be partakers of the divine nature. In the strength of the Redeemer, we can live pure, noble, helpful lives. Make yourselves acquainted with every detail of the life of Christ. Strive to become like the Saviour, who was meek and lowly and self-denying. He was inspired with the purest purposes. So must you be if ever you see the King in his beauty. Pure, unselfish love was the principle that governed all that he said and did. He has power to imbue us with the faith that works by love and purifies the soul.

I thank the Lord that we have men in charge of our work at Takoma Park who have taken a firm stand that they will not be corrupted in any of their transactions with worldly men. Thus business men will be convinced that the faith of Seventh-day Adventists is not a pretense or sham, but that it leads men to walk in the way of the Lord and to do his will.

I have been instructed that strong temptations will come to men who are connected with our institutions. The work we are called upon to do in Washington is to keep every jot and tittle of the law in surety and in strength, in might and in power. When worldly men present temptations to you, listen not to their offers, and accept not their bribes. I thank the Lord that you have not betrayed the sacred trusts committed to your hands.

Our physicians also will have opportunities to gain advantages for themselves, by following worldly policy. Let them distinctly tell those who offer these temptations that they will not enter into any worldly schemes. I rejoice to think that those who have charge of the work in Takoma Park are Christians, men who can teach the youth in their charge to do acceptable work. My brethren, let unselfishness and scrupulous integrity characterize all that you do. Do not allow your actions to be tainted with dishonesty. Work for time and work for eternity, remembering that the Lord sees and hears all that is said and done. His all-seeing eye examines every work. Never resort to the slightest dishonesty to gain an advantage. Do not buy or sell dishonestly. In all that you do, inquire, "Is this the way of the Lord?" Cherish a clear sense of what you must be and do in order to develop a character that is without spot or wrinkle or any such thing. It is the perfect man in Christ who meets God's ideal. The work of those who are guided and controlled by Christian motives will bear witness for God. Christ lived the very life that he requires his followers to live.

(1) [The Saviour has a deep contempt for all deception. The stern punishment meted out to Ananias and Sapphira shows this.] Desiring to receive commendation for good deeds, yet unwilling to give all to God, they sold their possessions, and keeping back part of the price, laid the rest at the apostles' feet. They hoped to be thought liberal and self-denying, but the Holy Spirit read the deception, and sudden punishment came upon them. To-day the same Spirit condemns all underhand dealing. All selfish meanness is to be put away from the character. This is the lesson that God would have us learn from the experience of Ananias and Sapphira.

There are virtues that are to be daily strengthened. A reverence for justice and equity is to be cultivated. He who permits in himself that which he condemns in others is doing himself a great wrong.

(2) ["Love as brethren, be pitiful, be courteous." Cherish a supreme reverence for justice and truth, and a hatred for all cruelty and oppression. Do unto others as you would wish them to do to you. God forbids you to favor self, to the disadvantage of another.]

A terrible deception has taken possession of the Christian world. There is a high profession, but a dwarfed godliness. Let us so live that at last God can say to us, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Our lives may show a steady spiritual growth. But I have seen that which makes me tremble — men and women dwarfed in character, possessing the Word of God, which tells them what they must do in order to be saved, yet unsanctified and unholy.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

This is a time for every one to deal truly with his own case. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father that is in heaven."

Daily, hourly, the leaders in the work are giving lessons to those with whom they are associated. My brethren, be reasonable in your every requirement, as men of intelligence, whom God has chosen. Let all that you do reveal the strictest integrity. Be true and faithful. Set an example that all may safely follow. Do not draw into the web of your character one thread of selfishness; for this would spoil the pattern.

As you advance in the work, you will find that there are many things that must receive careful consideration. Allow no shiftlessness. When a man is employed in the work of God, he is under obligation to use all his capabilities in the very best service that he can offer. He is to remember that God has hired him to work in his vineyard. Every woman is to stand in her place, helping to perfect her own character and the characters of the members of her family. Father, mother, and children are to do honor to the principles of heaven, that the influence of angels may unite with their efforts in the preparation of character for the higher life.

Ellen G. White.

A Loyal People

E. K. SLADE

The purpose of the plan of salvation is to develop a people who will be loyal to the ways and requirements of the kingdom of God. To this end the law of God with all its requirements is ever held before us as a rule of action, loyalty to which is required on the part of every one.

It was pleasing to God when this people took a firm stand for obedience to the commandments of God. The Sabbath commandment was a test of loyalty in a special sense. For one to step out and obey the fourth commandment, and thus take a position so different from the practises of the nominally Christian world, in the face of ridicule and great

(1) My Life Today, p. 331

Commentary, Vol. 7 (2) p. 942

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To-day and To-morrow

WILLIAM BRICKEY

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Prov. 27:1.

O BOAST not thyself of to-morrow;
  Thou knowest not what it may bring:
Thy heart it may burden with sorrow,
  Thy soul be unable to sing.
To-day, it is thine to win laurels
  By battle with wrong for the right;
To-morrow may end all your quarrels
  By turning your day into night.

But fret not thyself for to-morrow,
  The future will care for itself;
Much trouble is easy to borrow,
  More easily borrowed than pelf.
To-day, it is yours, with its burden;
  You can not escape what is here:
To-morrow may bring you the guerdon;
  Your troubles may all disappear.

Then fret not nor boast for to-morrow,
  What good or what ill may betide;
If time bring you pleasure or sorrow,
  Remember the Lord will provide.
The hairs of your head he has numbered,
  He feedeth the fowls of the air:
Then why should your thoughts be encumbered
  With doubts of his fatherly care?

The Work for This Time

MRS. E. G. WHITE

I HAVE a message to bear to our people. For weeks I have not been able to sleep for more than a few hours each night. I am thinking, praying, and planning for the work in Washington. Shall the work at the capital of our nation be hindered for lack of funds? Shall the number of laborers be limited to a very few, when many should be improving the present opportunity to call the attention of the people to the truth for this time? I pray that those of our people who have means to spare will at this time place it in the Lord's treasury, that his purpose for the advancement of his cause may be carried out. This is the Lord's opportune time for the working of Washington and the surrounding suburbs.

(1) [Night after night I am standing before the people, bearing a very positive testimony, and pleading with them to be wide-awake, and to take up the work of circulating our literature.] I have seen men and women agitated in regard to present truth, and in need of some one to lead them into clearer light. Night after night I am urging our people to awake from their spiritual slumber, and do their utmost to help in this great crisis in the work in Washington.

God is looking down from his throne, and is sending his angels to this earth to co-operate with those who are teaching the truth. Read the record of the experience of Philip and the eunuch. "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.

"And the eunuch answered Philip, and said, I pray thee, Of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

"And as they went on their way, they came unto a certain water: and the eunuch saith, See, here is water; what doth hinder me to be baptized? And Philip saith, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

"But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea."

This incident shows the care that the Lord has over every mind that is susceptible to the truth. We see how closely the ministration of heavenly angels is connected with the work of the Lord's servants on this earth.

A burden was placed upon Philip to enter new places, to break up fresh ground. Direction was given him by an angel who was watching for every opportunity to bring men into connection with their fellow men. Philip was sent "toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." This brought him into touch with a man of wide influence, who, when converted, would communicate to others the light of truth. By the Lord's working through Philip, the man was convinced of the truth, and was converted and baptized. He was a highway hearer, a man of good standing, who would exert a strong influence in favor of the truth.

To-day, as then, angels of heaven are waiting to lead men to their fellow men. An angel showed Philip where to find this man, who was so ready to receive the truth, and to-day angels of God will guide and direct the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts.

There is no place in America of greater importance than Washington. The recent developments in that place show that our brethren moved there none too soon. Angels of heaven directed their course in planting the standard of truth in Washington. Men of influence are being aroused to study the truth for this time. No opportunity should be left unimproved to establish the work firmly in this important place. And our efforts are not to stop there. In many cities the truth has not yet been proclaimed. Workers are to come to the front; men and women who are wise in reaching human minds are to be set at work in every place where there is an opening. Every one who is interested is to be judiciously labored for. The men in high places are to hear the message of truth. Angels of heaven will unite with the Lord's appointed ministers and medical missionaries, aiding them to exert on the minds of the people an influence in favor of the truth.

Philadelphia and other important places should be worked. Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and of the teaching of religion in the public schools. It is the neglect of Seventh-day Adventists to improve these providential opportunities to present the truth that burdens my heart, and keeps me awake night after night.

Instruction has been given me that there is a withholding of the tithe that should be faithfully brought into the Lord's treasury, for the support of the ministers and missionaries who are opening the Scriptures to the people, and working from house to house. These workers are to do their best, as the Lord's light-bearers. As they walk humbly with God, angels of heaven will co-operate with them, making impressions on minds. In the past angels of God have stood beside his messengers, as they have raised the standard bearing the inscription, "The Commandments of God and the Faith of Jesus." The ministers and evangelists who are laboring in the Lord's vineyard, must be supported. We may have a part in the work by bringing to the storehouse means for the sustenance of the Lord's chosen ones.

In the place of complaining of the officers of the General Conference because they can not respond to the multiplied calls for men and means, let our church-members bear a living testimony

(1)
Colporteur Ministry, p. 16

to the power of the truth by denying self, and giving liberally for the advancement of the work. Let our sisters save by refusing to put expensive trimmings on their garments. Let every unnecessary expense be cut down. Let every family bring their tithes and offerings to the Lord.

Most earnest work is now to be done in proclaiming the message of present truth. Every voice is now to harmonize; every believer is to unite in urging obedience to the law proclaimed from Sinai. Let us unite with the angels of heaven in presenting to our people in every place the necessity of paying a faithful tithe and of bringing to the Lord liberal gifts and offerings.

Never was there a more important time in the history of our work than at present. The message in the third chapter of Malachi comes to us, holding up before us the need of honesty in our relations to the Lord and his work. My brethren, the money that you use to buy and sell and get gain will be a curse to you if you withhold from the Lord that which is his. The means entrusted to you by the Lord for the advancement of his work should be used in sending the gospel to all parts of our world.

The curse of God will surely come upon those who rob him in tithes and offerings. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

Shall we not, as a people, come up to the help of the Lord, to the help of the Lord against the mighty? Shall we not with humble hearts confess our sins of neglect? Shall we not return unto the Lord his own? Then he will impart his goods to those who are faithful, that they may do still more for the advancement of his work.

Thousands upon thousands are perishing in sin, and a lack of means is hindering the proclamation of the truth that is to be carried to all nations, and kindreds, and tongues, and peoples. There are men ready to go forth as the Lord's messengers, but because of a lack of means in the treasury they can not be sent to the places where people are begging for some one to come and teach them the truth.

Our heaviest burden at the present time is for the work in Washington. Angels of God are co-operating with those who are lifting the standard of God's holy law in this important place. Will you help these faithful workers? Will you send in the means needed in order for the necessary buildings to be erected? Let the members of every church now do all in their power to raise the fund necessary for the completion of the buildings that are so much needed in Washington. The work must be quickly established at the capital of our nation. Will you not, my brethren and sisters, see that the necessary means are supplied for the accomplishment of this work?

St. Helena, Cal., March 28, 1905.

Present Tokens

S. N. HASKELL

"Watchman, what of the night?" is the question asked by the Lord. The Lord himself gave the answer, "The morning cometh, and also the night." It is well for the church to ask the same question to-day. There is light for the church that would not be appreciated by those who are not governed by the principles that govern the church. It is a fact that for more than fifty years we have stood before the world as a separate people, looking for the second coming of Christ. There are certain events that cluster around his second coming that to us are tokens of that event, which others do not appreciate.

About forty-five years ago, at a tent-meeting held in Lancaster, Mass., before any organization had been effected in the East, the Spirit of the Lord gave us light respecting certain things that would take place near the end. I was present at the meeting. The brethren were in trial because certain ones felt it duty to move West. So the matter was talked over. And the light given was that the Lord was moving on certain ones to move West. After the truth had gone West in the closing work, God would move on the minds of the brethren to come East, and at that time the work would go with power. It would be after organization was effected; for at that time we were unorganized. Now what have we seen? The truth has gone West, even to the islands of the sea and Australia. It has returned to the eastern portion of the United States, even at the head of the government. Shall we say it has not come with power? The judgment alone will reveal what has been accomplished recently in the city of Washington, in staying the making of an image to the beast. The States have Sunday laws, and all that is necessary to give them force is for the nation to make a law, and then the dragon will speak with authority. Who can not see the providence of the Lord in this? and also see that we are in the closing work of the message?

Again: we have looked forward to the time when nearly entire churches would embrace the truth, when the sick would be healed, when God would work wonders in behalf of present truth, when his providence would be over his work in a wonderful manner. Could our eyes be opened to all parts of the world at one glance, and see as God sees, there is not a phase of present truth that we have expected to see in the closing work, but in some portions of the world it is being fulfilled at the present hour. Simply because we do not see in our immediate neighborhood all these evidences is no sign that they do not exist. God has not said that everything he has spoken in regard to the closing of the gospel would be fulfilled in every particular in each locality. The Lord has a larger work on hand than to prepare some single township for the coming of the Son of man. The world is to be prepared, and surely we are in the day of his preparation, even in the time when the nations are angry, for his wrath is come; and soon, very soon, we shall see there has not a word failed of all he has spoken concerning his work. The loud cry will come and pass, and probation will end, while the world is going on the same as in the past. And I fear that many, yes, very many, of our people will be dreaming over what they expect to see in the loud cry, and will not awaken until probation has closed.

The openings and methods of labor have so increased that none can say, There is no opportunity for me. There is a place for every one, there are openings of various kinds, and it is only the narrow mind that thinks, because everything is not done in some one particular way, it can not be of the Lord. The Lord has set his hand to the work, and it will be accomplished. To every man the Lord has given his work. The important question with us is, Are we doing the work the Lord has appointed to us? The old ship Zion will enter harbor on time. Everything is working toward this one grand end. God will raise up laborers, and devise agencies that we little dream of to accomplish his purpose in the world. Nothing can be done against the truth, but for its advancement. It is the overruling providence of God that is so shaping matters that before we are aware of it, the work will be finished. May the Lord help us to realize the time in which we live, and to prepare for that glad day; for the morning cometh, and also the night of death and darkness to a sinful world.

South Lancaster, Mass.

Put It First

The Old Testament creed setting forth the triple requirement which God makes, puts first what too many Christians require last: "What doth the Lord require of thee, but to do justly?" Let that requirement be held in its right place, and our labor problems would be in a fair way of adjustment. We have just heard of a man, now in an honorable position and a working Christian, who says he was for years alienated from Christianity because his employer refused him an unquestionably just increase

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

Waiting, Trusting

I am waiting, blessed Master,
For thy discipline to-day;
I am safe if thou but lead me,
Gently lead me all the way;
I will fear no storm of trial,
Strong through faith my heart within;
Walk beside me in the darkness,
Only keep me free from sin.

Let some weary, erring brother
See the Christ-light shine in me.
I will bow to all thou sendest,
Just that men may follow thee.
Let me meet thee in the Garden
Or on Calvary's rugged way,
If some poor, lost, wandering sinner
Only turn to thee to-day.

For my portion I will take thee;
For my need trust thy supply,
Let thy image grow within me;
Be my life, that self may die.
I am waiting for thy blessing;
For without thee I must fall.
Fill me with the Spirit's fulness;
Thou, O Christ, art all in all.

— *J. F. Baker, in the Watchman.*

Instruction for Helpers and Students at Takoma Park, D. C.

MRS. E. G. WHITE

To the stewards and matrons, accountants and clerks, foremen and laborers, I would say: Let your stewardship and your service and all your business dealing be marked by strict integrity and the sanctifying influence of the truth, that others may take knowledge of you that you have been with Jesus, and have learned of him. Be faithful in all that you do. Let not one selfish, covetous act be recorded in the books of heaven against your name. Do not allow it to be seen that while you profess to be children of God, you are really serving the world. Serve God with heart and soul and mind and strength. Then angels of heaven will come close to you, and will lift up for you a standard against the enemy.

Give your whole heart and life to the service of him who gave himself for your redemption. Disappoint the enemy. Refuse to be his tool for the carrying out of his plans. Turn away from the financial advantages which he offers you, and which, if accepted, would prove a curse to your religious experience. Then you can say in the cleanness of your heart, "My soul shall make her boast in the Lord." Let there be in your lives no deceitful devising, no artifice, no underhand schemes and contrivings. Depart from all things that you would condemn in others.

Living Bible truth day by day will place you on vantage-ground. Your face will be calm and peaceful, and your words will be, "I will greatly rejoice in the Lord, my soul shall be joyful in the Lord; for he hath clothed me with the garments of his righteousness, and it is my salvation. He hath covered me with the robe of his righteousness." You will be able to give comfort and hope to others, because you have through your integrity glorified God.

You will walk carefully, lest you make crooked paths by which weak, struggling, halting souls shall be led out of the way. You will refuse to co-operate with worldly men to carry out worldly plans or policies. As you realize that you have a work to do for God, the temptations and allurements of the world will not tempt you from the path of equity and uprightness. The whole life will bear the testimony, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." "O my soul, thou hast said unto the Lord, Thou art God. The Lord is the portion of mine inheritance and of my cup." With the eye of faith you will behold the invisible, and the soul finds its strength in One who never fails. He is the joy of your life.

We are fighting a battle with the powers of darkness. The Bible is the rule of our life. This word is the light which is to guide us in all our perplexities. Make the Lord your counselor. When you are at work, the enemy may come to you with suggestions and temptations, hoping to lead you from the path of integrity. Do not listen to him. Look away from him to the One who has bought you with his life. Give yourself to Christ, trust in him, and he will give you strength to resist the enemy.

"If any man will come after me, let him deny himself, and take up his cross, and follow me." "Let no man seek his own, but every man another's wealth." "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Never forget that you belong to Christ. Let all your work, to the most minute detail, be such that he can approve. Do not, in order to gain worldly advantages, steal that which belongs to God.

Only by doing the will of God can we show that we possess true religion. Those who strive sincerely to break from the grasp of the enemy, and with full purpose of heart seek to know and obey the commandments of God, will be given power to become the sons and daughters of God. Their search after the things of heaven will be rewarded.

To the Students in the Training College

To the students in the school I would say: Keep in the path of self-denial. Avoid all ungodly companionship. Seek daily for the faith that works by love and purifies the soul. You will find your safety in studying the Word of God with a sincerity that keeps Christ constantly before the mind as the example to be followed. Lift him up, the Man of Calvary, by purity of word and work; for thus you honor God. By true religion, revealed in the daily life, you and I and all who are striving for the crown of life, are to bear witness for Christ.

He who is sanctified by the truth is strengthened to resist the assaults of those who have grown hardened in guilt. Shun the companionship of those who have not heeded the appeals of conscience. Let your light shine forth in Christlike words and deeds. Ask yourselves, What can I do to help those with whom I am brought in contact to resist temptation? What can I say to warn those who have not been taught to believe that the Lord is soon to come?

Earnest searching of the Scriptures, with a sincere desire to understand the truth, will receive a sure reward. An occasional glance into the Word is not enough. An occasional prayer is not enough. "Search the Scriptures," Christ said, "for in them ye think ye have eternal life: and they are they which testify of me." Make the Bible the man of your counsel. Only thus can you gain strength to overcome. Let your light shine forth in clear, constant, distinct rays. An occasional service done for the Master is not enough. Only by an unreserved consecration to Christ of all that you have and are can you win souls to him.

Let the students who are engaged in building do their work with thoroughness. Let them learn from their daily work lessons that will help them in their character building. Let them remember that in order to have perfect characters, they must make their work as perfect as possible. Into every line of this work let there be brought that stability which means true economy.

Students, eternal interests are before you. Work with heaven in view, remembering ever your character building. Keep a pocket Bible with you as you work, and improve every opportunity to commit to memory its precious promises.

"All things are yours; and ye are Christ's; and Christ is God's." God gave Christ to be the head over all things to the church. The Saviour loves the church with an everlasting love. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Christ gave himself for the church that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

Remember that Satan will not leave any one alone who is working to build up memorials for the Lord. "Watch and pray, that ye enter not into temptation."

From the Washington training college missionaries are to be sent forth to many distant lands. Let the students improve every opportunity to prepare for missionary work, while at the school. They are to be tested and proved that it may be seen what their adaptability is, and whether they have a right hold from above. If they have a firm hold on Christ, they will have a right hold on all with whom they come in contact.

The Lord will surely bless all who seek to bless others. The school is to be so conducted that students and teachers will be continually increasing in power through the faithful use of the talents given them. By faithfully putting to a practical use that which they have learned, they will continually increase in wisdom and knowledge. We are to learn from the Book of books the principles by which we are to live and labor. By consecrating all our abilities to him who has the first right to them, we may ennoble all that is worthy of our attention.

The students who will get the most good out of life are those who live the word of God in their dealings with their fellow men. Those who receive to give will feel the greatest satisfaction in this life. Those who live for themselves are always in want, for they are never satisfied. There is no Christianity in shutting up our sympathies in our own selfish hearts. We are to bring brightness and blessing into the lives of others. We are to be channels through which God can let his goodness, mercy, and truth flow to the world. We are to be co-workers with Jesus Christ, imparting to others the blessings bestowed on us.

A Test

C. R. SPARROW

The Lord has given us abundant instruction, that the man of God may be thoroughly furnished unto all good works. Man will be left without excuse in this world, and will not be able to say, when he has to meet his God face to face, that he did not know; for the Bible gives all the instruction needed.

In reading the account of our first parents we find that the Lord put them in the garden of Eden. There he gave them all the privileges necessary to make them comfortable and happy. He also gave them all that they needed for food, the best they could have. But there in the garden he tested them to see whether or not they would obey him; and that test was in regard to the tree of knowledge of good and evil.

We find that the children of Israel had a test given them that has never been removed, and which will continue till the close of probation. Let us read what the Bible tells us concerning it: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." Lev. 27:30-34.

We also have a test put upon us by the Lord, to see if we are ready for that immortal state through our obedience to him. Brethren, have we ever read in the Bible that this test of giving tithes has been removed? If so, where? We have just read that the tithe is holy unto the Lord, also that it is the Lord's. Not only the tenth of what we raise, but the tenth of our herds and of our stock is his; it is holy. Have we ever thought that this was a test laid on the children of Israel, and that they were required to keep it? Are we the children of Israel to-day? If so, has the Lord released us from this test? If the Bible does not give us a "Thus saith the Lord," why do not we keep this command in obedience to the requirements of our Heavenly Father? Brethren, this will not pass, and we be without excuse.

Let us turn to Neh. 13:10: "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field." Here we see plainly that those who had the spiritual oversight of the work were farming to get a living, the treasury was empty, they could not live, so what was there to do but go and farm for a living? Had those who were not to wait on the spiritual necessities of the people paid their tithes and offerings, then the Levites would not have had to resort to farming, but would have had plenty to live on. The Lord has ordained that his "ministers" should have their needs supplied. So shall we not return to the Lord his own, that those who attend to the spiritual work may have that which is needed to support themselves, their families, and the cause of God? Why should it be said, when we come up to the conference meetings, that the treasury is empty?

When Hezekiah saw the condition of things in his day, that the priests and Levites were not getting what they ought, he commanded the people to give them "their portion" that they might be encouraged in the law of the Lord. The record says that as soon as the commandment was given, the people brought in of the first-fruits of corn, wine, and oil in abundance, also of the dates (margin), and the tithe of all things. And the children of Israel and Judah brought in "the tithe of oxen and sheep, and the tithe of holy things which were consecrated to the Lord their God, and laid them by heaps. . . . Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty [now take notice]: for the Lord hath blessed his people; and that which is left is this great store." 2 Chron. 31:4-10. My fellow seekers after eternal life, if we want a blessing, let us do likewise.

Malachi says we are thieves; we have been stealing, the whole "nation" of us. What have we stolen?—"Tithes and offerings." Is that true of the people who are looking for the Lord Jesus to come to take them from this earth?—Yes, we have been taking and keeping the tithes and offerings of the Lord. We expect blessings, but why do we not receive them? We have broken the eighth and sixth commands of the decalogue, and are cursed. In verse ten is given the invitation to bring in all the "tithes and offerings," to see what the Lord will do for us. Brethren, let us accept this invitation, and prove the Lord, and see if he will not pour us out a greater blessing than ever we have had before. Come, let us prove the Lord.

About three years ago we were confronted with a dreadful disease which threatened to take off all the cattle in Rhodesia as far as it went. Many farmers and others who were using oxen for transportation purposes lost nearly every beast they had, some losing all. At that time I was greatly impressed that live stock should be tithed as well as other produce, so I called on the nearest elder, and asked him if he would come over and tithe the stock that I had. I had forty-two head of cattle, so four went out for the Lord; and two still remain waiting to be tithed with the next lot in the near future.

Now I must truthfully confess that there is not one farmer in Rhodesia whose stock has done better than ours. In the three years one calf died from starvation, it being very dry at that season of the year. But the rest have done exceedingly well, and it has paid to tithe the stock. The disease did not reach us, though a transport rider passed by my house with sixty-four oxen, some of them sick with the disease at the time, but no evil effects resulted from it. All I can say is, The Lord be praised.

If we turn the tithe of our stock into the Lord's treasury, will there be any need of continually calling for means to carry on the work of the Lord? If we do that, then we can look up and expect Jesus to come quickly. Shall we not do it to hasten the coming of the Lord? We all want to get home, yet we are hindering by withholding from the Lord his own.

Rhodesia, B. C. A.

The Tribute of Suffering

It is those whom we love most upon whom we lay the heaviest burdens. We do not turn to strangers or untried acquaintances when we would lean hard on some one in a crisis of life. We tax most those whom we trust most. And what is true of our relations with each other is true of the Father's relations with his children. He does not send stress and burdens to weaklings. "God must love you very much to trust you with such suffering," said one to a friend whose

General Articles

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Christian Courage

Workman of God, O! lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike!

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

Blest, too, is he who can divine
Where real light does lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

Then learn to scorn the praise of men,
And learn to lose with God;
For Jesus won the world through shame,
And beckons thee his road.

— Frederick W. Faber.

* * *

The Gift of Christ

MRS. E. G. WHITE

God manifested his love for the world by sending his only begotten Son to save sinners. Christ took our nature, that through his grace we might be partakers of the divine nature. His divinity was bound up with humanity that humanity might stand on vantage-ground with God.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that *the Father sent the Son* to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loves his brother also."

We need to watch unto prayer, walking and working in constant dependence upon God. He in whose heart Christ is formed, he to whom Christ is the hope of glory, enlightening, sanctifying, strengthening, will be preserved from the false representations that will be made of God.

The false sentiments that prevail to-day are of the world; they belong to the world; they are worldly in spirit and character. The apostle declared, "We are of God: he that knoweth God heareth us." The teaching of the apostles is not to be set aside. Men are not to feel at liberty to speak disrespectfully of these teachings because they do not agree with all that they set forth. Those who teach the truth for this time must understand the Scriptures, that they may give the right interpretation of the Scriptures, exalting the principles of the truth, and in life and character revealing the spirit of the truth. God works with such ones as speak of the life and miracles of his Son.

(1) He whose heart is filled with the love that proceeds from God, does not allow self-exaltation or dishonesty to find place in his life. He who is "born again," of the Spirit, reveals Christ in the daily life. He is upright in all his dealings. He does no sly, cunning, underhand work. The good fruit that appears in his life testifies to the condition of his heart.

Christ's true followers are made complete in him, because he gives them of his Spirit. The blessed hope of seeing Christ as he is, and being like him, works in mind and heart like a quickening power, cleansing away impurity and depravity. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him"— the hope of seeing Christ as he is —"purifieth himself, even as he is pure."

How wide the contrast between the ones thus described and those who, though professing the faith, have not the love of God in their hearts. The latter class have not been made Christian gentlemen by the purifying influence of the truth. They are transgressors of the law of God, and their work is opposed to the work of Christ.

Those who walk humbly with God are approved by him. Let us build ourselves up, through Christ, in the most holy faith. The truth of God alone is invincible. Those who profess to believe the Scriptures need now to know where they are standing. Christ will receive all who come to him confessing and forsaking their sins, and will give to them transformation of character. He offers to all the eternal-life-insurance policy. The everlasting covenant is sealed with the blood of his crucifixion. Through his sacrifice on Calvary he makes peace for us. In him are hid the treasures of wisdom and knowledge. He is the divine storehouse of all light. He alone can prepare us to enter the gates of the holy city.

* * *

"The Bible is not a riddle, but a revelation."

Offerings for Missions

N. P. NELSON

What is the greatest and most important theme to be brought before the world at the present time? Is it not the proclamation of the everlasting gospel in this generation? This indicates that we have no time to lose. But the question is, How shall I be able to help in the promulgation of this message? or will the Lord excuse me because I can not go in person to a foreign land?— No, by no means; the Lord says that he has given to every man a work. Facilities are within reach with which the weakest may have a part in this glorious work. It is a marvel what facilities the Lord has placed in the hands of his people with which to accomplish this work in a short time.

We are glad to know that the living preacher has now gone to nearly every civilized country in the world. Believers in the soon-coming Saviour are being raised up everywhere, but still we hear the "Macedonian cry" for more workers. Thanks be to God for our colleges and academies which are educating and preparing young men and women, who are willing to sacrifice home, to go out to proclaim this last message. So a way has been provided by which those who are so situated that they can not go in person may have a part. This way is by systematically giving ten cents each week to help defray the expenses of those who can go. Dear brethren and sisters, how do you look upon this most important work? Are you willing and ready to place your ten cents each week in the Lord's treasury? O brethren, let us awake out of this lethargy that has taken such a hold upon many of our people. We all want to hear the "Well done" said to us when the Lord comes to call his people. So shall we not all take hold of this plan to support laborers in foreign lands?

Keene, Tex.

* * *

Work to Save Sinners

WM. COVERT

Christ came to our world to save sinners. Luke 19:10. This was the one consideration that brought him from heaven. His life-work related wholly to the salvation of sinners. He died and rose again for the accomplishment of this important work. The Christian worker is sent into the world that he may devote his time and energies to sinners' needs. The preaching of the gospel is done wholly for the benefit of sinners in our world. Churches are organized and conferences maintained to provide teachers, that sinners may be instructed.

Here is the only place in the universe where there is a chance to save sinners. Just now is the accepted time for bringing them from darkness into the light, that they may be saved. In a very little while it will be too late to do this. Jesus, who loves sinners, and who died to save them, is calling upon us from heaven,

My Life Today, p. 331 (1)

The General Conference

THIRTY-SIXTH SESSION MAY 11-30

First Meeting

The thirty-sixth General Conference of Seventh-day Adventists was called to order at 10:30 A. M., May 11, at Takoma Park, D. C. The president, A. G. Daniells, was in the chair.

The Chairman invited to the platform Brethren Haskell, Butler, and Loughborough, the presidents of union conferences, the superintendents of mission fields, and other laborers of long years of service in the message.

After the hymn, "O worship the King," the forty-ninth chapter of Isaiah was read by W. W. Prescott.

The congregation united in the hymn, "Hark, hark, hear the blest tidings."

The conference was then led in earnest prayer by Elders J. N. Loughborough and E. W. Farnsworth. The presence of the Holy Spirit was very manifest as the conference unitedly dedicated itself to God.

The Chairman referred to the fact that the conference was to be held in the open air, according to the counsel that had been given. All were thankful for favorable weather, and for divine care over the delegates as they had come in from near and distant fields. It was stated that the General Conference was organized forty-two years ago this month, in a meeting held in Battle Creek, Mich. Of the delegates present at that meeting but four survive, Elders J. N. Loughborough, C. O. Taylor, Isaac Sandborn, and Washington Morse. Sister E. G. White was present throughout that meeting. The Chairman expressed in behalf of the conference thankfulness that in our present gathering we have Sister White and Elder Loughborough still with us.

Elder J. N. Loughborough spoke with feeling of the progress during the forty-two years since the organization of the General Conference, and the congregation heartily responded with the "amens" to the expression of his hope that he might witness the speedy finishing of the work.

Sister E. G. White, who was present on the platform, addressed the conference. She emphasized the need of repentance and humiliation before God and one another. In this last day of the great Day of Atonement it is time to make sure that every sin is confessed and forgiven. All through this meeting should be heard voices proclaiming, "He has pardoned my transgressions, he has made me clean from my unrighteousness." "Clear the King's highway," is the word to us now. "Gather out the stones, that a path may be made clear for the Holy Spirit to go through our midst, that the blessing of God may come to us in this conference. Depart from iniquity, and the Lord will make your feet to stand upon high and holy ground."

A praise service followed, the time being pressed full of testimonies. The keynote of these was that the workers had come from all the fields praying for God's blessing to be upon this gathering.

The roll of delegates was called. (The list of delegates was printed in last week's REVIEW. Nearly all were present at the roll-call.)

The Chairman presented the report of the executive committee, nominating chairmen for the current session of the General Conference, which was unanimously adopted as follows: G. A. Irwin, O. A. Olsen, A. G. Daniells, L. R. Conradi, W. W. Prescott, H. W. Cottrell.

The Secretary presented the following list of members of the various General Conference departments not otherwise represented among the delegates, whom the executive committee had appointed delegates at large: —

Educational Department: E. A. Sutherland, F. M. Dickerson, Mrs. L. F. Plummer.

Sabbath-School Department: G. B. Thompson, Mrs. F. L. Bland, Estella Houser.

Religious Liberty Department: K. C. Russell, W. A. Colcord, C. P. Bollman, D. W. Reavis, J. S. Washburn.

Publishing Department: S. N. Curtiss, James Cochran, E. R. Palmer, S. D. Hartwell.

The Chairman stated that various union conferences had appointed as delegates medical members, who, joined by physicians in attendance, were to hold meetings for the consideration of this department of the General Conference work. The executive committee recommended the following-named physicians and men connected with institutional work to form the departmental committee on medical work during the sessions of the conference, and the recommendation of the committee was unanimously adopted by the conference as follows: —

Medical Department: Delegates already appointed from union conferences. Drs. Rand, Simmons, Martinson, Hayward, Colloran, Edwards, Hoenes, Nicola, George, Paulson, W. H. White.

Medical members hereby appointed delegates: Drs. Heald, Green, Froom, Hare, Ross, Fullmer, Farnsworth, Perrine, Swayze, and Neall.

Institutional workers on departmental committee, and delegate members where not already so appointed: F. M. Wilcox, W. C. White, A. E. Place, W. J. Fitzgerald, Smith Sharp, and W. C. Sisley.

It was voted that the usual standing committees should be nominated by the executive committee of the General Conference.

Meeting adjourned to 2:30 P. M.

A. G. DANIELLS, *Chairman*,
W. A. SPICER, *Secretary*.

AT any price give me the Book of God. I sit down alone, only God is here. In his presence I open and read his Book for this end, to find the way to heaven. — *Wesley*.

The Unity of the Spirit

Remarks by Mrs. E. G. White at the Opening of the Conference, Thursday Morning, May 11

I WANT to say a few words at the beginning of this conference. I feel a deep and intense desire that those who have come to this meeting shall not occupy their minds in investigating other souls. The work resting upon us as individuals should be taken up at this meeting. We are living in the great day of atonement, when every person should confess his sins, that the conviction of the Spirit of God may come to his heart. If you think that there is something standing between you and God, go to him, and ask him to help you to make the confession necessary in order that the wrong, whatever may be its character, may be taken out of the way. And ask him to help you not to repeat the wrong.

It was a question with me whether I should venture to attend this meeting, because of the condition of my health. I decided that I would make no promises; I would wait and see what the will of the Lord was in the matter. Night after night I seemed to be bearing this testimony: that there are those in our churches who need at this time the deep movings of the Spirit of God upon their hearts; and I decided to come to the conference.

Some pass over their wrong-doings, or, if they have confessions to make, they think that they will not confess, because to do this would lessen the confidence that their brethren have in them. God wants us to look to him, and to him alone, and have everything straight between our souls and God. We need to seek the Lord with all our hearts, that we may find him; we need to come into close relation with the cross of Calvary. We need to see Christ hanging upon that cross, making an atonement for our sins. When we see and understand our relation to Calvary, we shall know for ourselves something of the grief which, because of sin, Christ knew for us.

How can we do this? — "Repent . . . and be converted." This is our only hope of salvation. We are to stand in a repentant, confessing attitude, and then joy will fill our hearts.

Just as soon as you are impressed that there is something standing between you and God, or between you and your brethren, leave your gift before the altar of prayer, and do that which Christ has said you must do in order for the wrong to be taken out of the way. This is the first work that is to be done in this conference, if we expect the blood of Jesus Christ to be efficacious in our behalf. If we confess and forsake our sins, we shall come into that close relation to Jesus to which reference is made in the seventeenth chapter of John. We shall be one with Christ. This is the evidence that we are to give to the world that God sent his Son to save sinners. This is the result of the influence of the grace of God upon human hearts; and when the conviction of sin comes, then the light of the glory of God will be revealed. If we have a living union with God, we shall hate the sin that separates the soul from God.

The Lord does not want us to bring a sorrowful tone into our meetings. He desires praise. "Whoso offereth praise glorifieth me," he declares. We are to be always praising God. We need in our hearts the light of Christ; we need to know the joy of pardoned transgression and forgiven sin. If this joy is in us, we shall not be able to keep our lips closed during this conference, because we shall realize the greatness of the sacrifice made for us upon the cross. We shall realize that Christ bore our sins in his own body upon the tree. He was mocked and derided by those who ought to have received him. As he hung upon the cross, the leaders and rulers of the Jewish nation cried out: "He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him."

When there are set before us things that are a cross for us to take up, we can never be one with Christ until we have lifted the cross. It may be the cross of confession, the cross of repentance, the cross of humiliation; but whatever it may be, let us remember that in lifting it, we are one with Christ, partakers of the divine nature. He suffered the agony, he endured the reproach, and he cried out, "My God, my God, why hast thou forsaken me?" It was because of our sins — because of your sins and mine — that he was thus afflicted.

When those in our churches commit sins, they should repent of them before God, and they should also repent of them before their brethren, asking the pardon that they will be willing to give. Then the light that shines from the face of Christ will shine upon them. Let us clear the King's highway; let us plead with God until we know that we have received pardon. He will give it to us. But if you cover up your sin, you will have less and less sense of its sinfulness, and you will go on in the same line. God will receive every one who will confess and forsake his sins, crucifying self by departing from iniquity.

The grace of the Lord Jesus Christ has been promised to all who will come to him in faith. You may say, I do confess my sins; but I do not feel any better. What has feeling to do with it? If you have confessed your sins, if you have planted your feet on vantage-ground, and are sorry for your sins, so sorry that you will not repeat them, you will receive pardon. Remember that when you sin, you wound afresh the One who gave his precious life for you, putting him to open shame. The world looks on, and says, "Ah, they are the ones who profess to believe that Christ is coming, and who profess to believe that the Lord forgives their sins; but do you see their conniving, their dishonesty, their sinfulness?" Christ is humiliated in the person of his saints. Let us not take that position. Let us consider that it is a noble thing to confess our faults, and to forsake them.

We expect to see the salvation of God in this meeting; but it will never come to those who cover up their wrongs, those who, catching perhaps a glimpse of light, think that it is all right, and that they have nothing more to do. You can never stand on vantage-ground by taking that attitude. It is through the rectitude, the grace, revealed by the disciples of Christ, that the world is to be led to believe on him. This is to be the convincing power. In this our day of confession, this last great day of atonement, before the books shall be opened, and every man shall be judged by the things written in the books, are we considering how we shall stand in the judgment, in that day when every deed is to be tried, and every act is to be brought into review before the heavenly universe? Let us not make play-work of our religious life. Is it not time that we believed that Christ died on Calvary, that he might forgive our sins and pardon our transgressions?

All through this meeting we want to hear voices saying, "He has pardoned my transgressions, he has forgiven my sins, and I am looking unto him, beholding him who is the author and finisher of our faith." We must stand where we shall not dare to take up a report against our brethren. Go right to the one you think has erred, and tell him his fault between him and you alone. Let this work be carried on, that there may be a coming closer and closer to God. Then you can speak of his pardon, and tell of his glory; and every voice can proclaim, "He has pardoned my transgressions, he has forgiven my sins, and I will praise him with heart, and soul, and voice."

All heaven is looking upon this company. All the heavenly angels are watching those assembled here. We greatly desire that the deep movings of the Spirit of God shall be felt upon human hearts. Last night I lay awake for hours, saying these very things. I could not keep them out of my mind. I was repeating the very words that I am speaking to you this morning. Clear the King's highway; take out the stumbling-blocks; remove the rubbish; clear away the stones, that the Spirit of God may go through our midst, and that we may see the salvation of God as a lamp that burneth. That is what we need. We can not afford to cover up one sin. We want the richest blessing here; for trial is coming right upon us. Only a little while, only a short time, and every one will be severely tried. We want a daily renewal of the grace of God in our hearts, that we may climb the ladder of perfection step by step, rising higher and higher in the way that leads to heaven, to holiness, and to God.

May the Spirit of God come into our meetings. May we see of his salvation, and may his glory be revealed here. Let every voice be raised to glorify God, not to pick flaws in one another. It is an individual work that we are to do. When this work is done, we shall hear the high praises of God in the midst of the sermon. This will not disturb the preacher at all, because the truth makes its application to the heart, to the mind, and to the conscience, and you will know that the word being spoken is inspired by the Spirit of God. Let every one take a firm hold upon God, and depart from iniquity, and the Lord will make your feet to stand upon high and holy ground.

Second Meeting

THE second meeting was called May 11, at 2:30 P. M., A. G. Daniells being in the chair.

Prayer was offered by G. A. Irwin.

The minutes of the previous meeting were read and approved.

Additional delegates had come since the roll-call, as follows: M. C. Wilcox, W. L. McNeely, H. C. Wilcox, O. O. Bernstein, C. M. Everest.

The president, A. G. Daniells, presented his address (published in last week's REVIEW), reviewing the progress and present outlook of the work.

An intermission of fifteen minutes was taken.

The hymn, "Watchman on the walls of Zion," was then sung, and prayer was offered by W. H. Wakeham.

I. H. Evans, treasurer of the General Conference, submitted the financial report which appeared in the last REVIEW, and which was unanimously adopted.

W. A. Spicer, secretary, presented a report on the general outlook in the mission fields which appears in another part of the paper.

Following the report, the meeting was opened for testimonies on the work before us. The keynote of the testimonies was as follows: —

G. A. Irwin: "My heart is cheered by the evidences of the progress of this message. Some suggested that I was too old to take my recent trip among the populous portions of Malaysia and Southeastern Asia, but I am not too old to want to be out on the extreme firing line. I have no desire, as much as I love the country of my birth, to return to it. I want to see this work closed up."

J. O. Corliss stated that his love for the message glows brighter than ever in these days when we begin to see the finishing of the work. He moved that portions of the reports of the President and Secretary be reprinted in leaflet form for use by laborers as they go among the churches.

O. A. Olsen seconded the motion to reprint the reports, and said that in the stirring situation before us he heard "the sound of a going in the tops of the mulberry trees."

D. T. Bourdeau: Entering upon his fiftieth year as a Sabbath-keeper, his word was, "Talk faith, let us venture as did ancient prophets and apostles, for God is the living God, and it is again the day of great things."

A. T. Robinson recounted the providential experience ten years ago in starting the Matabele Mission, and thanked God that now that mission is sending out trained workers.

W. J. Stone spoke of the hearty interest in the missionary advance in the home churches, and read a cheering paragraph from a letter from a sister in Ohio, reporting the determination that took possession of her church to work for missions more earnestly than ever as they heard of the death of Dr. Maude Miller in China.

S. N. Haskell: "From the beginning, the nature of this message has been to go into regions beyond. Whenever this forward policy has been halted, it has brought weakness. When Brethren White and Belden, in the early days, were mowing grass to get money for printing our first paper, the spirit of prophecy told them that they were to go ahead at once and prepare for publishing, for God would raise up friends, and this message would have its representatives in all the world. We see that fulfilled to-day.

"When, in the early days, believers in the Eastern States began to move westward, many felt troubled over the weakening of the forces in the East. But the spirit of prophecy then declared that this was of God; that these believers far witness to our efforts, and we must not be discouraged if there are others to mark our way among these unwarned millions. They are appeals, silent appeals, for more men and means to push and hasten on the work.

Needs

We have mentioned our need in Ceylon, and our duty to strengthen the forces there. We have also mentioned the need of men and means for the translation, publication, and circulation of literature in the vernacular. In fact, there is not a part or department of our work which does not need to be strengthened. While the work has widened out and taken a foothold in new places, the facts are, the number of foreign workers in India is less than it was two years ago. It would be difficult to express the feeling of joy and thanksgiving which came over the little band of workers met in council when the last workers reached India. It is expressed in the following resolution: —

"*Whereas,* Our people have nobly responded to our call for help from the home field, and have sent us seven workers in this hour of great need, therefore,—

"*Resolved,* That we express our united praise and thanksgiving to God, and extend to the General Conference and the Ohio Conference a vote of thanks and appreciation for this liberal donation of workers for the work in India."

At the same meeting another resolution was passed, which is as follows: —

"*Whereas,* We recognize the urgent call in Bombay, and the need of a minister to open up work in that great city,—

"*Resolved,* That we unite in an earnest appeal to the General Conference that such help be sent as soon as possible."

Bombay is waiting. For several years we have been hoping and praying that work might be opened up in this great city of nearly a million. With Madras, Lucknow, Lahore, and other cities of this mighty empire, she waits. The Hindu, the Parsee, the Mohammedan, the Buddhist, the Jain, are waiting, unknowing and unwarned. We may ask, How, by whom, and when shall these millions hear this last message? Some way, some how, and by some in this generation shall the final gospel call search out the honest hearted among these people.

This is the hour of opportunity in India. The hand of Providence has opened wide the door. While native rule prevailed, says Dufferin, "scarcely a twelvemonth passed without the fair fields of India being watered with the blood of thousands of her children." To-day India is in peace; from the Himalayas in the north to Cape Comorin in the south quiet reigns. Sixty million Moslems, more than three times the number under sultan rule, are at rest; and without fear and without government interference the gospel can now be carried to these people. Not necessarily need we go by the slow bullock cart of fifty years ago, but with railways running to every part may the final gospel call be carried.

Does not this make the present hour not only an hour of opportunity in India, but as well an hour of tremendous responsibility?

J. L. Shaw,
Superintendent.

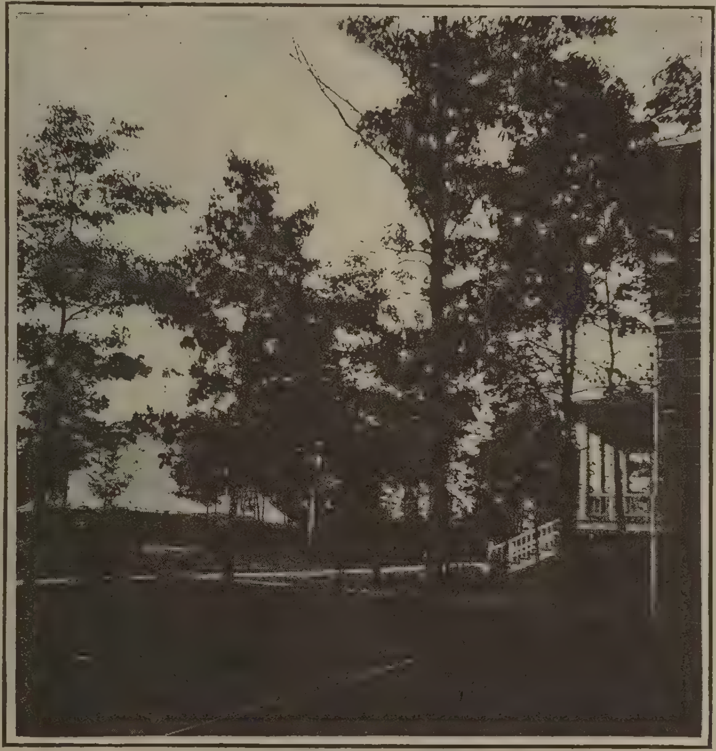
The Work for This Time

Development of the Interests at Washington

Address by Mrs. E. G. White before the Conference, Tuesday Afternoon, May 16

Our work for this time is a most solemn and important work. Let those who claim to believe the truth take into consideration the fact that unless the Holy Spirit is with them in the work which God has given them, they will lose a great blessing, and their efforts will be a failure. If there are those who think that it is their business to criticize the ones whom God has put in a certain place to open the way, that the truth shall be carried forward as it should be in the different places, let them know that they are doing a work which God has not appointed them. If there are those here who cherish the spirit of criticism, this meeting will be of very little advantage to them. What we need at this very time is that the Spirit of God shall be manifested among us.

Each one of us has all that he can do to overcome his own faults. Search out your own defects, and ask God to help you. Do not, for Christ's sake, excuse yourself from doing the very work that God has called you to do for yourself, and instead busy yourself trying to set some one else right. If each of you will take hold of Number One right at this meeting, the salvation of God will be revealed in a most marked manner. If this army of people would seek the Lord with heart and mind and soul, they would have something to say that would bring light and blessing and joy into the meeting.



A CONFERENCE IN THE WOODS

We are glad that we came to Washington a year ago, and spent some time here. We are thankful to the Lord that we know how the work started. I remember how, when we were living in the Carroll House, near the water-tower, the workmen would come over at half-past five every morning for a season of prayer. As often as I could, I met with this little company, speaking encouraging words to them. I felt so thankful that they would take the time every morning to seek the Lord. At these meetings we had singing and prayer, and a short Bible study. Sometimes several prayers would be offered, and earnest testimonies would be borne. We had evidence that the sweet Spirit of God came in among us. And the one who had charge of those working on the school land said that he had never had a company of workers who were more willing and ready to do all that it was possible for them to do. When I heard this, I thanked God.

How the Lord Has Led

It was with the greatest thankfulness that we watched the progress of the work; for we knew that the Lord had led us here. Do you not think that the building up of this work cost earnest thought? Do you not think that it meant diligent seeking of the Lord? If you have any inclination to pull the work here to pieces, and tell how it ought to have been done, I tell you that you should feel it your duty to see that you yourself are moving justly before God.

God has given to every man his work. He has given to every individual a certain work. If any of you have turned criticizer, you may be sure of one thing: that you will lose the blessing which you might have obtained had you rightly considered the work that your brethren have had to do in this new place. They have worked with all their strength to place things in such shape that the work could go forward. I have been given message after message for those who were standing at the head of the work here, for Elder Daniells and Elder Prescott, and for all connected with them in the work. The blessing of the Lord came upon me as I would write to them, saying, Be of good courage in the Lord. He is leading and guiding. He will bless you as you move forward. He will be your helper.

Suppose that our brethren had not come to Washington when they did. Suppose that they had dallied for six months or a year. What would have been the result? — The bill concerning Sunday legislation would have been slipped right in, and I do not know how long or how severe a battle we should have had to fight. But in the mercy of God our brethren were able to forestall this movement, although, in order to do this, they had to neglect other pressing work. I can assure you that their hands and hearts were full. They prayed, they reached out to God, and they sent out tracts and pamphlets everywhere. And wherever this reading-matter has gone, the light of the Sabbath truth has penetrated. Earnest work was done, and constantly our prayers ascended to God, that he would let his power rest upon every one engaged in the work.

A Burden for Souls

Those connected with the work labored in harmony. They did not stop to find fault with one another. Every one tried to press the battle to the gates. We were far away at the time, but every morning and evening our petitions ascended to God for the work in Washington, that from this important place the light of Sabbath truth might shine forth. We prayed that God would put upon men a burden to enter the other cities that have been so long neglected.

ENTRANCE TO THE ENCAMPMENT

God has men who understand the truth. If they would feel the burden of his work, and press forward, not waiting to have everything outlined before them, much more would be accomplished. If many of these gathered in Battle Creek, who have a knowledge of the truth, were scattered out into the different fields, and were working intelligently and earnestly for the Master in the neglected cities, many souls would be brought into the truth. I would give a great deal more for the education that is obtained through practical work than I would for that obtained by hearing, hearing, hearing, and doing nothing. There may be some who have done the work of the Lord in Battle Creek, but every time the matter is presented to me, the light given is that many should move out of Battle Creek, and out of other churches where large numbers of Sabbath-keepers are congregated, and go to work for the Master. (1)

There is a great work to be done, and we have felt so anxious, so full of hope and prayer, so full of earnest entreaty that the Lord would lead and guide. Night after night I have lain awake, unable to sleep, asking God for his mercy's sake to save those who are dying in their sins. The world is fast becoming as it was before the flood. My brethren and sisters, use your talent of speech, your influence, every jot of ability you have, in helping and strengthening others. Do not place your talents on the negative side, to discourage and dishearten others, but put your arms around those in need of help, and tell them that you will help them all you can. When the Holy Spirit rests upon you, you will understand what it means to have a burden for souls.

For many months I could not sleep past twelve o'clock. What was the matter? — The burden of the work in Washington was upon my mind. God had signified that the publishing work should be transferred from Battle Creek to Washington. He promised to demonstrate his power and grace, and this he has done. When the crisis regarding Sunday legislation came, our workers were right on the ground, prepared to act in a way that made them channels of light to others. If they had not been on the ground, the bill regarding Sunday legislation would have been pressed through, leaving our work in darkness and discouragement.

I want those present at this meeting to realize that it has meant a hard struggle to bring the work in this place to its present state of advancement. The Lord God has been at work. My brethren, instead of criticizing what has been done, save your speech for the great cities that have not yet been worked, such as New Orleans, Memphis, and St. Louis. Go to these places and labor for the people, but do not speak a word of censure regarding those who have tried so hard to do everything in their power for the advancement of the work. Sometimes these workers would be almost discouraged, but we kept praying for them. Wherever I was, I would ask the prayers of God's people in their behalf.

Let those who have any complaint to make, go right to the Lord, and ask him to give them a place where they can show what great things they can do, or else humble their hearts before God, and thank him for what he has done.

Erection of Buildings

I thank the Lord that I can meet you at this meeting. I am glad to see so many here. I know that the Lord is with those connected with this work. We were here when the buildings were first started, and we investigated everything as they went up. At the time, I was quite weak, but Brother Baird would take one of my arms and my son the other, and with their help I would walk up to where I could see what the foundation was, and how the walls were made. Again and again I went over the unfinished building, and as I now see some of them completed, I say, Thank the Lord with heart and soul and voice for what has been accomplished. I have felt almost afraid to touch this subject here, lest I should burst into tears before you all, I am so grateful to see so much done. I am glad to see such neat buildings. There is no extravagance, but everything has been done with thoroughness, as God has directed it to be. From the work on these buildings, the students have learned lessons which they can carry with them wherever they go. When I was here, I was so glad to see the workers, not discouraged, but thankful for an opportunity to work for the Lord. I looked with great satisfaction upon the work being done; for I knew that the blessing of God was resting upon the workers.

Opportunity after opportunity came to those in charge to gain advantage for the work. At one time they had a chance to buy lumber at so low a rate that thousands of dollars were saved. How was it that they were able to take advantage of this opportunity? — They had the money in their hands.

Yesterday I went for a short ride through the forest, and O, the trees — God's trees and God's forest — how beautiful they looked! The city is not the slightest temptation to me. And yet we must carry the truth to the cities. Tents are to be pitched in the most favorable places, and meetings held. (2) Let our workers pray the Lord to open the way that they may enter the large cities of the South, and labor as men taking down trees in the forest, as men earning a large amount of money. For they are. One soul saved is worth more than the whole world. If we can but take hold upon the arm of the Lord, success will attend our efforts. Christ gave his life on Calvary's cross to make it possible for human beings to be saved; and yet we are leaving the world without the knowledge of the truth that would make them wise unto salvation. What kind of an account will many have to settle with the Lord in the future?

I ask you never to find fault with what has been done here; for I have seen the angels of God working here, encouraging the workers, and leading them to lift their eyes to see their Redeemer and be strengthened. I have seen the angels of God on this ground with the youth and with the other workers. I have seen the power of God at work here, and I wish to tell you that I want this meeting to be an everlasting cure of your faultfinding and murmuring and trying to find some one to criticize. May God help us all to humble our hearts before him and be converted.

The Sanitarium and Educational Work

There is a great work to be done here. Brethren Daniells, Prescott, Washburn, Colcord, Warren, and others, but especially Brethren Daniells and Prescott,

(1) (2)
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have worked amid difficulties in the (1) name of the Lord, and I know that the Spirit of God has been upon them. And though we have felt disappointed because means did not come in faster for the work in Washington, we have not complained, but have gone straight forward. The buildings have been put up as fast as possible. There is yet much to do. We must have a small sanitarium here, and we feel sure that the blessing of God will rest upon this branch of the work. The building will not be a large, expensive one, but just such as the Lord desires to see here.

It is the Lord's design that a training-school shall be conducted on these grounds. If there is a place anywhere in our world where there should be a school for the training of our youth to be efficient missionaries, it is here, where there is such an important field to be worked. We must make every effort to have a school of the highest order. Provision will have to be made for the very young, and also for intermediate students, in this vicinity. And we must reach the highest possible standard of perfection in the work of preparing students for the school above.

Let the complaints come if they will. Those who complain will find that this brings them nothing but barrenness of soul; for we are moving under the direction of the One who has given the gospel commission, and we intend to carry the work forward.

I call upon those who have been held at Battle Creek to gird on the armor. It is high time that they went forth into needy fields to labor for the Lord. It is not pleasing to God for them to stay in a place that has been worked over and over again, encouraging others to drift into Battle Creek to become unbelievers in the Testimonies God has given to his people, or perhaps infidels. Those who are fully established in the truth may gain a good education there, but there are others who go away infidels. By some, the truths that lie at the very foundation of our faith are being sacrificed.

Our Periodicals

God has given me light regarding our periodicals. What is it? — He has said that the dead are to speak. How? — Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. 1) And in *The Signs of the Times* let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper.

Not long ago I took up a copy of the *Bible Echo*. As I looked it through, I saw an article by Elder Haskell and one by Elder Corliss. As I laid the paper down, I said, These articles must be reproduced. There is truth and power in them. Men spoke as they were moved by the Holy Spirit.

Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,— the truths that have made us as a people what we are, leading us on step by step.

Early Experiences

After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that, when not in vision, I could not understand these matters, and they accepted, as light directly from heaven, the revelations given.

(2) Many errors arose, and though I was then little more than a child, I was sent by the Lord from place to place to rebuke those who were holding these false doctrines. There were those who were in danger of going into fanaticism, and I was bidden in the name of the Lord to give them a warning from heaven.

We shall have to meet these same false doctrines again. There will be those who will claim to have visions. When God gives you clear evidence that the vision is from him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America. The Lord wants his people to act like men and women of sense.

Salvation in the Truth

(4) In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years? (4)

I want to tell you that Christ lives. He makes intercession for us, and he will save every one who will come to him in faith and obey his directions. But remember that he does not want you to give your energies to criticism of your brethren. Attend to the salvation of your own soul. Do the work God has given you. You will find so much to do that you will have no inclination to criticize some one else. Use the talent of speech to help and bless. If you do the work God has given you, you will have a message to bear, and you will understand what is meant by the sanctification of the Spirit.

Do not think that Satan is not doing anything. Do not think that his army is passive. He and his agencies are on the ground to-day. We are to put on the whole armor of God. Having done all, we are to stand, meeting principalities and powers and spiritual wickedness in high places. And if we have on the heavenly armor, we shall find that the assaults of the enemy will not have (5) power over us. Angels of God will be round about us to protect us. I have the assurance of God that thus it will be. In the name of the Lord God of Israel I ask you to come up to the help of the Lord, to the help of the Lord against the mighty. If you do this, you will have on your side a strong helper, a personal Saviour. You will be covered with the shield of providence. God will make a way for you, so that you will never be overtaken by the enemy. I am praying that the power of the Saviour will be exerted in behalf of those who have entered into the temptations of the enemy. They are not standing under the broad shield of Omnipotence. My brethren, it is our privilege to stand under this shield.

Ninth Meeting

The ninth meeting was called at 4:30 p. m., May 16, the forenoon conference hour being taken up by the Review and Herald Publishing Association meeting, and the 2:30 hour being occupied by Sister White.

L. R. Conradi occupied the chair.

Prayer by J. W. Westphal. The minutes of the previous meeting were submitted.

(3) It was voted to waive consideration of recommendation 5, left pending at the last meeting, in order to listen to the reports of the Religious Liberty Department, which were interrupted by the heavy shower last Sunday. K. C. Russell, chairman, and W. A. Colcord, secretary, presented the reports (which appeared in the last issue). Live interest was manifested in the reports, and also in exhibits of petitions, letters, leaflets, newspapers, etc., dealing with the issues in Congress and elsewhere.

Before adjournment, it was announced that W. H. Wakeham, of Egypt, would report for the Oriental Mission at the 7:30 hour. (This report appears in this issue.)

Adjourned.

L. R. Conradi, *Chairman*,
W. A. Spicer, *Secretary*.

"Loyal character is worth far more than royal blood."

ls to Writers p (1) 28-29; (4) 53 Evangelism p. (2) 610 137 Selected Messages, Bk. 2, (3) p 72; Commentary, Vol. 6 (5) p. 111

The Oriental Mission Field

THE field which I am supposed to represent is called the Oriental Mission Field; it consists of Turkey, including Asia Minor; Syria and Palestine; and Egypt — the historic field of the "king of the north" and the "king of the south." Practically, however, my field of labor is Egypt. And, though equally interested in all parts of this most needy field, I shall confine my report chiefly to the valley of the Nile, speaking only in general terms of other parts.

The Oriental Mission field has a population of about thirty million. The languages spoken are Turkish, Arabic, Greek, and Armenian — chiefly Turkish in the north and Arabic in the south. A very large majority of the people in all parts of this field are followers of the Arabian prophet. Since the subjugation of these countries by the Mohammedans in the seventh century, Christianity has made little progress there; and only in comparatively modern times has Protestantism obtained a foothold. The Armenians in Asia Minor, and the Copts in Egypt, are the remnants of the ancient Christian church; but how greatly they have fallen from the faith once delivered to the saints, their daily life, even more than their religious doctrines, sadly testifies. Roman and Greek Catholic churches are strongly entrenched in all the large cities, and in many of the smaller ones.

PANORAMIC VIEW OF THE CITY OF CAIRO, EGYPT

Protestant missions have made some progress in various parts of this field, and have done much in the way of education and civilization. The agents of the British and Foreign Bible Society have permeated all parts of this field, and report most gratifying results in the sale of Bibles and portions of the Word. Through all these agencies God is sowing the seed; and we have the assurance that his word will not return to him void.

For several years the truths of the third angel's message have been preached in various parts of this field, from Constantinople, through Asia Minor to Aleppo; in Beirut and vicinity; in Palestine, at Jaffa and Jerusalem; and in Egypt throughout its entire length, at different points. Two years ago, the total number of Sabbath-keepers in the entire field was two hundred and forty-six. At present there are two hundred and seventy, an increase of twenty-four. The tithe paid during the year 1904 was $1,327.54, or a little over five dollars per capita. When you remember that a very large majority of these Sabbath-keepers are of the tax-ridden, persecuted Armenians of Asia Minor, you will not wonder at the smallness of the amount.

I will now speak more particularly of Egypt. From ancient times, this country has been known as the "Land of Ham," as it was originally peopled by the descendants of the second son of Ham — Misraim — from which it takes its name, for the natives still call it Misr. This country consists of the valley of the Nile from the Mediterranean Sea on the north to the first cataract of the Nile, a distance of about one thousand kilometres, or six hundred and fifty miles. It is said to be the most densely populated country in the world, having ten million souls packed away in its numerous cities and villages.

Of this number, over nine million are Mohammedans, about seven hundred and twenty thousand Copts, and the remainder divided up among Protestants, Greeks, Roman Catholics, Armenians, and Jews. First among the Protestant churches in Egypt are the United Presbyterians, known there as the "American Mission." Their converts come almost entirely from the Copts, and number something over six thousand. Then there is the English Church; also a few companies of the Plymouth Brethren, and a few adherents of the Holiness Movement Church.

The fifty or sixty years of Protestant missionary work in Egypt have made but little impression on the Mohammedan, apparently, at least so far as converting him to Christianity is concerned. I have made some inquiry, and believe I am safe in saying that the genuine converts from Islamism to Christianity in Egypt can be counted on the fingers of one's hand. Very little real, aggressive missionary work is being done for them at present.

The average Egyptian is non-progressive. He has no enterprise. He acknowledges the fact, and while deploring it, makes no effort toward the betterment of his condition. He is a fatalist, has no ambition in the true sense, no independence. His highest goal is a government position, where he can draw a salary, and order about a servant. He does the least amount of work possible. The energetic business man of America will do more in a day than the average Egyptian will do in a week. In business his motto is, "The end justifies the means." His religion is Utilitarianism of a very low order. It is not wrong to steal from the government, nor from a rich man; because they can afford to lose what is taken. One quite intelligent native, a lawyer by profession, and for many years a member of the Protestant Church, expressed the general idea when he affirmed that it was not wrong to steal from God, as he could not be injured by anything that we could do. Of the people of Egypt, the Encyclopedia Britannica says: "Their vices are indolence, obstinacy, licentiousness, cupidity, envy, disregard for truth, and petty thieving, coupled with religious pride and hypocrisy." However, there are many bright exceptions to this dark picture; for the Egyptian has virtues as well as vices. But, on the whole, if judged by Western standards, the case seems almost hopeless. Were it not that God accepts the willing mind, according to that which a man hath, and not that which he hath not; that where little is given, little is required; above all, were it not that the gospel of Christ is a miracle-working, character-transforming power, we might well give up in despair. But we are assured that where sin abounds, grace doth much more abound. And so we still have hope for Egypt, the "basest of nations," and for the children of Misraim, for centuries groaning under the treble curse of Adam, Cain, and Canaan.

A beginning has been made. A little company of faithful souls at Alexandria, in charge of our Armenian worker, Brother G. K. Ouzonian, are doing what they can to let the light shine in that city, the second in size in Egypt. They are planning a general campaign, to scatter tracts all over the city, and they have promised to give liberally of their slender means in order to secure the necessary publications.

This little company has had some interesting experiences during the last two years. Satan has tried hard to destroy them, through outward persecutions and internal dissensions. But, through the blessing of God on the efforts put forth in their behalf, they are now in a good spiritual condition, are respected by those who before hated them, and are now ready to go to work for others. So there is now a pillar to the Lord in the border of Egypt.

In Cairo, where the most of our workers are located, a good impression has been made. Although prejudice was very marked and bitter when we went there, friendliness and some degree of interest are now manifested. A few, at least, are beginning to believe that we are in Egypt, not so much to start a new sect, as to help people to a higher plane of living — "to raise up the standard of many generations."

Cairo is the commercial, financial, religious, and educational center of this country. It is the heart, from which influences, like blood-currents, flow to every part, not only of Egypt, but of the of God," and that civil rulers are to be obeyed in all matters civil.

2. We are Protestants, taking the Bible as our only rule of faith and practise, and are generally acknowledged as such throughout the world, as is evidenced by the accompanying enclosures.

3. In view of the above, we respectfully request and petition your Excellency's government that our people throughout the Turkish empire be recognized as Protestants, and granted the same privileges as are accorded to other Protestant bodies in his Majesty's government.

Respectfully submitted,
K. C. Russell,
W. A. Colcord,
S. B. Horton,
Committee.

The meeting adjourned.
A. G. Daniells, *Chairman,*
W. A. Spicer, *Secretary.*

The Work in Washington

A Talk by Mrs. E. G. White, Friday, May 19, at 10 A. M.

We feel very grateful to our Heavenly Father because he has moved by his Holy Spirit upon the minds of his people to give so liberally for the establishment of his work here in Washington. Every dollar of the money that has been sent in is needed. If God's people knew as I do the necessities of the cause in different parts of the great harvest-field, and if they felt as they should the urgency of the work, they would not permit of delay. I have seen workers on their knees, pleading with God to open the way for the truth to be proclaimed in places where souls, unwarned and unsaved, are perishing in their sins. There are houses of worship to be built, and in some places it is necessary that there be erected small sanitariums, that the higher classes may be reached.

There are those in the world upon whose hearts God is moving, and if they but knew the principles of present truth, they would heed the message for this time, and would go forth to give it to others.

The money that has been sent in for the work here is the Lord's. The gold and the silver are mine, he declares, and the cattle upon a thousand hills. God bids us deny ourselves in the expenditure of means, and put into his treasury the money thus saved.

I thank the Lord for these gifts. Those who have sent them are in so doing fastening themselves to God's work. As they give of their means, their interest in the progress of God's cause is deepened, and the act of giving thus becomes a double blessing. I feel so grateful for what has been done, because, in figures and representations, I have seen the necessity of help in foreign fields, and also in the Southern field; and I know that the Lord will move upon hearts in the large cities that have not yet been worked. We must not leave these cities unworked; but the very first necessity is right here in Washington. The work in this important place must be established. A publishing house must be erected here. God directed that the publishing work should be transferred from Battle Creek to this place. He will place his approval on the efforts made to carry forward his work on the lines that he has marked out.

The establishment of the work here in Washington is creating a wide-spread interest in other places. Tracts and pamphlets have been widely circulated, and when we begin to work in other cities, we shall find those who have been studying this literature. We shall find that they are not utterly ignorant of our truth, but that they have been studying the facts regarding the establishment of our work here. As people read of what has been done, they say, "That means work, and we must learn more of what this people is doing."

The work that has been done here would never have been accomplished had there not been a determined effort to press the battle to the gates.

I am thankful that the Lord has not left us in ignorance of how to gain his blessing. Read the eighth and ninth chapters of Second Corinthians, and you will find the whole matter outlined in a few words. Read how the believers came to the apostles, and laid their offerings at their feet, praying them with much entreaty that they would receive the gift. When God by his Spirit stirs the hearts of his people, leading them to see the necessities of his work, there will be a denying of self, and gifts will flow into the treasury for the proclamation of the truth for this time.

If there are those who think that they are making large sacrifices for the work, let them consider the sacrifice that Christ made in their behalf. The human race was under sentence of death, but the Son of God clothed his divinity with humanity, and came to this world to live and die in our behalf. He came to stand against the host of fallen angels. We must have a Defender, and when our Defender came, he was clothed with humanity; for he must be subject to all the temptations wherewith man is beset, that he might understand how to deliver the godly out of temptation. He took his stand at the head of the fallen race, that men and women might be enabled to stand on vantage-ground.

Christ did not come to this world with a legion of angels. Laying aside his royal robe and kingly crown, he stepped down from his high command, and for our sake became poor, that we through his poverty might be made rich. This was the plan laid in the heavenly courts. The Redeemer of mankind was to be born in poverty, and he was to be a worker with his hands. He labored with his father at the carpenter's trade, and into all that he did he brought perfection. His companions sometimes found fault with him because he was so thorough. What is the use of being so particular? they said. But he would work until he had brought what he was doing as near to perfection as he could, and then he would look up with the light of heaven shining from his face, and those who had criticized him would turn away ashamed of themselves. Instead of retaliating when found fault with, he would begin to sing one of the psalms, and before those who had found fault with him realized it, they, too, were singing.

Never should botch work of any kind be allowed in our institutions. Every student should be taught that in order to attain to perfection in character building, he must be faithful in the smallest duties appointed him. "Ye are God's husbandry, ye are God's building," and your work is to be done as in the sight of a holy God. Do your best, and heavenly angels will help you to carry the work on to perfection.

Who was He who came to our world to redeem the fallen race? Isaiah tells us: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Let us make it known that provision has been made for our redemption. Christ left the heavenly courts, and came to this world to make an atonement for us. All who come to him in living faith will be enabled to stand on vantage-ground.

As God's servants proclaim these things, Satan steps up to some who have itching minds, and presents his scientific problems. Men will be tempted to place science above God. But who by searching can find out God? Men may put their own interpretation upon God, but no human mind can comprehend him. This problem has not been given us to solve. Let not finite man attempt to interpret Jehovah. Let none indulge in speculation regarding his nature. Here silence is eloquence. The omniscient One is above discussion.

[Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that his disciples might be one with him as he is one with the Father. But the unity that is to exist between Christ and his followers does not destroy the personality of either. They are to be one with him as he is one with the Father.] (1) By this unity they are to make it plain to the world that God sent his Son to save sinners. The oneness of Christ's followers with him is to be the great, unmistakable proof that God did indeed send his Son into the world to save sinners. But a loose, lax religion leaves the world bewildered and confused.

My brethren and sisters, take your stand on an elevated platform, and work to the point to be one with Christ. The heart of the Saviour is set upon his followers' fulfilling God's purpose in all its height and depth. They are to be one with him, even though they are scattered the world over. But God can not make them one in Christ unless they are willing to give up their own way for his way.

In view of all that Christ has suffered for us, should we complain when we are called to endure self-denial and suffering? Would not this make God ashamed of us? Let us rejoice that it is our privilege to be partakers of Christ's suffering; for thus only can we be fitted to be partakers of his glory.

I thank God in behalf of those who have sent in their offerings to the work in Washington. I thank him for the privilege and satisfaction of knowing that there are hearts which are alive to the needs of the work of God, and are influenced by the Holy Spirit to give of their means for the advancement of this work. I thank God with heart and soul and voice. The work in this place is to be carried forward solidly. In the buildings that are put up, there is to be no extravagance, but the representation is to be such that those in the world will see that we understand what propriety is.

Brethren and sisters, let us have characters so pure and holy that Christ can

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with joy present us to the Father. Let us be filled with the living principles of the truth for this time. Let us live lives that will lead sinners to the Saviour. Christ carried his humanity with him into the heavenly courts, and all humanity can claim him as their representative. We may be made complete in him. How? — By becoming partakers of the divine nature. To be partakers of this nature means more than many of us realize. It means giving up one's own way, and following the path that Christ has marked out. As we become partakers of the divine nature, we escape the corruption that is in the world through lust.

Twentieth Meeting

The twentieth meeting was called at 3:30 P. M., the first hour being taken by Sister White, who read from manuscript messages that had come when she was in Australia, bearing specially on the medical missionary work.

In closing, she urged house-to-house work by all the people. The Lord desires us to do a hundredfold more than is being done. Satan is much busier than the children of light. The Lord promises to lift up a standard against the enemy, and he calls on us now to come up to the help of the Lord, to the help of the Lord against the mighty.

The minutes were called for and read. The unfinished partial report of the committee on plans was taken up and adopted as follows: —

27. *Resolved,* That the course of study, requirements for entering the schools and for graduation, be referred to a standing committee on training-schools for nurses, and we recommend that this committee consist of the General Conference medical missionary secretary and the superintendents of organized nurses' training-schools.

28. *Whereas,* The work of nursing is an important part of the great work of introducing and carrying forward the gospel of Christ, therefore,—

We recommend, That our nurses' training-schools seek a closer co-operation with their respective conferences with a view of enlisting as fully as possible the services of nurses in missionary work; and further,—

29. *We recommend,* To our union or local conferences the establishment of nurses' agencies for the purpose of securing suitable employment for all our graduate nurses.

On the latter recommendation it was explained that these agencies might be a bureau of information, a means of keeping in touch with trained nurses.

On Finances

Further reports being called for, the committee on finance made a partial report, which was read by its secretary, C. P. Bollman.

The first recommendation, with a series of sections on tithes and offerings, was considered, but not adopted, as the time for adjournment came while it was under consideration, the last section having been read, but not discussed. The entire recommendation will be incorporated in the minutes when disposed of.

There was earnest discussion of the tithe question in the consideration of this report. It was felt that there was need for crying aloud among all believers in view of the evident fact that we are far from reaching a full tithe. A. G. Daniells presented carefully prepared estimates showing that a full tithe would add a vast sum to the treasury of this cause. Some of the foreign field averages were cited as showing that with the same faithfulness among the believers in this country, hundreds of thousands of dollars more would be received, available for advanced missionary effort. It was evident that, for the sake of those who are shutting away God's blessing by neglect in this matter, and for the sake of the work of God, a great effort must be made throughout the conferences to arouse all to the solemn importance of this sacred obligation. This is a duty the ministry, as the Lord's watchmen, owe to the people. Many feel diffident about taking up the financial side of gospel truth. It was not so in former days. We need a revival on this matter; conference officers and ministers must labor earnestly to bring the ranks into line with gospel finance in this time when the work is closing, and when men's souls are being weighed in the balance of the judgment.

The meeting adjourned, it being stated that E. H. Gates would report for Polynesia at the evening service. (The report appeared in the last issue.)

H. W. Cottrell, *Chairman,*
W. A. Spicer, *Secretary.*

Twenty-First Meeting

The twenty-first meeting was called at 9:30 A. M., May 24, Elder J. N. Loughborough acting as chairman *pro tem* in the opening of the meeting.

Prayer was offered by M. C. Wilcox. It was then announced that the session would be devoted to the Publication Department, and W. C. White, chairman of the department, was given the chair. He called for the departmental secretary's report, which was presented by H. H. Hall, as follows: —

Publication Committee's Report for 1903-04

Through our publications every Seventh-day Adventist may assist in carrying the third angel's message to the world in this generation. To emphasize this truth has been the one great aim of your publication committee. Among the efforts put forth to accomplish this aim have been the following: —

Missionary Campaigns.—Three great missionary campaigns have been conducted during the past two years. At the beginning of 1903 four tracts were printed, and our people were encouraged to distribute them systematically. As the result, nearly a million copies were circulated. Near the close of that year the Capital and Labor number of *The Signs of the Times* was issued, and more than a half million were placed in the homes of the people. But the times demanded greater efforts, so when the campaign for the fall of 1904 was planned, the following clarion note was sounded: —

"We recommend that a mighty missionary campaign be inaugurated this fall which shall know no cessation until this gospel of the kingdom is carried to every nation, tongue, and people."

During the first battle of this campaign nearly a half million copies of the Gospel Series of *The Signs of the Times,* 120,000 of the *Southern Watchman,* 116,000 of the foreign papers, and 200,000 special tracts were circulated, and a large work done with forty-per-cent books. One of the most encouraging features of this battle is the fact that thousands of our people found that they could actually fight. Having scented the powder, and learned the need of soldiers, they have decided to remain on the fighting line until the close of the war.

Missionary Conventions.— At these conventions various topics of missionary interest are discussed. These topics are announced one or two weeks before the meeting, and different individuals are asked to lead in their discussion, after which all are invited to make suggestions and relate experiences. Our observations lead us to believe that these gatherings have been very helpful in suggesting definite plans for local work.

Meeting of the Publication Committee.— The General Conference Publication Committee held a meeting at Omaha, Neb., March 2-8, 1904. Not only were important actions taken, but a spirit of unity was brought into our publishing work. One very important recommendation looking toward the encouragement of an army of home workers was passed. This recommendation sets apart the following small books for their use: —

Education, Mount of Blessing, Steps to Christ, Cobblestones, Vegetarian Cook-Book, Little Folks' Bible Nature, Things Foretold, Power for Witnessing, Thoughts on Daniel (paper), Thoughts on Revelation (paper), Great Nations of To-day (paper).

A discount of fifty per cent is given on these books to those who canvass for them. If our home membership would make the most of this opportunity, the circulation of our books would soon be doubled.

Reduction in Bindings.— A recommendation favoring a reduction in bindings of our large subscription books was enthusiastically passed, and is being carefully considered by our various publishing houses at the present time.

Actions favoring (1) a net price on all books and pamphlets intended primarily for our own people, (2) a net price on all forty-per-cent books, except to those who canvass for them, (3) a twenty-five-per-cent discount to our people on all regular subscription books, were also taken, and are coming into general operation. This will solve many perplexing problems concerning discounts.

Bookmen's Convention.— A bookmen's convention was held at Mountain View, Cal., having for its primary purpose the upbuilding of the missionary work in the Pacific Union Conference. Practical suggestions were made concerning all lines of missionary work, and particular attention was given to our large subscription-book business. Brother E. R. Palmer gave a talk on "The State Agent and the Basic Principles of His Work," W. B. Scott sounded the call for the return of old canvassers, Brother James Cochran read a paper on "How to Secure and Retain Agents," Brother and Sister J. L. McGee, and W. R. Beatty told of their work in the cities with "Desire of Ages," and A. D. Guthrie gave an inspiring account of his two years' work in northern Utah and southern Idaho. Altogether, it was a meeting long to be remembered, and one that has given an impetus to the sale of large subscription books on the coast.

Circulation of Foreign Literature

The General Conference

THIRTY-SIXTH SESSION MAY 11-30

Lessons From the Second Chapter of Philippians

Talk by Mrs. E. G. White, May 13, 1905

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

I address those who have the light of the knowledge of Bible truth. Are you obeying the instruction given in the words I have read? Are you of one mind and one heart in Christ?

There are many points that might be dwelt upon, but there is one that I wish to speak about especially. It is regarding the necessity of our working together in unity. One year ago I visited this ground. It was then a wilderness. You can all see what God has enabled the workers to accomplish because they were of one mind. Every one has done all in his power to lift. And our people in the different States have sent in their gifts for the establishment of the work in Washington.

I well remember how, when we were living in the Carroll House, near the water-tower, the young men working on the school land would meet together in a large room in this house at half-past five every morning for family worship. As we worshiped God together, we knew that the Holy Spirit was among us. We sought the Lord with the whole heart, and he came very near to us. We presented the promise, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Is not this assurance strong enough? We took this promise with us into the place of prayer, asking the Lord to lead and direct in the work to be done here. Only one year has passed since then, and much has been accomplished.

If there are any of you who have weak faith, remember that it is because you do not work on the affirmative side. It is of no use for us to think that we can carry forward the glorious work of God without strong, unfaltering faith. The world is fast becoming as it was in the days of Noah. Satan is working with intensity of effort, knowing that he has but a short time. Wickedness prevails to an appalling extent. God's people are but a handful, compared with the ungodly, and we can gain success only as we co-operate with the heavenly angels, who will go before all who press forward to do that which God has said should be done.

I thank the Lord for the privilege of speaking to so many at this meeting. When I think of all that God has done for us, I say, "Praise God, from whom all blessings flow." As the work is opened up in the various places, may we ever remember that we are to draw in even cords. Those who have educated themselves to stand on the negative side should without delay repent and be converted. Let this conversion take place right on this ground. Remember that when you stand on the negative side, accusing and condemning, you make room for the agencies of the power of darkness. Precious time has to be spent in waging war against these agencies, because there were those who refused to stand on the affirmative side.

Is it not best to be in harmony with the God of heaven? When you see your brethren striving to press the battle to the gates, is it not best to say, "Advance, advance. Carry the work forward with greater power than ever before"?

"Let nothing be done through strife or vainglory." Satan is behind all strife and vainglory. Let us get out of his company, and stand with those who say, "Victory is for us, and we will cling to the arm of infinite power."

"In lowliness of mind let each esteem other better than themselves." If we would obey these words, we should find our work easier. We should find that we could accomplish very much more than we can when hindered by strife and discord.

"Look not every man on his own things, but every man also on the things of others." Do not try to gain every advantage for yourselves. I thank God for the evidence that our people are unselfishly trying to help in the establishment of the work in Washington. I am thankful that the school buildings are so nearly completed, and that we now have an institution in this place in which students may be trained for service. I pray that from this school young men and young women may be prepared to go forth into the world as consecrated missionaries.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

[Laying aside his royal robe and kingly crown, Christ clothed his divinity with humanity, that human beings might be raised from their degradation, and placed on vantage-ground. (1) [Christ could not have come to this earth with the glory that he had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled his divinity with the garb of humanity, but he did not part with his divinity. A divine-human Saviour, he came to stand at the head of the fallen race, to share in their experience from childhood to manhood.] (1) [That human beings might be partakers of the divine nature, he came to this earth, and lived a life of perfect obedience.] (2)

There is no need for the world to be as it is to-day — filled with war and bloodshed, violence and crime. Christ has made provision for the salvation of every soul. He gave his life for the life of the world, and John declares, "As many as received him, to them gave he power to become the sons of God." This is the gift of heaven to all who truly believe. In view of these things, how can men and women choose to receive the father of lies, and to cherish his spirit?

It is because human beings have chosen to listen to the tempter that we see men and women partaking of that which robs them of their reason. In our large cities there are saloons on the right hand and on the left, tempting passers-by to indulge an appetite which, once established, is exceedingly hard to overcome. The youth should be trained never to touch tobacco or intoxicating drink. Alcohol robs men of their reasoning powers. Watch that man entering the saloon. His eye is bright, and his step steady. Watch him as he comes out. The brightness has gone from his eye, and as he walks, he staggers from side to side. He is drunk,— a specimen of the work done by the saloon.

The home of a drunkard tells the sad story of the evil wrought by the use of strong drink. Wretchedness and destitution reign, and often the wife and children suffer from cold and hunger. And yet the liquor traffic is legalized. Heaven sees it all. God keeps a record of the men robbed of their reason, and the homes made wretched, by the use of alcohol. In that great day when every man will be judged according to the deeds done in the body, what will those who have legalized the liquor traffic say in excuse for allowing these places of death to be kept open?

God grant that we may be wide-awake to this awful evil. May he help us to labor with all our power to save men and women and youth from this effort of the enemy to ensnare them. We do not take into the church those who use liquor or tobacco. We can not admit such ones. But we can try to help them to overcome. We can tell them that by giving up these harmful practises, they will make their families and themselves happier. Those whose hearts are filled with the Spirit of God will feel no need for stimulants. The Lord is high and lifted up, and his train fills the heavens. Those who are overcomers here will one day see him as he is; for we read, "We know that, when he shall appear, we shall be like him; for we shall see him as he is." They will sing the song of redemption in the heavenly courts.

(2) Here in this world we are to gain a preparation for a life in the kingdom of God. Our youth must be trained to habits of strict temperance and self-denial. May God help us to stand in unity,

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warring against the powers of darkness that are pressing in on every side.

Christ has done everything in his power to redeem human beings. In our behalf he made an infinite sacrifice. For our sake he became poor, that we through his poverty might be made rich. Enduring riches, an eternal weight of glory, is the boon he offers to those who will accept him. Is it not a sufficient inducement? Will man strive against his Maker? (1)

May God help us at this meeting to be converted. You may say, If we are church-members, that does not belong to us. But does it not? What are you doing to lift up those who are fallen? There ought to be a thousand where now there is but one trying to prepare the way of the Lord, to make straight in the desert a highway for our God. We have great light. "Ye are the light of the world," Christ declared. It is by letting our light shine that we are to glorify God. Clear and distinct the light of present truth is to shine forth from God's people, piercing the darkness that envelops the world.

It is that light may shine forth that we are establishing institutions here. The school buildings are almost finished, and soon a sanitarium must be erected, to which we can bring the sick and afflicted, and tell them of Christ and his power to save. We should every one stand where we can uplift and bless. We are to speak words that will comfort and encourage. Brethren and sisters, train yourselves to speak in pleasant, agreeable tones. It does no harm, but good, to speak kindly, but to speak discourteously and roughly drives the holy angels away in sadness.

May God help us all to take a right position. May he help us not to spoil our lives and the lives of others by being unconsecrated. May he help us to conquer the inclination to follow the impulses of the unsanctified heart. We can not afford to follow these impulses. We are to be judged according to the deeds done in the body.

Being found in fashion as a man, Christ "humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We are to confess Christ before the world because he gave his life for us. He died that we might receive strength to stand against the temptations by which we shall be beset. Those who receive Christ are made heirs of God and joint heirs with Christ to an immortal inheritance.

We have only a little while in which to prepare for the coming of our Lord Jesus Christ. We have not a moment to lose. We need to begin at once to gain a preparation to enter the courts above. God will help all who will help themselves. But if you sit down under Satan's shadow, and let him tempt you to look on the objectionable side, and to weaken the hands of those who are trying to carry forward the work of the Lord, how can you hope to gain the victory over temptation? You can not be a joint heir with Christ unless you have his spirit, and are determined to gain (2) heaven at any cost. Those who regardless of all else, place themselves in God's hands, to be and do all that he would have them, will see the King in his beauty. They will behold his matchless charms, and, touching their golden harps, they will fill all heaven with rich music and with songs to the Lamb.

I am glad to hear the musical instruments that you have here. God wants us to have them. He wants us to praise him with heart and soul and voice, magnifying his name before the world.

I thank God that there are those here who have had an experience in self-denial and sacrifice. They know what it means to be counted fools for Christ's sake. But in heaven their names are recorded as those who love God and keep his commandments.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

God would have us help one another to be of good cheer. Keep your eyes fixed on Jesus. By beholding, you will be changed into the same likeness, from character to character.

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."

God wants you to praise him far more than you do. Read the Psalms, and you will see that by offering praise you glorify God. Educate the voice to offer him thanksgiving. Thus you will bring strength and courage to those around you. I pray that at the very beginning of this meeting the salvation of God may be revealed. Brethren and sisters, open the door of the heart and let the Saviour in. Then you will praise God with heart and soul and voice. I thank God that it is our privilege to use our voices in this service, to speak words in season to those that are weary.

While on my way to this meeting, I had the privilege of speaking to some of the Saviour's love. I asked one young man to give up the use of tobacco. "I can not," he said; "it is so soothing." "But," I said, "it is robbing you of your sense of right and wrong. You say that you are teaching in a Sunday-school. What influence do you think your example of smoking has on the members of your class?" Before we left the car, he came to me, and told me that I must not be surprised to hear that he had given up the use of tobacco. I gave this young man a copy of "Steps to Christ," and he seemed much pleased with it.

God wants us to work for humanity. We have an onward work to do. Let us put on the whole armor of righteousness, revealing Christ in thought, word, and deed. Let us remember that we are laborers together with God. Brethren and sisters, let self be crucified, and let Christ live in you, the hope of glory. Keep reaching forward. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The work of righteousness is to be wrought in you through the mighty power that God has given. When in weakness and feebleness you say, "Lord, I lay hold upon thee," power from above will be given you.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." What were the words spoken as you took part in the solemn rite of baptism? —"In the name of the Father, and of the Son, and of the Holy Spirit." You were buried with Christ in baptism, and raised to newness of life. And the three great powers of heaven pledged themselves to co-operate with you in your efforts to live the new life in Christ. Then should we not praise him with every breath?

Let us cast aside all murmuring and repining, and be filled with the spirit of praise. Let us draw in even cords with Christ. He is coming soon, and we must be ready to meet him in peace. Let us repent and be converted. Let us place ourselves on the altar of service. I beg of you, my brethren and sisters, to bring Christ into your hearts and into these meetings. Then there will be rejoicing such as you have never before heard, and you will be gaining a fitness for the heavenly home, where God's redeemed ones will sing the song of victory.

Biennial Report of the Atlantic Union Conference

THE organization of what is now known as the Atlantic Union Conference was effected at the General Conference, April 16, 1901. It embraces the local conferences of Maine, Vermont, Central New England, Southern New England, Greater New York, New York, New Jersey, Eastern Pennsylvania, Western Pennsylvania, Chesapeake, Virginia, and West Virginia. Its area is 248,778 square miles; its population is 26,300,754; and its denominational constituency is 8,516.

Every phase of our work is supposed to be evangelical, and is prosecuted in various ways. The evangelical minister, with Bible in hand, takes his position on the frontier in the open field. The Bible worker goes from home to home, planting seeds of truth, which alone can endure the spiritual dearth of this age. Everywhere, like leaves of autumn, the canvasser and colporteur scatter the printed page containing the

(1) *Evangelism* p. 503-504

(2) *My Life Today*, p. 347

The General Conference

THIRTY-SIXTH SESSION MAY 11-30

The Need of Home Religion[*]

"BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." It is impossible for us to have Christ abiding in our hearts unless we constantly behold him.

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God."

In the second chapter of his epistle John says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

This means that we have a world on our hands. It is of no use for us to think that we can follow our preferences or natural tendencies. We have a world on our hands, and we are to make known the saving principles of our Lord Jesus Christ,— the principles that have been committed to us to impart to the world. God wants us to be faithful stewards of the grace of Christ.

"Therefore the world knoweth us not, because it knew him not." It does not understand the principles that underlie our course of action. We must stand before God with a conscience void of offense. There are wonderful privileges for every one of us. God never places before us a requirement without giving us the power to perform it. He never asks us to take one step in advance of him. He leads the way, and we are to follow after. Following him, we are in no danger of going astray. Thus only can we perfect a Christian character as stewards of the grace of God.

To us has been entrusted the truth of the gospel for this time. It is a wonderful, wonderful treasure, and the Lord desires us to have our eyes enlightened and our hearts quickened. He desires us to be nerved and strengthened by the power that he will give us if we will only be true to him. He desires every one of us to perfect a character after the divine similitude. The Christian who does not do this casts reflection on God. He dishonors his Saviour. Those who have access to the words written in the Scripture are without excuse if they do not apply these words to themselves, if they do not thus cleanse their hearts from sin. By the light shining from the throne of God upon our pathway, we shall be judged at the last great day.

"Woe unto thee, Chorazin! woe unto thee, Bethsaida!" Christ said; "for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

To have light shining upon the pathway in the clearness of the gospel of Christ, as it has shone upon our pathway, is a fearful responsibility. We are to follow on step by step, with our eyes fixed on our Leader. He will not lead us one step out of the right way.

God gave Christ to our world to save us from eternal death. Behold him, behold him! Keep looking upon him till you reflect his image. Do not accept the words of any man, unless you can see that he is conformed to the divine image, because if you do, you sustain him in doing wrong; you sustain him by asking his counsel and following his directions. What we need is the word pure from the holy Bible. Christ has bidden us conform our lives to his life. We are to know what it means to keep the commandments of God in truth and righteousness. The love that was in the heart of Christ is to be in our hearts, that we may reveal it to those around us. We need to be daily strengthened by the deep love of God, and to let this love shine forth to those around us.

Brethren and sisters, you are to reveal this love from the very beginning of the married life. It is to be the guiding principle in the family. Let your children see that you are controlled by the Spirit of God. Every member of the family is to be brought under subjection to the will and way of God.

I want you to think of the education that is to be given in the home. This education begins with the parents. They are to build the home after the pattern that Christ has given them. They are to teach what Christ taught, to bless what Christ blessed, and to correct what Christ corrected. Sin is not to dwell in the mortal bodies of those who have committed themselves, body and soul, to Christ.

There is no middle ground presented before us. The cross of Calvary is the great center of the plan of salvation; and we are to begin to crucify self at once, that we may be preparing for a place in the redeemed family in the heavenly courts. What we need is the saving power of the grace of Christ day by day. This saving grace is to begin its work in our homes. Not an angry word is to fall from the lips of parents. They are to be constantly under the influence of the Holy Spirit. They are to realize that they are the teachers of their children, and that they are to reveal the kindness, tenderness, and love of Christ. And yet they are not to overlook the faults of their children. They are not to gratify their wishes simply because they desire gratification. This is not the way to train children for God. Children are made happy by being brought under right control. The most unhappy children I have ever seen were those who had never been brought under control.

You may talk to your children about bringing them under the control of God, but it will not have any influence on them unless you first teach them to obey you, and unless they can see that you yourselves are under the control of God.

Parents, you have a church in your home, and God demands that you bring into this church the grace of heaven, which is beyond computation, and the power of heaven, which is without measure. You can have this grace and this power if you will. But you must educate yourselves in accordance with your baptismal vows. When you took these vows, you pledged yourself, in the name of the Father, the Son, and the Holy Spirit, that you would live unto God, and you have no right to break this pledge. The help of the three great powers is placed at your disposal. When in the name of Christ you ask for grace to overcome, it will be given you; for the promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Yes, seek God for aid. If you are in perplexity, do not go to your neighbors. Learn to carry your troubles to God. If you seek, you will find; if you knock, it will be opened unto you. But this means faith, faith, faith. Exercise living faith in Christ, and do not, I beg of you, step aside out of the right way.

Your home is to be an example of what a Christian home should be. You are to bring your children up in the nurture and admonition of the Lord. You are to overcome the faults which wrestle for the victory, and which, unless overcome, will separate you from God.

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[*] A talk by Mrs. E. G. White, May 27, 1905.

The father and mother are to be respected in the Christian home. The father is the priest and house-band of the home. The mother is the teacher of the little ones from their babyhood, and queen of the household. Never is she to be slighted. Never are careless, indifferent words to be spoken to her before the children. She is their teacher. In thought and word and deed the father is to reveal the religion of Christ, that his children may see plainly that he has a knowledge of what it means to be a Christian.

Brethren and sisters, are you doing your God-given work in the home? Are you allowing your sons and daughters to shun the responsibilities that properly belong to them? Does your daughter sit at a musical instrument, while the mother does the cooking? Do the little ones go to the mother for everything, when the older ones ought to be taught to share the burden of caring for them, that the mother may have time to rest? Many mothers die years before their time because they have had to carry the burdens that ought to have been willingly borne by younger shoulders.

(1) Children are to be educated to deny themselves. At one time, when I was speaking in Nashville, the Lord gave me light on this matter. It flashed upon me with great force that in every home there should be a self-denial box, and that into this box the children should be taught to put the pennies they would otherwise spend for candy and other unnecessary things. They are to be taught that there is a great work to be done for a needy, suffering people, even the colored people of the Southern States. To them we must present the truth for this time. We are to take up intelligently the work of helping them. A good work has already been done with these self-denial boxes, and let no one lift a finger to hinder this work. Let no one speak a discouraging word regarding it; for it is God's plan, and thus he has said that help should be sent to the work for the colored people.

(1) You will find that as the children place their pennies in these boxes, they will gain a great blessing. They will tell the children of neighboring families what they are doing, and the way will open for these boxes to be placed in other homes. We are not to do anything to discourage this work. Every member of the family, from the oldest to the youngest, should practise self-denial. As the children of such families grow up, they understand something about mission work, because they are taught what it means to deny self in order that souls may be brought into the truth. They are taught that the money which they save by denying themselves goes to relieve a race whom the great majority of people in this country seem largely to have forgotten. The colored people need help and education and training, and we are going to work to the point until a great work is accomplished. As long as God gives me breath, I shall bear my testimony regarding this matter. I thank God that he has means and ways by which self-denial can be taught in the family. Thus his people are to be taught how to do missionary work, how to go out and in simplicity open the Word of God to others. When questioned about their faith, they are able to state plainly and clearly the reasons of their faith. Such families bring into the church the influence of their home training.

(To be concluded)

Report of the Southwestern Union Conference

THE Southwestern Union Conference is composed of the following States and Territories: Texas, Arkansas, Oklahoma, and Indian Territory, and has an area of 382,089 square miles, and a population of 5,360,274, of which about 900,000 are colored. There are also hundreds of thousands of Mexicans who speak the Spanish language.

This union conference has a membership of 3,333, and a ministerial force of fifty-five, of which number three are colored. The most of this force of workers have been engaged in new fields, as the policy has been to push the work into new territory, where the message for this time has not been given. Good results have followed, and twenty-two churches and companies have been raised up, and thirteen church buildings have been erected; two of these are for the colored people, one in Arkansas and one in Texas.

Our academy, located at Keene, Tex., is under the management of the union conference. The last two years have been very encouraging and prosperous. During the year which has just closed the school has had an enrolment of one hundred and sixteen, with a corps of seven teachers.

A vigorous effort has been put forth to pay off all the indebtedness of the institution, so that it may be better able to carry out the purpose for which it was established. Oklahoma has done nobly, and has now paid up her apportionment in full. Arkansas and Texas are doing their utmost to meet their obligations, and are hopeful that they also will soon be free from debt.

Vigorous efforts have been put forth the last two years to make the academy true to its name — "Industrial Academy." The industrial department work has been revived, and good work is being done in the different industries carried on by the school.

The tract societies have, the last two years, sold books to the amount of $40,798.78, but we expect to do more in the future, as the canvassing work is reviving in all the three conferences, and the prospects are very promising. Organized efforts are being put forth to place a strong canvassing force in the field for our large denominational books.

Several young ladies who have taken up the sale of the *Watchman* and *The Signs of the Times* in our large cities and towns have been very successful. Others are preparing to engage in this work.

Last December a branch publishing house of Nashville, Tenn., was established in Fort Worth, which will be a great help in supplying our local societies with books promptly.

Our local tract societies have been doing well the last two years. The Texas Tract Society was heavily involved in debt about two years ago, but at the present time it does not owe the publishing houses a cent, having paid them up in full.

The Arkansas Tract Society has an old debt of about seven thousand dollars, but has, during the last two years, been able to settle for all books it has ordered, and also to pay for the stock of books on hand. This is indeed encouraging for Arkansas.

Another encouraging feature of our work is the success attending our union conference paper. When this union conference was organized, it was thought that one good-sized paper could better occupy and represent the field than three small ones. The three State papers were merged into one union conference organ. Its pages are filled each week with reports and articles from the workers, and it has seven hundred regular subscribers who watch eagerly for it. Except the first year, it has never been a great financial burden. During 1903 it lacked only fifty-four dollars of being self-supporting, and for 1904 it lacked only $14.75.

There are two sanitariums located in this union conference,— one in Little Rock, Ark., and the other in Keene, Tex. They are doing good work, and are in a prosperous condition. Treatment rooms are being fitted up in several of the large cities.

The mission work among the colored people has received special attention the last two years, and the prospects are very encouraging for a good work to be done for that people. We have several efficient colored workers who are pushing the evangelical work among their own race. Two large preaching tents, one for Arkansas and one for Texas, have been ordered for use among the colored people, and will be in the field this summer. It is hoped that these tents can be kept in the field every summer. They have been purchased by the union conference for the colored work, and will be used only by them.

An industrial school is being established in Arkansas. Forty acres of land has been purchased, and a small building erected; but more facilities must be provided as finances will permit. We must educate the colored people so that they will be able to labor intelligently for their own race.

We have a large population of Mexicans in Texas. We have been able to do but little for this people as we have no efficient workers who can speak the

(1) Child Guidance, p. 132

The General Conference

THIRTY-SIXTH SESSION MAY 11-30

The Need of Home Religion *

(Concluded)

What we need is home religion,— the sanctification of the truth in the home life. We know in whom we have believed, but we do not half express it, and when we fail to give expression to our faith, we lose half the sense of what it means to give ourselves to God. To live for him means sacrifice at every step. It means self-denial in the matter of dress. Much money is spent in the adornment of the person that ought to be devoted to the proclamation of the truth for this time. A world has been committed to us, and in the name of Christ Jesus, I ask you, my sisters, to dress plainly and neatly, but not for display. Do not try to follow every fashion. Get a good fashion, and keep it. Let all see that you have a nobler aim in life than following the ever-changing fashions of the world, that you are preparing for the higher life in the kingdom of God.

My brethren, build plainly and solidly the houses that you put up. We have no fault to find with the buildings here. Our institutions are to be a representation of the characters that we are to form. Everything about them is to be solid. God will help us as we try to carry out his will in our character building.

Christ came to our world without display. But to-day great displays are made every now and then. Thousands of dollars are expended right among our people in such displays, and this God forbids. That is not the way to get the truth before the people. Christ could have come to this world accompanied by thousands of angels, but he did not not do this. He stepped down from his high command, and laying aside his royal robe and kingly crown, he came to this world in the garb of humanity, to live a life of perfect obedience, that human beings, receiving him as their Redeemer, might become partakers of the divine nature, and at last stand before God without spot or stain of sin. He died for us that we might be made worthy to enter through the gates of the holy city, and hear the welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

In our work we are not to strive to make an appearance. We are to look unto Christ, beholding what manner of love the Father has bestowed upon us, that we should be called the sons of God. And what a joy, what a power, will be with us as we do this! It will not be merely the excitement of feeling, but a deep, abiding joy. We are to present the solid truths of the Word of God, that these truths may be impressed on the hearts of the people, and that men and women may be led to walk in the footsteps of the Redeemer.

When the Pharisees complained because Christ and his disciples ate with publicans and sinners, the Saviour said, "I came not to call the righteous, but sinners to repentance." He accepted the invitations given him to attend different gatherings, and every time he went to one of these places, he spoke words that reached forth to rescue the lost sheep.

May God help us so to act that his converting power may be seen among us. Parents and children are to act as if they were under God's discipline. In the home, under the direction of the great Counselor, they are to carry out the principles of heaven. God will be with them in their work, giving them victory after victory, if they will follow in the way of truth and righteousness.

O, how my soul longs after God,— to see him with his people, to see his power revealed in the heart, in the character, and in the home!

We need true religion in the church. It is God's purpose that we shall show that we are born again, and that we are working out in our lives the great, heaven-born principles of truth. Thus only can we gain eternal life in the kingdom of glory. But there are so few who are going out to proclaim the wonderful truth that we have received! Why do you not go out? Why do you not enter the different places that have not yet heard the truth? Do you say, I do not know how I should be supported? Christ told his disciples how they would be supported. He told them to go right into the homes of the people, and eat at their tables. He wants his workers to-day to come so close to the people that those for whom they are working will be bound to the one who speaks to them the word of life. There might be a thousand more laborers than there now are if God's people would deny themselves, and take up the cross and follow Jesus. What we need is the sanctification of the Holy Spirit, and we need it every day. What we need is men of prayer,— men who in quietness and humility, without any display or excitement, are overcoming self.

What we need at this meeting is to settle into the living principles of present truth. Satan is creeping in with his sophistry, to undermine the principles of our faith. You remember how, when Paul and Silas were teaching in a certain place, a woman met them, "and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation." This woman was possessed with a spirit of divination, and by soothsaying brought her masters much gain. Her influence had helped to strengthen idolatry.

"But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out that same hour."

But, you say, she spoke good words, and why should Paul rebuke her? It was Satan speaking through her, hoping to mingle his sophistry with the truths taught by those who were proclaiming the word of God.

The same danger exists to-day. The enemy is trying to bring in his sophistry through those who ought to be on their knees before God, praying for an understanding of what saith the Scriptures, that they may stand against the evil influences that fill the world. God desires scientific sophistry to be purged from every heart. He desires us to rebuke every evil devising, every evil work. If we allow such devising to go unrebuked, we shall have to suffer the consequences.

After the woman had been freed from the evil spirit, she became a follower of Christ. Her masters saw that their hope of gain was gone, and taking Paul and Silas, they brought them before the rulers, charging them with troubling the city. This caused an uproar. The multitude rose against the disciples, and the magistrates commanded that the prisoners should be beaten. They were then taken to prison, and their feet were placed in the stocks.

Things looked very discouraging for the disciples, but angels of God were with them, and they sang the praises of God in the prison. Could we have sung under such circumstances? They did. While they were singing, "suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

"And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

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* A talk by Mrs. E. G. White, May 27, 1905.

It looked as if their effort had been a failure, when they were in jail, with their feet in the stocks. But their effort resulted in the conversion of the jailer and all his household. (1)

What we need is to hold fast to the living principles of the truth, whatever may be the consequences to us. We are not to accept one thread of sophistry from any doctor or minister or any one else. God is our teacher. And yet we are bound to unify. Christ has declared that we are to be one, even as he is one with the Father. But we are not to pick up sophistry from men whose lives are full of failures and mistakes and underhand working. God wants us to go to him for light, and to carry his presence with us wherever we go.

May the Lord impress his people that there is good religion in good management in the home. When this is done, we shall have men and women who understand the meaning of good management in the church. We shall have those who will stand as firm as a rock to principle. They will not try to gain all the advantages for a certain place, because they have an interest in that place. What God wants is men who are as true as steel to principle. Unless we have such men, we shall not know when the devising of the enemy comes. We shall not know when he speaks as he spoke through the woman in Paul's day.

We are to bring sound principles into the home, and into the church. Every member of the family is to exert a right influence in the home, in the church, and in the world. Parents, I ask you, in the name of Jesus Christ of Nazareth, to begin to work in God's lines in your home. We desire to see the salvation of the Lord revealed in every home. I desire your homes to be such that angels of God can enter them, and work with you and your children. But if by harsh words and angry blows you are constantly sinning against God, the angels can not enter your home. Sadly they turn away, grieved that those for whom Christ has done so much should thus dishonor their Redeemer.

If parents have not a reformation to make in their homes, God has never spoken by me. They need to be partakers of the divine nature, having escaped the corruption that is in the world through lust.

This is the last Sabbath that we shall be here together, and I want to know how many in this congregation are ready to take hold of the work of the Lord in advance lines, ready to spend their time hunting and fishing for souls. Christ did not place his fishermen-disciples in a school to be educated for his work. He took them to himself, bidding them follow him. They asked no questions, but followed him. To-day men will go straight from our churches to work in the harvest-field. They may never have laid on them the hands of ordination, but they will do a work for God, and none are to forbid them.

The time has come when the Jews are to be given light. (1) The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit.

The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow. We need to be broader-minded. God wants us to carry out the principles of truth and righteousness. His work is to go forward in cities and towns and villages.

I wish to ask how many are willing to re-consecrate their hearts to God to-day. How many are willing to take the stand that they will no longer be lukewarm in their religious experience, neither cold nor hot? Christ wants you to be where the virtue of his life is taken into your life. How many during the meeting have been impressed by the truth, and are determined to obey it?

[The entire congregation arose.]

Will you in the name of the Lord take steps upward? Christ has placed one end of the ladder firmly on the earth. The ladder reaches to heaven, and you may climb round by round until at last you step off the topmost round into the kingdom of God.

I want you to remember that you have to-day pledged yourselves to live wholly for God. You have declared your determination to serve him. Let your lives be so pure and holy that Christ will not be ashamed to call you brethren. In such a day as ye think not, the Son of man cometh. Get ready to meet him in peace. Theories are being presented that say, My Lord delayeth his coming. But look at the world, at its wickedness. The life of no one is safe, except for God's protection. The world is fast becoming as Sodom and Gomorrah. It is fast becoming as it was in the days of Noah. We are to be as wholly consecrated to Christ and his service as the world is wholly given over to evil. The enemy will present his sophistries, with little fibers that would take hold of your experience and undermine your faith. I pray that your eyes may be anointed with the heavenly eye-salve, that you may discern what is truth and what is error. We need to put on the white garments of Christ's righteousness. We need to walk and talk with God.

* * *

"A KEEN, sharp intellect may be an advantage, but the power of the educator is in heart connection with the Light of Life of the world."

* * *

NEVER trifle with one sin. It is like a little cloud which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain; for sin is a fountain — not a mere act, but a fountain of evil.— *Andrew A. Bonar.*

Biennial Report of the Pacific Union Conference

THE Pacific Union Conference, as its name implies, extends the length of the Pacific coast of North America, and includes, generally speaking, the territory west of the Rocky Mountains. It embraces the States of California, Oregon, Washington, Idaho, Montana, Utah, and Nevada, the Territories of Arizona, Hawaii, and Alaska, and the Canadian province of British Columbia. This vast region, reaching from Mexico on the south and extending far into the frigid zone on the north, contains 1,842,986 square miles, or, by comparison, has an area a little over half as large as that of the United States. It is a sparsely settled portion of the world, for in all this great territory there is a population of only 3,774,342, a trifle less than that contained in the State of Ohio, and only 140,000 more than in the city of New York alone.

In this union conference there are six self-supporting State conferences, namely, California-Nevada, Southern California, Western Oregon, Western Washington, Upper Columbia, and Montana,— and three mission conferences which receive annual appropriations from the union conference, namely,— Utah, Arizona, and British Columbia,— and two mission fields, Alaska and Hawaii, which are almost wholly supported from its treasury.

In these conferences and mission fields there are, according to our latest reports, 9,754 Seventh-day Adventists, of whom 8,940 enjoy the privileges of organized churches, 292 are in unorganized companies, and 552 are classed as isolated. Our roll of churches numbers 221. We have at present 341 Sabbath-schools with a membership of 9,447, a gain of 67 in schools and 1,114 in members for the biennial period.

In this union conference there are eighty-nine ordained ministers, twenty-eight licentiates, and fifty-four who hold missionary credentials.

Our finances show a total tithe (two years) of $230,180.15, being a per capita tithe of $11.54 annually. Our Sabbath-schools have contributed $16,643.49 in weekly offerings, of which $10,645.63 has gone to the foreign work; $6,874.59 has been given as First-day offerings, and $2,698.90 has been contributed from various other sources to the foreign field, making a total of $44,507.12 for foreign missions.

Before touching upon the several departments of our work on the coast, let me speak of the mission fields which are under the direct supervision of the union conference, namely, Alaska and Hawaii. The former field has had a laborer for the past three years, and work has been done at Skagway, Dawson, and other points on the southwestern coast. Some good fruit is already seen, and we hope for more. Hawaii has had the labors of an ordained minister during most of the biennial period. The Anglo-Chinese Academy at Hono-

Evangelism p. 692

The General Conference

THIRTY-SIXTH SESSION MAY 11-30

*The Ladder of Progress**

I KNOW of nothing better to present to teachers and students than the instruction found in the first chapter of Second Peter.

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

Let the young men and young women who come to our schools, and those who have been set as guardians over them, remember that God calls on them to move steadily forward, to advance step by step, because Christ is their Saviour. The youth are to be taught to consecrate themselves, body and soul, to the service of Christ. While in school they are to impart as well as receive. They will find that by imparting truth, they will increase in a knowledge of Christ. They can be channels of light. Said Christ, “Ye are the light of the world.” When you get a fresh thought from the Word of God or from your other studies, do not keep it to yourself. Give to some one else that which has helped you. Remember that as surely as you live out the principles of truth, you will help yourself, and in helping yourself to climb the ladder of progress, you will show others the way.

“And beside this, giving all diligence, add to your faith virtue.” Your faith is worthless without the virtue. Faith of the right kind brings virtue that is more valuable than gold or silver or precious stones.

“And to virtue knowledge.” We have some knowledge of God, but not a hundredth part of what it is our privilege to have, because we do not walk in the light that, day by day, God is giving us.

You are to work on the plan of addition, and as you do this, the promise will be fulfilled. “Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.” As you live on the plan of addition, constantly adding to your fund of knowledge, and seeking to carry out the instruction you receive, you will gain strength to overcome temptation, and will be enabled to stand on vantage-ground. Draw nigh to God, and he will draw nigh unto you. He will lift up for you a standard against the enemy.

“And to knowledge temperance.” Each one must settle for himself the question of temperance. You are to put nothing into your lips that will overtax the digestive organs. This is necessary, if you would have a clear mind. Those who eat improper food are hindering themselves from making the advance steps that Christ expects them to make. Let not those who are older in years tempt the youth to eat anything but plain, simple food. When a great variety of rich food is eaten, a disturbance is created in the stomach, the thoughts are disturbed, and the intellect dulled. It is to be our study to make our eating and drinking such that we shall be enabled to offer to God the highest service.

“And to temperance patience.” Temperance always leads to patience. Students, if you will take yourselves in hand, if you will practise temperance in all things, you will find wonderful help in Christ. You will watch well your words. Speech is a precious talent. You can speak fretfully, or you can speak pleasantly. Remember that it will not hurt your influence to speak pleasantly, but that it will sweeten your influence. If provoking words are spoken to you, do not utter a word. The best rebuke you can give the one who has uttered the provoking words is to keep silent until you can speak in a calm, pleasant voice. Try to gain control over yourself. This will help you to stand on vantage-ground. Constantly keep God and his promises before your mind. Brace yourselves to habits of self-control.

“And to godliness brotherly kindness.” O how much we need to cultivate brotherly kindness!

“And to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins.” He can not see the influence of his harsh, angry words, and his unchristlike course of action.

If students would read the Word of God more, and pray over it, the light of heaven would shine upon them. The Lord God does not want them to go round with long faces, unable to speak pleasant words. He wants them to be full of pleasantness. The youth and those who have charge of them need to have such a power of self-control that they will exert a cheerful, uplifting influence upon all with whom they come in contact. Then the angels of God can give them success in their work.

There are those whose characters are so frivolous that it seems impossible for them to keep their tongues from speaking evil; but notwithstanding this, maintain your self-control, and then, wherever you are, those who have charge over you will not have to control you, for you will control yourselves. Climb steadily upward on the ladder of progress, round by round, and at last you will step off the topmost round into the everlasting kingdom of our Lord and Saviour Jesus Christ.

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail.” Our eternal life insurance policy is found right in these words, and we want you to study them carefully. “Ye shall *never fail.*” Ought we not, then, to work right to the point?

“For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” Will you not pledge yourselves to God to serve him, and him alone? I do not ask you to pledge your word to one another. Pledge yourselves to God. Let him be the one who will hear the promise that you will press steadily forward in the way to heaven. Holy angels will watch over you, and the golden oil, which the two olive branches empty through the two golden pipes, for the perfection of the characters of God’s people, will be imparted to you.

Those who have the guardianship of the youth need to cling to the mighty One. Those who will continue in the faith will obtain the eternal life insurance policy, which will give them a right to enter in through the gates into the city of God, and a right to eat of the fruit of the tree of life. Let us hold fast to God. Let us consecrate ourselves to the service of Christ. He will give us power to overcome. Of yourselves you can not create this power. Place yourselves as humble seekers at the feet of Jesus, and he will give you the strength you need.

I feel so glad that we could hold our meeting in a place where there are so many quiet retreats in which to pray. O, I have longed for this when I have been on camp-grounds where there was no such opportunity! Get together in companies of two or three, and go off into some quiet place to seek the Lord. His promise is that where two or three are agreed together as touching anything, their prayer will be answered. Our God is close beside us. “Lo,” he declares, “I am with you alway, even unto the end of the world.” Yoke up with Christ. Do not yoke up with human beings, and then think that because they are not perfect, you need not be.

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* A talk by Mrs. E. G. White, May 25, 1905.

Link up with the One who is perfect, and who has power to sanctify you and give you a fitness to receive the life that measures with the life of God.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with him in the holy mount." To-day the voice of heaven will come to souls who are striving for the victory over sin.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." God would have us take hold of the rich promises of his Word. Come to his feet, and plead with him for power.

A school has been established here in Takoma Park. The students who come to us are to receive a preparation for service that will be full of marrow and fatness. Angels of God will help every one who endeavors to conform his life to the life of Christ. Just as surely as the students grasp the hand of infinite power, that hand will lift them up.

We all need to gain greater victories than we have yet gained, and we may do this if we will reach high enough and cling close enough. You may say, "I do not feel as if God is blessing me." But what have your feelings to do with it? You have the promise. Move steadily forward, believing that God has heard your prayer, and that he will fulfil his word. Be determined that you will overcome, that you will not fail or be discouraged. Do not depend on feeling, but on God. Cast your helpless souls on Christ. Praise God with heart and voice, and glorify his name day by day.

Biennial Report of the Central Union Conference

THERE is embraced in the Central Union Conference the States of Iowa, Missouri, Kansas, Nebraska, Colorado, Wyoming, and the Territory of New Mexico, also five counties of South Dakota which are located in what is known as the Black Hills country. It covers an area of 616,531 square miles of territory, and is located west of the Mississippi River, mostly in what is termed the Great Basin. It has a total population of 9,000,000. About one third of this territory is well adapted to agriculture; one third is semi-arid, and abounds in good grazing lands, and is therefore known as a cattle country. The remaining one third is mountainous, and is only valuable for agriculture in such places as are subject to irrigation. It is a land of mountains, rivers, and fertile plains. In many places the mountains are rich in mineral wealth. In both the mineral and agricultural sections the financial condition of this territory is excellent, and prices are good.

The following are its organized conferences: Iowa, Kansas, Nebraska, Missouri, and Colorado; the Wyoming Mission field is also in this territory.

Number of churches, three hundred and fifty-five. Total membership 12,042. Number of companies not organized into churches, ninety-six, with a total membership of 1,099. Number of isolated Sabbath-keepers, nine hundred and ninety-five. Total number of Sabbath-keepers, 14,136.

At the Oakland Conference the total number of Sabbath-keepers reported was 13,794, which shows an increase in the union conference from Dec. 31, 1902, to Dec. 31, 1904, of only three hundred and forty-two church-members. This small increase is owing to the fact that many names have been dropped from the church records. In nearly all the conferences in the Central Union there is an inflated membership. Many individuals that have made no profession of religion for years, but whose names were still retained on the church roll, have been dropped.

We felt that a reform should be carried forward in this respect, or else the Lord could not say, "Well and faithfully done," to us as churches and as conferences. One church alone during the past two years has dropped from its roll of membership one hundred and thirty-two names.

Since the last biennial report there have been organized forty-three new churches, and several have been dropped from the conference records. There are 427 Sabbath-schools, with a total membership of 11,799. There are seventy-six church-schools, with an enrolment of 1,107.

During the past two years three intermediate schools and two intermediate industrial schools have been established, and all are doing good work. We have two hundred and ten church buildings, seventy-five ordained ministers, sixty-two licentiates, one hundred missionary licentiates, and fifty-five canvassers. Total number of laborers, two hundred and ninety-two. Total amount of tithe paid in 1903, $114,523.19; in 1904, $112,242.98. Amount appropriated to fields outside the Central Union Conference, $29,804.71.

Annual offerings to foreign missions, $18,398.18. Weekly offerings to foreign missions, $12,017.54. Miscellaneous offerings to foreign missions, $27,533.09. Sabbath-school offerings, $18,356.77. Sabbath-school offerings to foreign missions, $12,486.31. Total amount of book sales, $78,708.82.

Union College

Union College is one of the most important institutions in the Central Union Conference. It is being recognized by leading educational institutions, and also by State educational societies, as an institution which requires of its students a high grade of work. It has connected with its faculty about twenty instructors, and has an average enrolment of from three hundred and fifty to four hundred students. It represents a total value of $163,834.36. Nearly all the industrial departments connected with the institution are more than self-supporting; thus it is enabled from its earnings to meet its operating expenses.

The college has enjoyed many tokens of the blessing of the Lord during the past year. The regular meetings have been well attended, and numbers of conversions have been witnessed. Twelve students have been baptized. Brother G. Phillips spent two weeks with the school at the close of the winter term, in behalf of the canvassing work, and was greatly encouraged by the interest which he found.

Elder R. D. Quinn held a series of meetings for the benefit of the students, which resulted in a great spiritual awakening. The exact results can not yet be told, but they expect a large baptism soon. The word of God was preached in demonstration of the Spirit and with power. On four or five different occasions the chapel exercises continued from 9:45 to 12:30, all recitations being suspended. The message was complete surrender to God, absolute deliverance from all known sin, and the reception of the Holy Spirit in preparation for service. One result is the desire of many to enter some branch of the work during the vacation. This has led to the organization of a labor bureau among the teachers to find places for those who want to work.

Industrial Intermediate Schools

The Iowa Conference has an industrial intermediate school located at Stuart, with an average attendance of sixty-five students. For the short period of time in which it has been in operation, much progress has been made in industrial lines.

At the opening of the school this year more than half of the pupils made no profession of religion, and it had more than the usual proportion of students of the so-called undesirable class. By the middle of the year, they did not have a single student who did not make a profession, and, with the exception of two, the professions made seemed genuine. It was amazing in some instances to see wild, reckless boys settling into quiet, God-fearing students in only a few weeks' time, and this without any revival effort. At the closing service of the year but three students failed to take part.

General Articles

"Whatsoever things are **true** whatsoever things are **honest** whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Jewels for My Crown

ELIZA H. MORTON

WHEN searching for God's jewels bright,
Mid rubbish of the years,
I often toil on bended knee,
And wet the soil with tears:
The gems are there though "in the rough,"
And some day they will shine,
Perfected by a hand of love —
The hand I feel on mine.

And so I'll work, and never think
Of recompense or gain;
'Tis sweet to feel the impulse come,
Though it is fraught with pain;
'Tis sweet to know the angels watch
And have a care for me.
The beauty of their shining wings
At times I almost see.

The veil is thin that hides the face
Of Jesus by my side;
He gives me strength to labor on
From morn till eventide.
And by and by he'll take the gems
He's polished with such care,
And place them in a diadem —
A crown for me to wear.

North Deering, Maine.

*Lessons From the First Epistle of John**

"THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

There are those who are always seeking for something new. If they understood aright, they would realize that the newness that they need is that which comes from a daily growth in the knowledge of our Lord and Saviour Jesus Christ. Let us keep firm and unshaken our faith in the message that God has given us for these last days. The world is fast becoming as it was in the days of Noah. Christ declared that this would be the sign of the end,— men would be eating and drinking, planting and building, marrying and giving in marriage, until the day of the coming of the Son of man. His words mean far more than we have yet seen. Do not the events that have taken place show this?

"And truly our fellowship is with the Father, and with his Son Jesus Christ." All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them.

"And these things write we unto you, that your joy may be full." If we would apply the precious truth of God to our own individual cases, we should find such blessing, such consolation, that we should be ashamed to murmur and complain. Some have educated their tongues to utter complaints, and thus they lose many precious blessings that come with the exercise of patience.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." "God is light." How are his disciples to declare it? — Not with their lips merely, but in their lives. They themselves are to be "the light of the world." "Let your light so shine before men," Christ said, "that they may see your good works, and glorify your Father which is in heaven."

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Every church-member is to walk worthily of the high calling to which he has been chosen, having gained a living experience in the things of God. There is no need for us always to be babes in religious things. We are to grow up to the full stature of men and women in Christ.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us."

We may pray for sanctification, but whether or not we get it depends on whether we walk in the light, reflecting light to those around us. My brethren and sisters, the salvation of your souls depends on the course that you pursue. If you fail of gaining eternal life, it will be because you have failed to keep the commandments of God. From the Word of God there shines light sufficient to guide us along every step of the way to heaven, and those who lose the way will be without excuse.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

In this world we are exposed to the temptations of the enemy, and because we do not depend on God as we should, we are continually sinning. There are those who, when they make mistakes, stand out in stubbornness, saying that they have not sinned, and refusing to confess. Those who say, "I never confess," will never see the kingdom of heaven unless they do confess. Read the prayer of confession that Daniel offered. He was called a man greatly beloved by God, and yet he confessed that he as well as the people had sinned.

Those who make no acknowledgment of sin, those who refuse to confess because they think it would hurt their position and influence, will never be cleansed from unrighteousness unless they make a decided change in their attitude. We need the spirit of confession right here in this meeting. It would be surprising if none of those present had anything to confess. Brethren and sisters, will you not take the stumbling-blocks out of the way, and clear the King's highway, that he may enter in among us? Then we shall see of the salvation of God, and the glory of the Lord will be revealed.

"My little children, these things write I unto you, that ye sin not. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." When we thus unite with Christ, we are gaining an experience that will be of more value to us than gold or silver or precious stones.

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked."

[We are to lift the cross, and follow the steps of Christ. Those who lift the cross will find that as they do this, the cross lifts them, giving them fortitude and courage, and pointing them to the Lamb of God, who taketh away the sin of the world.] (1)

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth."

We can have something fresh to think of all the time. We have held communion with God as we have tried to understand the high privilege of being one with Christ. I am so thankful for the Word of God. I thank the Lord with heart and soul and voice. We have no need to be led astray. We have no need to seek for something new and strange from the lips of human beings. We have a science that is above all human science. Many will grasp false science, teaching it as truth. But we need not be led astray. God wants us to cherish the truth in the simplicity in which we have received it from Christ.

(To be concluded)

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* A talk at the General Conference by Mrs. E. G White, May 25, 1905.

Sons and Daughters of God, p. 247 (1)

Commentary, Vol. 5 (1) *p. 1095*

Then I Knew

J. N. LOUGHBOROUGH

Knew what?—"Then I knew that this was the word of the Lord." So said the prophet Jeremiah when a prediction which had been made through his testimony met its fulfilment. Of this we read, "Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord." Jer. 32:6-8.

This conclusion made by the prophet is in harmony with what the Lord had given as the proof of a true prophet. In another place Jeremiah said, "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Jer. 28:9. Again, in the Lamentations of Jeremiah, we read, "Who is he that saith, and it cometh to pass, when the Lord commanded it not?" Lam. 3:37.

The test of a true prophet given through Moses was, "If thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deut. 18:21, 22.

If we apply these rules to the gift of prophecy, which for the last sixty years has been manifest through Mrs. E. G. White, we find that predictions made are most accurately fulfilled, and it is right for us also to say of this gift, Now I know that this is the word of the Lord. In the pamphlet, "Prophetic Gift in the Gospel Church," and in the forthcoming book on "The Great Second Advent Movement," there will be found a record of more than a score of definite predictions accurately fulfilled.

We wish here to call attention to some late occurrences of the same nature. On March 18 and 19, 1902, several leading brethren were called together in Los Angeles, Cal., to consider matters relative to sanitarium work in that city. The proposition was urged upon us to purchase a site near the corner of Hill and Third Streets. To secure this site, erect the necessary buildings, and furnish them for sanitarium work, would require an outlay of about one hundred and twenty thousand dollars, and this money would have to be hired.

A Testimony came to that meeting from Mrs. White, not to build a sanitarium in Los Angeles; while it might be right to rent buildings in the city for a restaurant and treatment rooms, the sanitarium should be out in the country, away from the noise and bustle of city life. It should be where the patients would be in contact with nature—fields, trees, and flowers. A caution was given against any hasty moves in paying large sums for a sanitarium. She went on to state what had been shown to her, that buildings and property suitable for our work, on which much money had been expended by those who had the money to spend, but who, by death or by other reason, had failed to carry out their plans, would be offered to us at very low figures, and some of these we ought to secure.

Let us now consider some things which have happened in line with this Testimony since 1902. The readers of the Review are familiar with the special instruction which came from Mrs. White to the committee who were seeking a location for the Review and Herald, school buildings, and a sanitarium in the East, that they should "move carefully, and pray much," and that "the Lord would guide them." Again it was spoken in this particular case, that "property suitable for the work, and upon which much money had been expended, would be offered at low figures." The result was the securing of the beautiful site in Takoma Park for six thousand dollars, about one tenth of the price at one time placed upon it.

At Glendale, eight miles from Los Angeles, our people are now carrying on the sanitarium work in a building just adapted to the work. This building is two blocks from the post-office. An electric street-car line from Los Angeles runs past the door. The house has seventy-five rooms, and cost, a few years ago, forty thousand dollars. The grounds connected with the building cost about six thousand dollars. Abundance of fine mountain water is piped to the grounds and building. Our people purchased this property in 1904 for twelve thousand five hundred dollars, about one fourth of its original cost.

At Paradise Valley, some six miles from San Diego, is a sanitarium in operation. Of this, we learn that about twenty years ago a lady physician, possessed of considerable wealth and enterprise, selected this commanding site for a sanitarium home, and expended fully sixty thousand dollars on the building and grounds. The building contains fifty rooms, and on the grounds purchased, near to the main building, is a six-room cottage and a good barn. There are twenty acres of land. The purchase price, including all the cost of transfer of title, was five thousand dollars, about one twelfth of the original cost of the property. This place was secured in January, 1904.

Several dry seasons had reduced the water-supply, and the property had greatly decreased in value. Some of our people objected to the purchase because of the failure of the irrigating system, and their doubt of getting an ample supply of water on the place. After Mrs. White saw the place, she was confident that it was one of the places which had been shown her in vision. From the first, she declared, "The difficulty about the water can be overcome." The workmen began sinking a well upon the place. On Nov. 14, 1904, they struck such a flow of water that it rose fourteen feet in the well in one night. Of this success, Mrs. White, in an article in the Review of March 16, 1905, said, "From the beginning [meaning beginning of negotiation for the property], I had felt the assurance that the Lord would open the way for our work to advance."

In view of these facts, the question naturally arises, "How did Mrs. White know that such offers of property would be made?" Like Jeremiah, she made her statement from what the Lord had shown to her. We who see so clear a fulfilment of the word, do well to say, "Then I *knew* that this was the word of the Lord." Happy *is* it, and happy *will it be,* for those who acknowledge the instruction the Lord is giving his people through his humble instrument. This is one of the Lord's special agencies in this time, to draw the attention of his people to his Word, and so instruct them that they may escape the wiles of Satan, and be of those who shall be kept by the power of God, through faith unto salvation, so soon to be revealed in this last time.

Mountain View, Cal.

Plowed Under

T. E. BOWEN

Christ often drew from the common experiences of every-day life of the common people lessons of deep spiritual meaning. One day as he was teaching, he drew this lesson from the sowing of grain: "Except a corn of wheat fall into the ground and *die,* it abideth alone: but if it die, it bringeth forth much fruit."

That the dying process is so hard for us, and so many are unwilling to pass through it, might be given as the cause for the small yield of fruit. The grain left unsown, abides alone. There can be no increase without an actual burial out of sight of the individual kernel of the grain, in the cold, unfeeling earth. *It must die.*

And thus it is in the Christian life. Christ died. That seed thus planted has yielded an abundant harvest. But the dying on that one day was not all there is to the dying of Christ. His was a constant yielding of himself, a continual self-sacrifice, a daily burial out of sight in the world's great need. He put himself under the furrow.

"With this truth Christ connects the lesson of self-sacrifice that all should learn. 'He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.' All who would bring forth fruit as workers together with Christ, must first fall into the ground and die. The life must be cast into the furrow of the world's

General Articles

"Whatsoever things are **true** whatsoever things are **honest**. whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**" Phil. 4:8.

I Know Him

FRANCIS MC LELLAN

I KNOW him as a Father kind,
His patient care, his tender love,
Supplying richly from above
My every need. In him I find
Fulness of joy and peace of mind.

I know him as a Saviour true —
A Saviour from great sin and wrong
The Author of a sweeter song
In my poor life than I or you
Could find in sin's long ages through.

I know him as a Brother dear,
Oft walks he closely by my side.
To him I safely may confide
My inmost self. Without a fear
I glory in his presence near.

I know him as a loving Friend,
One true and faithful, brave and strong;
And I can trust his friendship long
As life shall last. If I offend,
He still will prove my truest friend.

I know him as a faithful Guide,
His footsteps point the way to right;
From sin's dark night to heaven's light
He safely leads. No ills betide
The one who in him shall abide.

*Lessons From the First Epistle of John**

(Concluded)

"HE that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

We are not to watch for an opportunity to find fault, if a brother does not speak exactly as we wish him to speak. Perhaps God does not want him to speak as you want him to. His words may cut you to the quick, but even then you are not at liberty to find fault. The talent of speech was given to us that we might speak, not words of fault-finding, but words of counsel, words of encouragement, words of reproof. Because we are not to find fault, this does not mean that we are to pass by things that are wrong, without saying a word. If you see one doing wrong, go right to him, and tell him his fault in the way outlined in the Scriptures. In the meekness of Christ tell him the truth, and you may save his soul from death. But if you gloss over the mistakes, leaving those who have made them to think that they have done nothing wrong, you must share in the punishment, because you were unfaithful to your trust.

If we desire to see the King in his beauty, we must here behave worthily. We must outgrow our childishness. When provocation comes, let us be silent. There are times when silence is eloquence. We are to reveal the patience and kindness and forbearance that will make us worthy of being called sons and daughters of God. We are to trust him, and believe on him, and rely upon him. We are to follow in Christ's steps. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "So shall he be my disciple." It may be a heavy cross to keep silent when you ought to. It may be a painful discipline; but let me assure you that silence does much more to overcome evil than a storm of angry words.

Here in this world we are to learn what we must be in order to have a place in the heavenly courts. We are to learn the lessons that Christ desires to teach us, that we may be prepared to be taken to the higher school in the courts above, where the Saviour will lead us beside the river of life, explaining to us many things that here we could not comprehend, and teaching us of the mysteries of God. There we shall see the glory of God as we have never seen it here. We get but a glimpse of the glory now, because we do not follow on to know the Lord.

John writes, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Talk it, pray it, sing it, and remember that you must eat of the leaves of the tree of life here in this world, if you would know the healing power of the grace of God. When words are spoken that tempt you to feel provoked, ask the Lord Jesus to give you a taste of the healing brought by the tree of life. Get your mind on some subject of eternal interest, and it will be easy for you to keep still when you ought to keep still, and to speak when you ought to speak.

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one."

Are you not glad, young men, that this word of encouragement has been spoken to you? O, what a grand work is this,— to overcome the folly and wickedness that prevails in our world! Young men, God will watch over you, and will give you strength, if you will put on every piece of the armor, and be ready to resist the tempter when he seeks to lead you astray. We are striving for heaven, for a life that measures with the life of God. Keep your eyes fixed on the Author and Finisher of your faith.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

"Because ye are strong." Do not spend your time reading magazines and novels. Read your Bible. You have many temptations to meet and overcome. You have a great truth to proclaim. Only by a constant study of the Word of God can you gain the strength needed for this work. Put novel reading out of your lives. You have none too much time in which to gain an understanding of what saith the Scriptures. The Lord wants the young men in his cause to stand where they are worthy of being entrusted with sacred responsibilities.

Do not encourage any appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories.

Remember that you can not overcome the wicked one unless you have on every piece of the armor. Do not be turned away from the truth by supposition or sophistry. If you once allow Satan to tamper with your mind, you will find that it is not easy to break away from him. But if you confess your sins before God, and take hold of his power, sophistry will have no power over you.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." There is a great work before us. There are cities to be warned. If you go forth into the work accompanied by the grace of God, success will attend your efforts. The power of heaven will be with you. The righteousness of Christ will go before you, and the glory of God will be your rearward. Let us thank God that provision has been made for every emergency. We can take hold of Christ's righteousness, pleading with him to cleanse us from all iniquity.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." He has carried on a faithful warfare against the enemy. He has built himself up in the most holy faith.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

Brethren and sisters, at all hazards we must hold fast to the truth. I am so glad that it is not yet too late for wrongs to be righted. I am so grateful for all the precious promises given us, that we may have courage and faith and hope, and that we may stand firm on the platform of eternal truth.

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* A talk at the General Conference by Mrs. E. G. White, May 25, 1905.

There is one thing that I want to ask those assembled at this conference to do: pray earnestly for the blessing of the Lord. I am glad to know that you are having early morning meetings. These meetings are of the highest value. Every time you come together at one of these meetings, lay your hearts open before God, and do not be afraid that your experience will be spoiled if you make confession. Take the stumbling-blocks out of the way. May God give us light that will clear away everything which would prevent us from having that love for one another which we should have.

I want you to pray that God will give me strength; for I have received instruction from the Lord, and I want to give it to you. And pray also for yourselves. We want to see the glory of God at this meeting. May he help you to press to the light.

Our Message

A. T. ROBINSON

The fact can not be too strongly emphasized that our message is the "third angel's message." This is the center from which all our activities should radiate. The more closely we work from that center, the more speedily the work committed to this people will be accomplished. But what is the third angel's message?

Definition

The third angel's message is that which gathers up, into a glorious system of truth, every ray of gospel light that has ever shown upon this world, and focuses that light upon the last generation of mankind. Anything short of this falls short of being the message for the hour. Whatever portions of truth men may proclaim, nothing short of the truth, *the whole truth,* and NOTHING BUT THE TRUTH, will meet the specifications of the great threefold message outlined in the fourteenth chapter of Revelation.

Giving the Message

No man can give to another what he does not himself possess. Therefore the only one who can give this message is the one who can do so in a testimony backed up by an experience in the life, of all that is in the message itself. Anything short of this falls short of giving the third angel's message. There may be the correct form of the message, and it may be given in such clear lines as to convince multitudes of its truthfulness. But the only one who can give that heaven-sent message, with the authority that is back of the message, is the one whose testimony is backed up by an experience in his own life of all that is in the message.

Let me illustrate this point by a quotation from the greatest of all teachers, and a statement concerning his manner of teaching: "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." Matt. 23:2, 3. Now what was wrong with the teaching of the scribes and Pharisees? We have the inspired testimony that they had the correct "form of the truth." But they were robbed of all the authority that belonged to the truth they were telling, because that truth was not an experience in the life of those who were telling it. "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Matt. 7:28, 29. He not only taught the people concerning the way, the truth, and the life, but he could truthfully say, "I am the way, the truth, and the life." His word was with authority because it was backed up by an experience in his own life of all that he taught.

Let us see if we do not find this in the message itself — in the very words of the message. "And I saw another angel fly in the midst of heaven, *having* the everlasting gospel." Ah, the people symbolized by those three angels *have* something. What is this thing which they have? —"Having the everlasting gospel." What do they have the everlasting gospel for? — "*Having* the everlasting gospel *to preach unto them that dwell on the earth.*" That is the point. They must first have the message, it must be an experience in the life before they can preach it to others. The testimony of the great apostle is right to the point: "When it pleased God . . . to reveal his Son in me, *that I might preach him* among the heathen." Gal. 1:15, 16. He might have preached about Jesus, he might have shown the time, place, and manner of his coming, so clearly as to convince all who listened to him that every specification of the prophecy had been fully met. But to preach *him* fully — to preach Jesus — He who is "the power of God and the wisdom of God," must be fully revealed in his own life.

In order to give this message with a loud voice, which is to prepare a people for the coming of the Lord, like him who was the herald of his first advent, one must *be the message* himself. John, who gave that message "in the spirit and power of Elias," could say, "I am the voice of one crying in the wilderness, . . . as said the prophet Esaias." One of our ministers, in the western part of Nebraska, who preached this message in the demonstration of the Holy Spirit, was pointed to as he walked the streets, with such expressions as, "There goes the third angel's message," or, "There goes the signs of the times." The great outlines of prophecy may now be presented in such clear lines that it will convince the intellect; but we can never go forth proclaiming this message in all its Elijah spirit and power until everything in the message becomes an actual experience in the life.

The gospel is declared to be "the power of God unto salvation to every one that believeth." Rom. 1:16. The gospel being the power of God unto salvation from sin, and the third angel's message being the everlasting gospel, what less than the everlasting power of God to save from sin can this message be? But how can any man give such a message as that, backed up by the authority which belongs to the message, unless he can present in his own life the evidence that there is power in the message to accomplish that thing? We must be able to say, like one of olden time, "Such as I have give I thee." But being thus delivered from all conscious sin is nothing more nor less than the "righteousness of God by faith." Then what is the third angel's message but righteousness by faith? No one need fear that this is getting away from the "old landmarks." The spirit of prophecy has told us that righteousness by faith is "the third angel's message in verity." I bless God that I am learning more and more that this grand old third angel's message, which has made us a people, is the everlasting power of God to save from sin now, and to deliver from the dominion of sin every day. That same power of God that will keep the one hundred and forty-four thousand from sin, for at least one whole year after the close of probation, is the power of God that is in the third angel's message now.

The Judgment Hour

In 1844 the hour of God's judgment was reached. There is no possible mistake about this great fact. The work of judgment is the final putting away of all sin. "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. 9:26. The sins of God's people can never be borne from the heavenly sanctuary and placed back upon the antitypical scapegoat so long as sins are going into the sanctuary, in other words, so long as sinning and repenting is continued. Therefore, until this great threefold message becomes an experience in the life of every believer, of the everlasting power of God to save from sin, and from sinning, this work can never be closed up. The cleansing of the soul temple must be an accomplished fact before the sanctuary in heaven can be cleansed. Before our High Priest gathers up the sins of the redeemed and bears them out from the sanctuary, your sins and mine will have ceased to go in there; and if our sins cease to go in there before the last one has been repented of, confessed, and forsaken, then we shall be left to perish in our own sins.

Perfect Obedience

Many people tell us that it is impossible for any one to keep the law of God. This is charging God with having given a law which it is not possible for man to keep. This is the same charge

General Articles

"Whatsoever things are **true** whatsoever things are **honest**. whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any virtue and if there be any praise, think on **these things**." Phil. 4:8.

The New Earth

J. EDGAR ROSS

THE glory of Lebanon shall be there,
The fir-tree, the box, and the pine;
With rushes and reeds in the dragon's lair,
Planted by hand divine.
Springs shall leap from the thirsty ground
To water the rose, while a gladsome song
Makes the desert place resound.

The people shall not sigh nor weep,
But in safety all shall dwell;
In the great wide woods if they choose to sleep,
They shall fear no evil spell;
For God himself shall be with them there,
To answer before they call,
To hear ere they breathe a prayer.

They'll fear no terror of the night,
No arrow that flies by day;
For in that mount of pure delight
They shall neither hurt nor slay.
But there will all the ransomed sing,
"O grave, where is thy victory?
O death, where is thy sting?"

Healdsburg, Cal.

Holy and Without Blame

MRS. E. G. WHITE

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Many professing Christians are cherishing the thought, "My lord delayeth his coming." They are becoming careless, and are following worldly policy. Eagerness to buy and sell and get gain is beclouding the spiritual vision.

Those whose business makes it necessary for them to come into contact with worldly men should stand constantly on guard, keeping strict watch over themselves, and praying always, lest the enemy take them unawares. To those of his followers who are of necessity compelled to deal with worldlings, God gives grace according to their need. If they stand ever on guard, special wisdom will be given them when they are obliged to be in the company of those who do not respect the Lord Jesus Christ. Their every transaction is to reveal the fact that they are Christians. They are to be kind and courteous, in all that they say and do, showing that they are under the control and discipline of God, that they are serving the Lord Jesus Christ. The followers of Christ are to be separate from the world in principles and interests; but they are not to isolate themselves from the world. "As thou hast sent me into the world," Christ said, "even so have I also sent them into the world." And he said again, "Ye are the light of the world." We are not to withdraw ourselves from the world in order to escape persecution. We are to abide among men, that the savor of divine love may be as salt to preserve the world from corruption.

Hearts that respond to the influence of the Holy Spirit are the channels through which God's blessings flow. Were those who serve God removed from the earth, and his Spirit withdrawn from among men, this earth would be left to desolation and destruction. Though the wicked know it not, they owe even the blessings of this life to the presence in this world of God's people, whom they despise and oppress. But if Christians are such in name only, they are as salt that has lost its savor. They are no influence for good in the world. Through their misrepresentation of God they are worse than unbelievers.

Without a living faith in Christ as a personal Saviour, it is impossible to make our influence felt in a skeptical world. We can not give to others that which we do not ourselves possess. It is in proportion to our own devotion and consecration to Christ that we exert an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with heaven, no savor of Christ in the life. Unless the Holy Spirit can use us as agents through whom to communicate to the world the truth as it is in Jesus, we are as salt that has lost its savor. By our lack of the grace of Christ we testify to the world that the truth which we claim to believe has no sanctifying power, and thus, so far as our influence goes, we make of no effect the word of God.

Following the instruction of Christ brings the sanctification of the Holy Spirit, and this enables men and women to reveal in spirit and word and deed the fragrance and the saving grace of the truth. If this transformation is not seen in the life, the actions will certainly make of no effect the principles of truth, which, if practised, would exert a saving influence upon unbelievers.

Those who study the Word of God, and day by day receive instruction from Christ, bear the stamp of heaven's principles. A high, holy influence goes forth from them. A helpful atmosphere surrounds their souls. The pure, holy, elevated principles that they follow enable them to bear a living testimony to the power of divine grace.

In all ages the "Spirit of Christ which was in them" has made God's true children the light of the people of their generation. Joseph was a light-bearer in Egypt. In his purity and benevolence and filial love, he represented Christ in the midst of a nation of idolaters. While the Israelites were on their way from Egypt to the promised land, the true-hearted among them were a light to the surrounding nations. Through them God was revealed to the world. From Daniel and his companions in Babylon, and from Mordecai in Persia, bright beams of light shone out amid the darkness of the kingly courts. In like manner the disciples of Christ are set as light-bearers on the way to heaven; through them the Father's mercy and goodness are made manifest to a world enshrouded in the darkness of misapprehension of God. By seeing their good works, others are led to glorify the Father who is above; for it is made manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The divine love glowing in the heart, the Christlike harmony manifested in the life, are as a glimpse of heaven granted to men of the world, that they may appreciate its excellence.

The world watches to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who claim to believe advanced truth. The world is watching, ready to criticize with keenness and severity your words, your deportment, and your business transactions. Every one who acts a part in the work of God is watched, and is weighed in the scales of human discernment. Impressions favorable or unfavorable to Bible religion are constantly made on the minds of all with whom you have to do.

God has ordained that his work shall be presented to the world in distinct, holy lines. He desires his people to show by their lives the advantage of Christianity over worldliness. By his grace every provision has been made for us in all our transaction of business to demonstrate the superiority of heaven's principles over the principles of the world. We are to show that we are working upon a higher plane than that of worldliness. In all things we are to manifest purity of character, to show that the truth received and obeyed makes the receivers sons and daughters of God, children of the heavenly King, and that as such they are honest in their dealings, faithful, true, and upright in the small as well as the great things of life.

The 144,000

H. R. JOHNSON

1. Where are the 144,000 first spoken of? Rev. 7: 1-4.

2. How are they designated? — As "the servants of our God." Verse 3.

3. What is said of them? — They were sealed. Verses 3, 4.

4. With what were they sealed? — With "the seal of the living God." Verse 2.

5. What is the seal, or sign (see Rom. 4: 11), of God? — "The Sabbath of the fourth commandment is the seal of the living God." — *"Great Controversy," page 640.* Ex. 31: 13, 17.

6. What is inseparably connected with God's seal? — The Father's name. See Rev. 14: 1.

7. When did this sealing work begin? — When the angel came with the seal of God. Chapter 7: 2.

8. When did the angel come with the Sabbath seal? — At the time "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (chapter 11: 19), and the Sabbath reform began. After Oct. 22, 1844.

9. What other angels did John see at this same sealing time? Chapter 7: 1.

10. What did the angel with the seal command the four angels to do? Verses 2, 3.

11. When did this special command go forth? — As the nations became more angry, which is true since 1844. Chapter 11: 18, 19. See "Early Writings," pages 29-31.

12. Is the sealing work going on at the present time? — Yes. Chapter 7: 2, 3. "Satan is now using every device in *this sealing time* to keep the minds of God's people from present truth, and to cause them to waver." "The sealing time is very short, and soon will be over." — *"Early Writings," pages 35, 49.*

13. What does the prophet Isaiah say about this work? Isa. 8: 16.

14. Where is the sealed law to be put? Heb. 8: 10.

15. As long as impurity is cherished in the heart can the spiritual law of God be written there? — No! "If the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God." "Now is the time for the law of God to be in our minds, foreheads, and written in our hearts." — *"Early Writings," pages 48, 49.* Isa. 51: 7.

16. What is a reliable testimony of true sanctification? — Holy Sabbath keeping. Ex. 31: 13.

17. Are not they who are walking by the power of the Holy Spirit in all of God's commands, being sealed with the seal of the living God? — Yes. "They had upon their foreheads the seal of the living God, and he said: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.'" — *"Testimonies," Vol. VI, page 15.* "Now is the time for the law of God to be in our minds, foreheads, and written in our hearts." "Satan is now using every device in this sealing time to keep the minds of God's people from the present truth." — *"Early Writings," pages 48, 35.*

18. How many will be sealed? Rev. 7: 4. "The 144,000 were all sealed and perfectly united." — *Ibid, page 11.*

19. To what are we called? — To be sealed with the seal of the living God, and be numbered with the 144,000.

20. In view of this fact what ought we to do? 2 Peter 1: 10. "Let us strive with all the power that God has given us to be among the hundred and forty-four thousand." — *Mrs. E. G. White, in Review and Herald, March 9, 1905.* "We may learn the song of victory that is to be sung on Mount Zion." "John saw a Lamb on Mount Zion, and with him 144,000, having his Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ." — *Ibid., March 9, 1889.* "In a little while every one who is a child of God will have his seal placed upon him. O that it may be placed upon our foreheads! Who can endure the thought of being passed by when the angel goes forth to seal the servants of God in their foreheads?" — *Ibid., May 28, 1889.*

21. Will all who have the sealed law, containing the Father's name, "in our minds, foreheads, and written in our hearts," live till Jesus comes? Rev. 14: 12, 13.

22. When and by whom will they be raised? Dan. 12: 1, 2 "But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept his law. . . . And as God spoke the day and the hour of Jesus' coming, and delivered the everlasting covenant to his people, he spoke one sentence, and then paused, while the words were rolling through the earth." — *"Early Writings," pages 145, 146.*

23. Who understood the words of the voice of God? "The wicked could not understand the words of the voice of God." — *Ibid., page 146.* "Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake." — *Ibid., page 11.*

(Bear in mind that the time of these words of the voice of God is *after* the special resurrection. All this special company of Sabbath-keepers are now *"living."*)

24. When the never-ending blessing was pronounced on "the Israel of God" (Ibid., page 146), what did they shout? — "And when the never-ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of victory over the beast and over his image." — *Ibid., page 146.*

25. Where did John see this company? Rev. 15: 2, 3.

26. What does the testimony of Jesus say on this point? — "The 144,000 were all sealed and perfectly united." "Here on the sea of glass the 144,000 stood in a perfect square." — *"Early Writings," pages 11, 12.*

(Among those who shouted victory over the beast and over his image were those who had come forth from their graves in the special resurrection, and were seen on the sea of glass. They were "the living saints, 144,000 in number." — *Ibid., page 11.*)

27. "When God spoke the time," what did he pour upon them? and how did it effect them? — "When God spoke the time, he poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai." — *Ibid.*

28. What did the synagogue of Satan now know? — "Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the brethren with a holy kiss, and they worshiped at our feet." — *Ibid.*

29. What takes place soon after this? — "Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man." — *Ibid.*

Ladysmith, Wis.

(To be concluded)

* * *

"The men of the Williams Haystack, a century ago, scanned the whole world to find an open door. To-day no country by law or by custom forbids the entrance of the Christian missionary."

* * *

As the Dead Sea drinks in the River Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so we are apt to receive daily mercies from God, and still remain insensible to them, and unthankful for them. — *Bishop Reynolds.*

General Articles

"Whatsoever things are **true** whatsoever things are **honest** whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

My Comfort

God holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without the rest?
'Tis better to unlock the day,
And as the hours swing open, say,
"Thy will be best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel his hand, I hear him say,
"My help is sure."

I can not read his future plan,
But this I know:
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough! This covers all my want,
And so I rest.
For what I can not, he can see,
And in his care I sure shall be
Forever blest.

— *Selected.*

A Call to Present Duty

MRS. E. G. WHITE

Christ intended that a greater work should be done in behalf of men than we have yet seen. He did not intend that such large numbers should choose to stand under the banner of Satan, and be enrolled as rebels against the government of God. The world's Redeemer did not design that his purchased inheritance should live and die in their sins. Why, then, are so few reached and saved? — It is because so many of those who profess to be Christians are neglecting their heaven-appointed mission. Thousands who know not God might to-day be rejoicing in his love if those who claim to serve him would work as Christ worked.

Read the instruction contained in Leviticus and Deuteronomy. There you will learn what kind of education was given to the families of Israel. While God's chosen people were to stand forth distinct and holy, separate from the nations that knew him not, they were to treat the stranger kindly. He was not to be looked down upon because he was not of Israel. The Israelites were to love the stranger, because Christ died as verily to save him as he did to save Israel. At their feasts of thanksgiving, when they recounted the mercies of God, the stranger was to be made welcome. At the time of harvest they were to leave in the field a portion for the stranger and the poor. So the strangers were to share also in God's spiritual blessings. The Lord God of Israel commanded that they should be received if they chose the society of those who knew and acknowledged him. In this way they would learn the law of Jehovah, and glorify him by their obedience.

So to-day God desires his children, both in spiritual and in temporal things, to impart blessings to the world. For every disciple of Christ in every age were spoken these precious words of the Saviour, "From within him shall flow rivers of living water."

Many of the youth, in the midst of churches, religious institutions, and professedly Christian homes, are choosing the path to destruction. Through intemperate habits, they bring upon themselves disease, and through greed to obtain money for sinful indulgences, they fall into dishonest practises. Health and character are ruined. Aliens from God, and outcasts from society, these poor souls feel that they are without hope either for this life or for the life to come. The hearts of the parents are broken. Men speak of these erring ones as hopeless; but God looks upon them with pitying tenderness. He understands all the circumstances that have led them to fall under temptation. This is a class that demands labor.

Not the youth only, but those of all ages who are in poverty and distress, sunken in sin, and weighed down with a sense of guilt, demand our assistance. It is the work of God's servants to seek for these souls, to pray for them and with them, and lead them step by step to the Saviour. What misery exists in the very heart of our so-called Christian countries! Think of the condition of the poor in our large cities. In these cities there are multitudes of human beings who do not receive as much care and consideration as are given to the brutes. There are thousands of wretched children, ragged and half-starved, with vice and depravity written on their faces. Families are herded together in miserable tenements, many of them in cellars reeking with dampness and filth. Children are born in these terrible places. Thus in years of infancy and youth, their eyes behold nothing attractive, nothing of the beauty of the natural things that God has created to delight the senses. These children are left to grow up molded and fashioned in character by the wretchedness and wickedness around them. They hear the name of God only in profanity. Impure words, the fumes of liquor and tobacco, moral degradation of every kind, meet the eye and pervert the senses. And from these abodes of wretchedness piteous cries for food and clothing are sent out by many who know nothing about prayer.

While working for the poor, we should give attention also to the rich, whose souls are equally precious in the sight of God. The wealthy man needs to be labored for in the love and fear of God. Too often he trusts in his riches, and feels not his danger. The worldly possessions which the Lord has entrusted to men are often a source of great temptation. Thousands are thus led into sinful indulgences that confirm them in habits of intemperance and vice. Among the wretched victims of want and sin are found many who were once in possession of wealth. Men of different vocations and different stations in life have been overcome by the pollutions of the world, by the use of strong drink, by indulgence of the lusts of the flesh, and have fallen under temptation. While these fallen ones excite our pity and demand our help, should not some attention also be given to those who have not yet descended to these depths, but who are setting their feet in the same path? There are thousands occupying positions of honor and usefulness who are indulging habits that mean ruin to soul and body. Should not the most earnest efforts be made to enlighten them?

Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance thus be brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance.

There is another danger to which the wealthy classes are especially exposed, and here also is a field for the work of the medical missionary. Multitudes who are prosperous in the world, and who never stoop to the common forms of vice, are yet brought to destruction through the love of riches. Absorbed in their worldly treasures, they are insensible to the claims of God and the needs of their fellow men. Instead of regarding their wealth as a talent to be used for the glory of God and the uplifting of humanity, they look upon it as a means of indulging and glorifying themselves. They add house to house and land to land, and fill their homes with luxuries, while want stalks the streets, and all about them are human beings in misery and crime, disease and death. Those who thus give their lives to self-serving are developing in themselves, not the attributes of God, but the attributes of Satan.

These men are in need of the gospel. They need to have their eyes turned from the vanity of material things to behold the preciousness of the enduring riches. They need to learn the joy of giving, the blessedness of being coworkers with God.

Persons of this class are often the most difficult of access, but Christ will open ways whereby they may be reached. Let the wisest, the most trustful, the most hopeful laborers seek for these souls. With the wisdom and tact born of divine love, with the refinement and courtesy that result alone from the presence of Christ in the soul, let them work for those who, dazzled by the glitter of earthly riches, see not the glory of the heavenly treasure. Let the workers study the Bible with them, pressing truth home to their hearts.

Such an appeal, made in the spirit of Christ, will not be thought impertinent. It will impress the minds of many in the higher classes.

By efforts put forth in wisdom and love, many a rich man may be awakened to a sense of his responsibility and his accountability to God. When it is made plain that the Lord expects them as his representatives to relieve suffering humanity, many will respond, and will give of their means and their sympathy for the benefit of the poor. When their minds are thus drawn away from their own selfish interests, many will be led to surrender themselves to God. With their talents of influence and means they will gladly unite in the work of beneficence with the humble missionary who was God's agent in their conversion. By a right use of their earthly treasure they will lay up "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." They will secure for themselves the treasure that wisdom offers, even "durable riches and righteousness."

(1) [Many have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. As they see one with no inducement of earthly praise or compensation come into their wretched homes, ministering to the sick, feeding the hungry, clothing the naked, and tenderly pointing all to him of whose love and pity the human worker is but the messenger, — as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as his Word is opened.

As God's children devote themselves to this work, many will lay hold of the hand stretched out to save them. They are constrained to turn from their evil ways. Some of the rescued ones may, through faith in Christ, rise to high places of service, and be entrusted with responsibilities in the work of saving souls. They know by experience the necessities of those for whom they labor; and they know how to help them; they know what means can best be used to recover the perishing. They are filled with gratitude to God for the blessings they have received; their hearts are quickened by love, and their energies are strengthened to lift up others who can never rise without help.] Taking the Bible as their comforter, they find a new career opening before them. Every one of these souls that is added to the force of workers, provided with facilities for service and with instruction as to how to save souls for Christ, becomes a colaborer with those who brought him the light of truth. Thus God is honored, and his work advanced.

Evangelism p. 517-518

Why Not Be Glad?

There is a sad heart evermore
  For one that aye rejoices;
Yet let the people lift their hearts,
  And sing with merry voices —
Cares be forgotten, burdens down;
  Amidst this radiant weather
No one is wholly desolate;
  Let us be glad together.

No good we loved is really lost,
  Nor vain the least endeavor;
God's care encircles every one,
  And blesses him forever.
These truths gleam out in words of white
  From all the hawthorn hedges,
And smile in blue forget-me-nots
  From all the summer sedges.

Be good, be glad: your share of joy,
  Is it not in your keeping?
You might be glad for very love,
  Though all the world were weeping;
But now that all things wear a smile,
  Let faith keep pace with sorrow,
And praiseful song and trustful hope
  Be ready for to-morrow.

— *Marianne Farningham.*

The 144,000

H. R. JOHNSON

(Concluded)

30. Who raises the righteous dead at the first general resurrection? —"The voice of the Son of God called forth the sleeping saints, clothed with a glorious immortality."—"*Early Writings," page 28.*

31. What change comes upon the 144,000, which includes those who are raised in the special resurrection, at this same time? — "The living saints were changed in a moment, and were caught up with them into the cloudy chariot." — *Ibid.* "The 144,000 shouted, Alleluia! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air."— *Ibid., page 12.* "The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air."—"*Great Controversy," page 645.*

32. Is this company of 144,000 different from the rest of the redeemed? Rev. 14:1-5. "And the remnant are not only pardoned and accepted, but honored. A 'fair miter' is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their forehead. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. 'These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.'"— "*Testimonies," Vol. V, pages 475, 476.*

33. Where were they finally seen? — In the temple (Rev. 7:15); on Mount Zion (Chapter 14:1); on the sea of glass. Chapter 15:2. "Mount Zion was just before us, and on the mount was a glorious temple. . . . And as we were about to enter the holy temple, Jesus raised his lovely voice and said, Only the 144,000 enter this place."— "*Early Writings," page 14.* "On the sea of glass the 144,000 stood in a perfect square."—*Ibid., page 12.*

34. Being different from the rest of the blood-washed, what question did one of the elders, whom John saw in vision, ask? and what was the final answer? Rev. 7:13-17.

(As at least some of the plagues will be local, so the experience of each in this company can not be the same, but these, as "the faithful, tried company" — see "Early Writings," page 134 — will have the experience spoken of in Rev. 7:13-17,—"an experience such as no other company have ever had. . . . They have stood without an intercessor through the final outpouring of God's judgments." — "*Great Controversy," page 649.* "Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few."—"*Early Writings," page 12.*

35. In emphasizing the question where this wonderful company had come from, what answer is given? — They "were redeemed from the earth."

(In fact, all who will be saved will be redeemed from this earth, out "of all nations, and kindreds, and people, and tongues." Rev. 7:9; Matt. 24:14; Luke 21:35. All will readily see that there is something very significant in the answer: These "were redeemed from the earth.")

36. Now allowing that they "were redeemed from the earth," from what class of beings could they have come? — "These were redeemed from among men." Physically and morally these have once been among the weakest, for they have come out of all the last nations and tongues and peoples living on the earth. They have also come from all kinds of organizations, and from all classes of beliefs and unbeliefs. They have cheerfully accepted the whole truth, and nothing but the truth; and through obedience thereto, by the power of the Spirit of God, have become so fully sanctified, settled and grounded in the truth, that they are "of the same mind in the Lord," and can stand without a mediator after probation has closed. (Read with care on page 11 of "Early Writings," and remember that this is speaking of things after the special resurrection, and before Jesus comes in glory.) Who has ever witnessed such a company? No wonder the question, "Whence came they?"

Ladysmith, Wis.

General Articles

“Whatsoever things are **true** whatsoever things are **honest** whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**.” Phil. 4:8.

The Mercies of God

The mercies of God
  Are the theme of my song;
Like beneficent rivers
  Life's pathways among,
They flow full of blessing
  Through valley and plain,
As free as the sunshine,
  As rich as the rain.

The mercies of God
  Are as sure as the light;
They wait for our waking,
  They guard us at night,
They fail us not ever,
  But as day follows day,
They come from our Father
  To prosper our way.

O, mercies most wonderful!
  Who can declare
God's tender compassion
  And infinite care;
His love forgets nothing;
  He, Shepherd and Friend,
Is our joy through life's living,
  Our rest at its end.

O, corn that is golden,
  O, forests of green,
O, seas of blue beauty
  With white waves between,
You tell of his mercies,
  But I shall proclaim
Through ages eternal
  How great is his name.

— *Marianne Farningham.*

A Message to the Church

MRS. E. G. WHITE

“These things saith he that hath the seven spirits of God and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent.”

1) Among the people to whom this message was sent, there were those who had heard and been convinced by the preaching of John the Baptist, but who had lost the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, but who had lost their first love, and were without spiritual strength. They had not held the beginning of their confidence firm unto the end. They had a name to live, but as far as exerting a saving influence is concerned, they were dead. They had a form of godliness without the power. They quibbled about matters of no special importance, not given by the Lord as tests, till these matters became as mountains, separating them from Christ and from one another.

“These things saith he that hath the seven stars.” These words show the origin of the message. Then a plain truth is stated: (2) “I know thy works, that thou hast a name that thou livest, and art dead.” With God outward show weighs nothing. The outward forms of religion, without the love of God in the soul, are utterly worthless.

“Be watchful, and strengthen the things which remain, that are ready to die.” This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God's people are to be firmly united in the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truths entrusted to them. Never are they to spend their time in accusing and condemning one another.

“If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” There must be a waking up among our people. Those who do not abound in the love of God will go into apostasy. They will lose their faith in the truth.

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”

There are to-day in the church of God those who do not discern their spiritual need, those who do not keep the pure principles of the truth uncontaminated by worldly influences. They are careless in regard to their spiritual standing. To them comes the urgent message, “Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God.” Receive the messages of warnings brought by the Lord's ambassadors. Let not these warnings become dim in your memory. “Hold fast, and repent.”

Divine grace can be forfeited by a misapplication of the rich treasure. Every minister, every teacher, every medical worker, is in positive need of the Holy Spirit. Let God's servants work in sincerity, with purity of motive. There is spiritual power for all who will seek for it with intensity of purpose. These will become partakers of the divine nature; for they have co-operated with God. Influence will be given them, to be increased by a right use. They will be given an enlargement of power proportionate to their desire to do the will of God. The influence given them will greatly increase their usefulness, unless they forfeit the blessing by selfishness, by a misuse of the entrusted gift.

Jesus declares that the Father is more willing to give the Holy Spirit to those who ask him than parents are to give good gifts to their children. The Holy Spirit understands man's every necessity. He will bestow upon the earnest seeker that for which he hungers and thirsts. The blessings that God has to bestow are unlimited. We can not comprehend their height and depth and breadth. All heaven is at the command of those who, realizing their lack of wisdom, come directly to the source of all wisdom. To such ones God gives liberally, and upbraids not. But let them ask in faith, nothing wavering. “He that wavereth is like a wave of the sea driven with the wind and tossed.” The one who receives wisdom from on high is the one who holds fast to the promise, the one who feels his need, and will not be turned aside.

The Lord is greatly dishonored when wrong practises are carried on by the members of his church. These wrong practises arouse a spirit of alienation and strife and faultfinding. God sees beneath the surface. He reads the heart of every one, and he knows those who are following in evil ways. He says to all, “I know thy works.” How many times those who are misusing the precious gifts of heaven, have read these words, and yet have made no change in the life. We must arouse from our spiritual slumber. We must be born again. There is a lamentable decay in Christian experience. A truly godly life is rarely seen.

(3) “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.” Because of their faith this honor is bestowed on them. In this life they did not boast, nor lift up their souls unto vanity. With intensity of desire, with a pure, holy faith, they grasped the promise of eternal riches. Their one desire was to be like Christ. Ever they kept the standard of righteousness uplifted. To them is given an eternal weight of glory, because on the earth they walked with God, keeping themselves unspotted from the world, revealing to their fellow beings the righteousness of Christ. Of them the Saviour declares, “They shall walk with me in white, in the world that I have prepared for them.” “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”

“And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sang as it were a new song before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. . . . These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

“After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Lamb,

Commentary, Vol. 7 p. 958(1); 958-959(2); 968(3) clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

The Coming Kingdom

C. A. BURMAN

"Thy kingdom come. Thy will be done in earth, as it is in heaven." The subject "The Coming Kingdom" is one of great interest to every believer in this message. Jesus often spoke of it; it was the principal theme of John the revelator. The establishment of Christ's kingdom on this earth is the hope of God's people to-day. The preparation necessary for the realization of this hope is the question for our consideration.

By the first angel's message we are called upon to "fear God, and give glory to him." We were created for this purpose. Isa. 43:7. It now is, and always has been, a question of loyalty. Shall we serve God, or some other being?

It is evident to all that God's people to-day can not regain the kingdom while violating the same principle that caused our first parents to lose the kingdom. The standard is the same. Loyalty was the great question. Would they recognize God as the owner? or would they step over the bounds, and use for their own purposes that which belonged to God alone? In attempting to get possession of all, they lost all.

God's people are now passing through the same test of loyalty. The tithe is to us what the tree of knowledge was to them. It can readily be seen that they appropriated for their own use that which did not belong to them. In so doing, they transgressed the commandment which says, "Thou shalt not steal." The act of appropriating the tithe to one's own use is also called robbing God — stealing. Mal. 3:8. But will robbery be found among the people of God when Jesus comes? It is twice stated in the prophecies of Revelation that the last church will keep the commandments.

It was not because they were in need that they partook of the forbidden fruit, for they had been dominion over all. They ventured to risk the consequences of disobedience, that they might be like God. Self-exaltation was the motive that led to the sin. Many are now risking the loss of eternal life for the sake of a few dollars. Satan is, to-day, presenting the riches of this world before the people of God, as, in the wilderness, he presented the glory and honor of the world to Christ, saying, "All these things will I give thee, if thou wilt fall down and worship me." Christ overcame the tempter by a close adherence to the Word of God; so, "if ye be willing and obedient, ye shall eat the good of the land."

Aberdeen, S. D.

A Faithful Warrior *

MAX HILL

What honor shall be due to one
Who long has fought, and well,
Whose race has been so nobly run,
Whose greatest joy has been to tell
The matchless love of One who giveth peace,
Who lived for others, shared their grief,
Wept with the sad and burdened heart,
Gave to the tempted ones relief,
Gave balm to soothe the ache and smart
Of sin-sick souls who longed to find release?

The King delights to honor him
Who labors on unselfishly,
Till limbs grow weak, and eyes grow dim,
And toiling hands all tremblingly
Still nobly strive to do the Master's will;
His back stooped low with many years
Of toil and travel, care and pain,
His loving eyes, dimmed oft by tears
Brought forth by others' guilt and stain,—
And to the last all consecrated still.

Sadly we laid the warrior down,—
We linger still to work and weep,—
His labor done, he waits a crown,—
"God giveth his beloved sleep;"
It is his will who knows and loves his own.
How sweet to thus lie down to rest,
To take without a doubt or fear
The bed his Saviour's form has pressed
When His life-work was ended here;
He goes to rest, but goes not there alone.

Sleep on, dear brother! till the day
When on the clouds a shining band
Shall bear the ransomed ones away
To dwell forever in the land
Where saints shall reign throughout eternal days;
Where toil is over, trials past,
And sighs and tears are known no more,
Where faithful saints shall meet at last
To sing upon the golden shore
The songs of sounding victory and praise.

College View, Neb.

Where Are You Standing in the Contest?

H. W. MILLER, M. D.

The reports of the great battles in the far East have certainly called the attention of God's chosen people to the fact that we are nearing the climax, and that we are engaged in a warfare of far greater import, the ultimate object of which is to save our foe, and make him a loyal subject of Christ's kingdom.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:13-17.

By analogy we can learn much from the present war, when compared with the reform movement which we are waging against Babylon. We see in Japan a country that has developed during a period of years synchronic with that of the third angel's message, and a country that has become so powerful that it pulled down one of the world's greatest "strongholds." Some of the same problems with reference to enlisting soldiers, supporting them, transporting them to the field of action, have to be met in recruiting our mission stations and sending workers to new fields. While the present warfare is carried on in a limited area, our battle-field is the world. The enemy has planted fortresses in every inhabitable portion of the globe, and is re-enforcing them, so that they become more impregnable every day. Especially can we attest to the truth of this statement in China. The longer the workers are delayed from entering the fields, the greater the difficulty. Should we not learn the lesson from the Japanese, to strike when the blows will count? The enemy knows he has this message to meet in every human heart, and seeks to hold his captive as long as possible, as delay means so many more stored in his prison-house, the grave. And China stores one million away in his prison every month. His army numbers 426,000,000 strong here; in India, 300,000,000; in Japan, 46,000,000; in Africa, 200,000,000; which totals a little over half the population of the world. Against these vast armies there have only been skirmishes at the outposts.

While we shall not conquer by numbers, yet it is evident that every Seventh-day Adventist should enlist for service, if the work is to be carried on with the same rapidity with which the signs of the times are fulfilling. Our Captain is brave, and he will stand in the front rank. "For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you." Deut. 20:4.

It is claimed that every family in Japan has performed some part in the great war, and shared in the victory, as well. Should not every one who loves his fellow men and the soon appearing of his Saviour, give till he feels it, either himself or of his treasure, however small or great? In the days of Moses and Joshua, all the children of Israel were soldiers. And God has appointed every man his work in the great battle of to-day.

If for love of country and corrupt

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* Lines written in memory of Elder W. B. Hill, recently deceased.

General Articles

"Whatsoever things are **true**. whatsoever things are **honest**. whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Thoughts of God

I THINK of thee, my God, by night,
And talk of thee by day;
Thy love my treasure and delight,
Thy truth my strength and stay.

The day is dark, the night is long,
Unblest with thoughts of thee,
And dull to me the sweetest song
Unless its theme thou be.

So all day long, and all the night,
Lord, let thy presence be
Mine air, my breath, my shade, my light,
Myself absorbed in thee.
—*J. B. S. Monsell.*

Lessons From the Life of Solomon — No. 1

MRS. E. G. WHITE

I HAVE been instructed by the Lord to call the attention of our people to the history of Solomon. From the record of his reign we may learn many lessons helpful in avoiding the paths that led to Israel's downfall.

The early life of Solomon was bright with promise. He chose the wisdom of God, and the glory of his reign excited the wonder of the world. He might have gone on from strength to strength, from glory to glory, ever approaching nearer the similitude of the character of God.

The Kingdom of Israel in Solomon's Time

In the reigns of David and Solomon, Israel reached the height of her greatness. Solomon was anointed and proclaimed king in the closing years of his father David, who abdicated in his favor. After the death of David, "Solomon was king over all Israel." At this time "Judah and Israel were many, as the sand which is by the sea in multitude."

Extent of the Kingdom

"Solomon reigned over all kingdoms from the river [Euphrates] unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. . . . He had dominion . . . over all the kings on this side the river [Euphrates]: and he had peace on all sides round about him.

"And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon."

"Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David."

"Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly."

The promise given to Abraham and repeated through Moses was fulfilled: "If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you."

Solomon's Opportunity

The last great work of David, in his official position, was to call the attention of the people once more to their solemn relation to God as subjects of his theocracy. Summoning the princes of Israel, with the representative men from all parts of the kingdom, he delivered, in their presence, an inspired charge to his son, vesting him with kingly authority, and bidding him perform faithfully the duties devolving upon him. "Know thou the God of thy father," the aged monarch pleaded, "and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it."

Through obedience the Israelites could have stood at the head of the nations of the earth. God would have made them "high above all nations which he hath made, in praise, and in name, and in honor." "All the peoples of the earth," said Moses, "shall see that thou art called by the name of Jehovah; and they shall be afraid of thee." "The nations which shall hear all these statutes" shall say, "Surely this great nation is a wise and understanding people."

None understood these promises better than David. By his own experience he had learned how hard is the path of him who departs from God. He had felt the condemnation of the broken law, and had reaped the fruits of transgression; and his whole soul was moved with solicitude that the leaders of Israel should be true to God, and that Solomon should obey God's law, shunning the sins that had weakened his father's authority, embittered his life, and dishonored God. David knew that it would require humility of heart, a constant trust in God, and unceasing watchfulness, to withstand the temptations that would surely beset Solomon in his exalted station; for such prominent characters are a special mark for the shafts of Satan.

When he felt that death was approaching, the burden of David's heart was still for Solomon and for the kingdom of Israel, whose prosperity must so largely depend upon the fidelity of her king. "And he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, . . . that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."

O, what an opportunity was Solomon's! He was to be not merely a warrior, a statesman, and a sovereign, but a strong, good man, an example of fidelity, a teacher of righteousness. With tender earnestness David entreated Solomon to be manly and noble, and to show mercy and loving-kindness to his subjects. The many trying and remarkable experiences through which David had passed during his lifetime, had taught him the value of the nobler virtues, and led him to exclaim: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

Had Solomon followed the divinely inspired instruction of his aged father, his reign might have been indeed a reign of righteousness, so beautifully described in the seventy-second Psalm: —

A Reign of Righteousness

"Give the king thy judgments, O God,
And thy righteousness unto the king's son.
He will judge thy people with righteousness,
And thy poor with justice.
The mountains shall bring peace to the people,
And the hills, in righteousness.
He will judge the poor of the people,
He will save the children of the needy,
And will break in pieces the oppressor.
They shall fear thee while the sun endureth,
And so long as the moon, throughout all generations.
He will come down like rain upon the mown grass,
As showers that water the earth.
In his days shall the righteous flourish,
And abundance of peace, till the moon be no more.
He shall have dominion also from sea to sea,
And from the River unto the ends of the earth.
They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.
The kings of Tarshish and of the isles shall render tribute:
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before him;
All nations shall serve him.

For he will deliver the needy when he crieth,
And the poor, that hath no helper.
He will have pity on the poor and needy,
And the souls of the needy he will save.
He will redeem their soul from oppression and violence;
And precious will their blood be in his sight:
And they shall live; and to him shall be given of the gold of Sheba:
And men shall pray for him continually;
They shall bless him all the day long.
There shall be abundance of grain in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.
His name shall endure forever;
His name shall be continued as long as the sun:
And men shall be blessed in him;
All nations shall call him happy.

"Blessed be Jehovah God, the God of Israel,
Who only doeth wondrous things:
And blessed be his glorious name forever;
And let the whole earth be filled with his glory.
Amen, and Amen."

Solomon's entire history might have been in accordance with this inspired prophecy. Exalted to a position of sacred trust, he for a time heeded the wise counsels of David, and brought glory to the name of the God of Israel. But the later years of his reign were marred by pride, self-sufficiency, self-exaltation. Desire for political power and self-aggrandizement led him to form alliances with heathen nations. The silver of Tarshish and the gold of Ophir were procured at a terrible expense, even the sacrifice of integrity, the betrayal of sacred trust. Association with idolaters corrupted his faith. One false step led to another, until there was a breaking down of the barriers that God had erected for the safety of his people.

Gradually, yet surely, Solomon's life was corrupted by conformity to worldly customs. Looking to the standards of right followed by heathen nations, he began to lose sight of the standard of God's law. Uniting in marriage with worshipers of false gods, at last he gave himself up to idolatry. A character that had been pure and elevated, became marred and degraded. The mind that was once given to God, and inspired to write the precious words of wisdom found in the book of Proverbs,— that noble mind, through evil associations and constant indulgence, became weak in moral power. Solomon dishonored himself, dishonored Israel, and dishonored God.

Sad as is the story of Solomon's apostasy, it portrays the result of separation from God. One false step prepares the way for a second and a third, and every additional step is taken more easily than the last. It is our privilege to take heed to the God-given warning of Solomon's life. As followers of Christ, we are to honor our Master by studying and obeying his teachings. We are to manifest our love and fear of God by refusing to conform to the world's standard of right. Let us beware of departing from the simplicity of our faith. The Christian's standard of right must ever be the standard that is given in Holy Writ. Constantly we are to guard against every worldly influence that would weaken us in moral power.

THE
BIBLE
AND
THE
ANCIENT
MONUMENTS

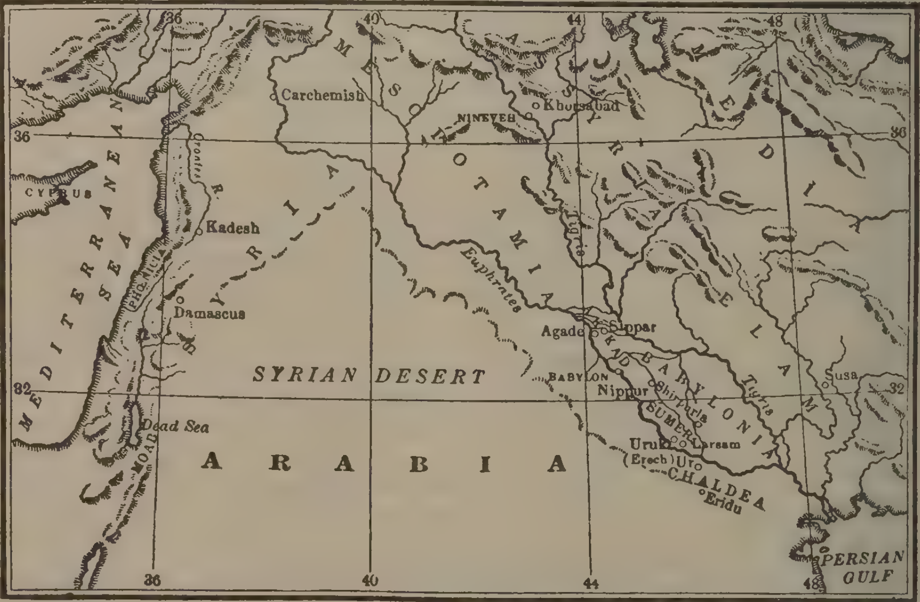
Introduction

M. E. KERN

THE Bible is the Book of books. Written by no less than thirty-five authors, extending over a period of a millennium and a half, yet it is the same sweet message of salvation in every part. It is the message of God to humanity. But the Bible has not always been received as the word of God. It has been the object of most powerful attacks; yet it has stood the storms of centuries, and, like the mighty rocks on the ocean's shore, is only polished by the waves that beat against it. In the last great conflict — the greatest spiritual battle of the ages — a conflict in which we all have a part — God's Word will be no less an object of attack. All the subtilty and power that the forces of darkness can command will be brought into operation to weaken the hold of God's Word upon the people. Through science, so called; through history and destructive criticism; through mystical philosophies; and in a multitude of ways, Satan will seek to overthrow the Word of God. Yet, while the forces of darkness have been gathering for the last conflict, God has prepared his witnesses. And it is our duty, who know God, to be ready always to give a reason for the hope that is within us. It is our duty to study to present the truth in such a way as to meet men under all conditions.

As an illustration of what I mean, I remember an instance where one of our ministers tried to talk with a man on present truth. The man stated at once that he did not believe the Bible; whereupon the minister said he had nothing more to say. In other words, the man must accept the Bible as the inspired word of God before the minister would proclaim to him the message. We shall pass a great many by in this world if we require that they first accept the Christian's Bible.

We judge men in two ways,— by what others say of them, and by what we ourselves find them to be. So with the Bible there are two lines of proof of its authenticity,— the outward proofs, such as miracles, prophecy, and history; and the internal proofs, or the demonstration of the soul. The first line of proof is good, but the second is better, and is all-sufficient. And it is this line of proof that is accessible to all, regardless of scholarship or learning. If this outward proof were absolutely necessary, the Bible would not be supreme, because dependent on authority outside of itself. It demands acceptance on its own merits, and contains within itself the assurance of its authenticity. External proofs, however, may serve as lights to direct to the Bible the feet of those who refuse at first to recognize the light of the Bible itself, but that is all.



A MAP OF BIBLE LANDS

It is to one of these side-lights that I wish to direct your attention. A recent writer says that "perhaps the most remarkable event in the history of modern Christianity is the unexpected confirmation of Bible truths from the hands of what seemed to be its arch-enemy, modern science."

The past century has been distinctively one of scientific investigation. Since the days of the Reformation man's mind has been freeing itself, and refusing to accept dogmas either in science or religion

General Articles

"Whatsoever things are **true** whatsoever things are **honest** whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**" Phil. 4:8.

"Eye Hath Not Seen nor Ear Heard"
1 Cor. 2:9, 10

MARY MARTIN MORSE

O THE spring-time in its newness sweeping, like an angel's wing,
Over hilltop, mount, and valley, like a high and holy thing!
O the summer's boundless beauty bursting on our raptured sight —
Morning, noontide, evening, symbols of **a day that knows no night!**

Autumn, with her liveried legions, thrills our heart's divinest strings;
Splendor felt, for aye unspoken, lifts the door for King of kings.
Winter, wrapped in ermine mantle, sparkling frost, and twinkling star,
Crowns the year with gleams of glory from the pearly gates ajar.

But the eye that can not measure sunbeam's length or eagle's flight,
Can not pierce the arching azure, boundary of our earth-born sight;
Can not pass celestial curtains that the keenest eye debar,
Can not *see* the home preparing, where the "many mansions" are.

And the ear that throbs ecstatic with the peal of plumed life,
Can not hear the song immortal out beyond Time's din and strife.
Though it master skill of masters in the royal realm of song,
Still unheard the rhyme and rhythm of that home we've loved so long.

But sometimes when souls are weary, heavy-laden, faint, and sore,
Like a far-off chime comes stealing all the angry billows o'er,
Sounds that soothe and sweeten sorrow, set to words, "Be brave and true,
For heaven's age of bliss is waiting just beyond the ether blue."

Faith that can not fear or falter, sees the *future* in the *now;*
No more waiting for the laurel — placed *to-day* upon your brow.
"All *are* yours," the blessed message, as o'er thorny heights you plod;
Then look up, and never murmur, 'tis the path the Sinless trod.

Lessons From the Life of Solomon—No. 2
Preparations for Building the Temple

MRS. E. G. WHITE

AT the time when David committed to Solomon the affairs of the kingdom and the great work of building the temple he "assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem."

In the presence of the representative men bearing the responsibility of government throughout the kingdom of Israel, David delivered his dying charge. Sustained by the power that accompanies divine inspiration, he told them of his own desire to build the temple, and of the Lord's command that the work should be committed to Solomon his son. The divine assurance was, "Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father."

King David, in the years of his prosperity, had provided an abundance of the most costly material,— gold, silver, onyx stones, and stones of divers colors; marble, and the most precious woods,— to be used in the construction of the temple. These valuable treasures were committed by him to Solomon.

"Be Strong, and Do It"

David gave Solomon minute directions for building the temple, with patterns of every part, and of all its instruments of service, as had been revealed to him by divine inspiration. These directions, so precisely given, were not left to be recalled by treacherous memory, but were carefully and minutely written out, and preserved for the guidance of the builders.

Solomon was still young, and he shrank from the weighty responsibilities that would devolve upon him in the erection of the temple and in the government of God's people. But David said to him, "Be strong and of good courage, and do it: fear not, nor be dismayed [by the greatness of the plans]: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee." "The Lord hath chosen thee to build a house for the sanctuary: be strong, and do it."

Free-Will Offerings

Again David appealed to the congregation: "Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God." "I have prepared with all my might for the house of my God," he declared, and then he enumerated the materials he had gathered. More than this, he said, "I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." "Who then," he asked of the assembled multitude that had brought their liberal gifts,— "who then is willing to consecrate his service this day unto the Lord?"

There was a ready response from the assembly. "The chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord. . . . Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy."

A Prayer of Thanksgiving

"Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

"Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness."

"As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

"And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshiped the Lord."

"Of Thine Own Have We Given Thee"

With deepest interest the king had gathered the rich material for building and beautifying the temple. He had composed the glorious anthems that in after-years should echo through its courts. Now his heart was made glad in God, as the chief of the fathers and the princes of Israel so nobly responded to his appeal, and offered themselves to the important work before them. And as they gave their service, they were disposed to do more. They swelled the offerings, giving of their own possessions unto the treasury.

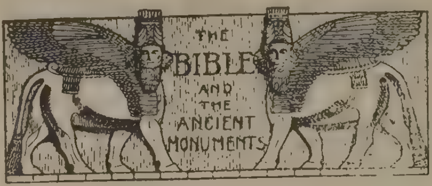
David had felt deeply his own unworthiness in gathering the material for the house of God; and the expression of loyalty in the ready response of the nobles of his kingdom, as with willing hearts they dedicated their treasures to Jehovah, and devoted themselves to his service, filled him with joy. But it was God alone who had imparted this disposition to his people. He, not man, must be glorified. It was he who had provided the people with the riches of earth, and his Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if his love had not moved upon the hearts of the people, the king's efforts would have been vain, and the temple would never have been erected.

All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to develop and to test character,— to sound the depths of their love for him and their appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver saying, meanwhile, with David, "All things come of thee, and of thine own have we given thee."

It is an honor bestowed upon man that God should entrust to his keeping the riches of earth, and it is done that he may co-operate with God by using these precious gifts in advancing the Lord's work in the earth. None of us can do without the blessing of God, but God could do his work without the aid of man, if he should so choose. But this is not his plan; he has given to every man his work, and he trusts men as his stewards with treasures of wealth and of intellect. Whatever you render to God is, through his mercy and generosity, placed to your account as a faithful steward. But ever bear in mind, "Of thine own have we given thee."

This is not a work of merit on man's part. However wonderful the powers and abilities of man, he possesses nothing which God did not give him, and which he can not withdraw if these precious tokens of his favor are not appreciated and rightly applied. Angels of God, with perceptions unclouded by sin, recognize the endowments of Heaven as bestowed in order that they may be returned in such a way as to add to the glory of the great Giver. For one to use these God-given capabilities for self-gratification or to promote his own glory, dishonors the Creator. Brethren and sisters in Christ, God calls for the consecration to his service of every faculty he has given you. He wants you to say with David, "All things come of thee, and of thine own have we given thee."

"ADVERSITY is the trial of principle."


THE BIBLE AND THE ANCIENT MONUMENTS

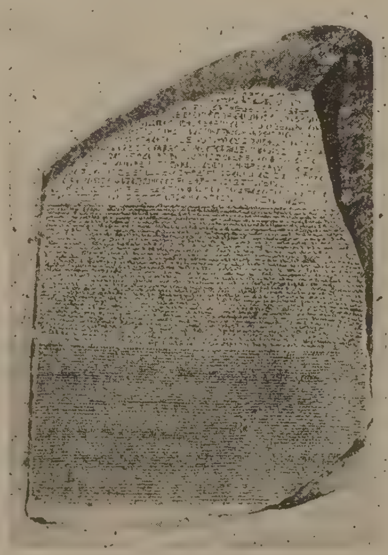
Egypt

M. E. KERN

THE story of the unearthing of these ancient civilizations is full of romance. Not only the sphinx, but the mighty pyramids and lofty obelisks of Egypt were a mystery. The obelisks, temples, and tombs were covered with strange characters. If they represented a language it was unknown.

The Rosetta Stone

In the year 1799,— the next year after the beginning of the time of the end, when many should run to and fro, and knowledge be increased,— one of Napoleon's generals in Egypt discovered at Rosetta, near Alexandria, a stone covered on one side with no less than three kinds of writing. This Rosetta stone proved to be the key to unlock the old Egyptian language. The writing at the top is the same as is everywhere seen on the temples and tombs, the middle is what is known as the Demotic text, and the bottom inscription is in Greek. The Greek, of course, could be read; from it the character of the inscription was learned, and there was strong evidence that the other inscriptions told the same story. With this as a clue, scholars set to work to decipher the long-forgotten hieroglyphics. The task was accomplished by Campollion, a French scholar, in 1818. Scholars now read the Egyptian language as readily as Greek or Latin, and wonderful indeed has been the revelation from the land of the Pharaohs.


THE ROSETTA STONE

Explorations

For the last fifty years Egypt has been the scene of busy activities of the excavators. Scholars from different nations have explored the long, narrow valley of the Nile, and studied its ruins. The pyramids have been entered. At the feet of the sphinx the sands of the desert have been cleared away, and a great temple unearthed. Not only have the buildings been found in Egypt, but the builders themselves. While in other countries, reliefs and statues of the kings have been found, in Egypt we have been permitted to look upon the very features of the Pharaohs. Perfectly preserved mummies by the hundred have been removed from the sacred tombs on the west side of the Nile.

PYRAMID, SPHINX, AND RUINS OF TEMPLE NEAR THE SPHINX

Rameses II

In the year 1881 there was found near Thebes in a rock cave, artificially constructed, a large number of royal mummies of the eighteenth to the twenty-first dynasties. Among them was Rameses, the Pharaoh of the Oppression, the king whose daughter adopted Moses. It seems wonderful indeed to be able to look upon the very face of him who talked with Moses. Being able to read the Egyptian, we are in many respects as familiar with his doings as with the conquest of Alexander the Great.

The eighteenth dynasty was the most glorious period of Egyptian history. The authority of Egypt extended to the Euphrates. Canaan was an Egyptian province. The kings married Asiatic wives, and the dynasty ended by an effort of Amenophis IV, the so-called "heretic" king, to supplant the Egyptian religion by an Asiatic form of faith. There was a national uprising, the Semites were driven out, and a new dynasty, or line of kings, set up, the nineteenth. Israel, who still lived on the outskirts of Egypt next to Asia, was a Semitic race, and as such was the object of greater hatred now perhaps than before. In this nineteenth dynasty we doubtless have the "king who knew not Joseph." Two short reigns were followed by that of Rameses II, the picture

General Articles

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A Heart Song

Out of my heart I sing a song,
  O world so great and grand!
But hearts are weak, and hands reach out
  For the touch of a kindly hand.

O song that I sing, I pray you bring
  To some sad soul its balm;
Fall soft, I pray, like the breath of May,
  Or the touch of a loving hand.

I sing for hearts that ache and break,
  I sing for the hearts that are true;
O world so vast, O world so wide,
  I sing my song for you.

— *Selected.*

"Hold Fast That Which Is Good"

MRS. E. G. WHITE

From Sinai, in awful grandeur, God proclaimed his law to Israel, that they might realize the high standard to which they were to attain. He presented to them the beauty and safety of obedience, declaring that only through obedience could they find peace and prosperity. He portrayed also the sure results of disobedience to his law. We who live in this period of the earth's history see the fulfilment of his warnings to Israel. In the stormy scenes taking place in our world, we see the result of the transgressions of God's law. (1)

"Now therefore harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day."

It was in mercy that the Lord destroyed those who had been led away by Baal-peor. Had they been permitted to live, their influence would have corrupted the whole congregation of Israel. The judgment that came on them was a warning to others not to disregard the honor and glory of God. Often the Lord speaks in judgment to repress iniquity. He sees and rebukes the sins of those who disobey his laws, but he shows mercy to those who obey him. When their own inclinations would lead them into danger, he withholds from them that which they desire.

God chose Israel to be his own people, that, by adhering closely to his commandments, they might be to the world an illustration of the beauty of character, the moral power, and the virtue that might be attained through fearing and honoring him. He desired also to reveal through them the advantages that would come to those who, as his true sons and daughters, would walk in harmony with the principles of his law. In his dealing with men, God has often demonstrated that through the virtue obtained by obedience to the laws of heaven, human beings may gain a beauty of character that will fit them to be laborers together with him.

Purity of character will be distinctly revealed by all who truly follow Christ. In them will be seen the fulfilment of the promise, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." The psalmist thus describes the beauty and growth of the Christian: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him."

Striking its roots deep down into the earth, the tree gains strength to withstand the tempest. So the Christian is to be "rooted and grounded" in the truth, that he may stand firm against the temptations of the enemy. He must have a continual renewal of strength, and he must hold firmly to Bible truth. Fables of every kind will be brought in to seduce the believer from his allegiance to God, but he is to look up, believe in God, and stand firmly rooted and grounded in the truth.

Keep a firm hold upon the Lord Jesus, and never let go. Have firm convictions as to what you believe. Let the truths of God's Word lead you to devote heart, mind, soul, and strength to the doing of his will. Lay hold resolutely upon a plain, "Thus saith the Lord." Let your only argument be, "It is written." Thus we are to contend for the faith once delivered to the saints. That faith has not lost any of its sacred, holy character, however objectionable its opposers may think it to be.

Those who follow their own mind and walk in their own way will form crooked characters. Vain doctrines and subtle sentiments will be introduced with plausible presentations, to deceive, if possible, the very elect. Are church-members building upon the Rock? The storm is coming, the storm that will try every man's faith, of what sort it is. Believers must now be firmly rooted in Christ, or else they will be led astray by some phase of error. Let your faith be substantiated by the Word of God. Grasp firmly the living testimony of truth. Have faith in Christ as a personal Saviour. He has been and ever will be our Rock of Ages. The testimony of the Spirit of God is true. Change not your faith for any phase of doctrine, however pleasing it may appear, that will seduce the soul.

The fallacies of Satan are now being multiplied, and those who swerve from the path of truth will lose their bearings. Having nothing to which to anchor, they will drift from one delusion to another, blown about by the winds of strange doctrines. Satan has come down with great power. Many will be deceived by his miracles. (1) Those who accept his science will be among those to whom Christ addresses the words: —

"These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent."

I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God and of Christ. (2)

Of the Saviour, John says: "He was in the world, and the world was made by him, and the world knew him not. . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, . . . full of grace and truth."

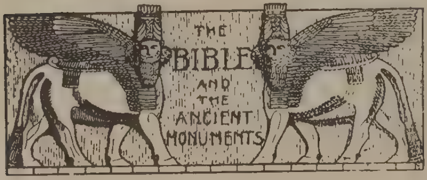
Jesus Christ is the Son of God. He was manifest in the flesh. What was his work in this world? — To put away sin by the sacrifice of himself on the cross of Calvary. He was tempted in all points as we are, yet without sin. By his prayers and strong supplications, he overcame. In his human nature, he perfected a character after the divine similitude. By a life of perfect obedience to every requirement of God, he procured redemption for all who will be obedient. The divine nature is imparted to those who receive and acknowledge him as their Saviour. They become partakers of the divine nature, overcoming the assaults of Satan and escaping the corruption that is in the world through lust. Christ energizes by his Spirit those who seek him with the whole heart.

Those who truly receive Christ are given power to become the sons of God. As they look to Jesus, they catch the divine rays of light, and are attracted by the loveliness and purity and goodness of the Saviour. They seek to copy his pleasantness, rather than the harsh violence manifested by those who disregard the laws of God. And as they keep before them the fear of God, and walk as obedient children, others will

Evangelism p. (1) 361-362; (2) 362

mark their Christlikeness of character, and will be drawn to the Saviour by the revelation of their love, their justice, and their mercy. Yet some will refuse to come to the Saviour, choosing darkness rather than light, because their deeds are evil.

(1) [Christ and his righteousness,— let this be our platform, the very life of our faith.] That which he taught, we are to teach. His commission to his followers is: "Go ye into all the world, and preach the gospel to every creature;" "and, lo, I am with you alway, even unto the end of the world."



Egypt (Continued)

M. E. KERN

Menephtah's Hymn of Victory

Rameses was followed by his son Menephtah. At his accession the Libyans poured into Egypt, and the Greeks threatened the Delta. It seemed for a time that Egypt was lost, but a decisive battle nearly exterminated the invaders. To commemorate the king's victories a hymn was composed by the court poet. This hymn was discovered by Professor Petrie in 1896.

We would hardly expect to find the name of Israel in the Egyptian inscriptions. Nor would they be apt to record the escape of a whole race of slaves in such a miraculous manner as Israel escaped. But what was not expected has really happened. Israel's name is mentioned in Menephtah's hymn of victory. It is in the middle of the second line from the bottom. The inscription reads,—

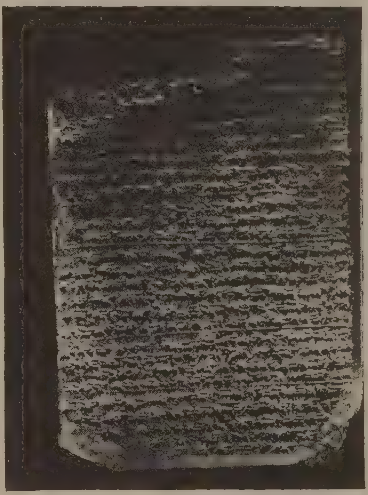
"Wasted is the land of the Libyans; the land of the Hittites is tranquilized; captive is the land of Canaan and utterly miserable; carried away is the land of Askelon; overpowered is the land of Gezer; the land of Innuam is brought to naught. The Israelites are spoiled so that they have no seed."

MENEPHTAH'S HYMN OF VICTORY, IN WHICH THE NAME "ISRAEL" OCCURS

This hymn is supposed to have been written after the exodus, during the period of wandering. Every nation spoken of is localized but Israel. The author seems to know no land to which to assign them. An effort had been made, you will remember, to destroy all the male children of the Hebrews. The author of this hymn seems to boast that this has been accomplished. "The Israelites are spoiled so that they have no seed."

The Tel el-Amarna Letters

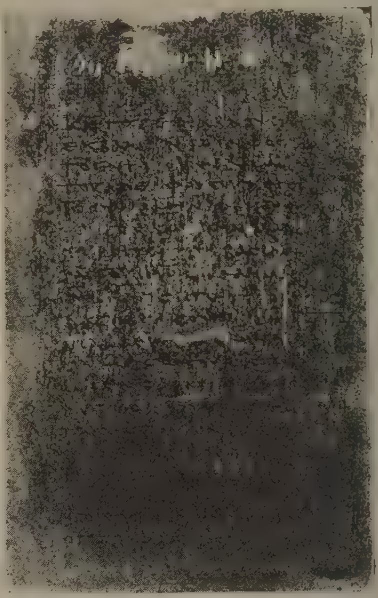
One of the most remarkable finds ever made in the East was the discovery in 1887, by a peasant woman at Tel el-Amarna, near Thebes, of over three hundred cuneiform tablets, or letters, written in the wedge-shaped characters of the Babylonian language. These are letters of correspondence between the Asiatic and Egyptian kings of the fifteenth century before Christ. Letters are here from Babylon and Assyria, from the states of western Asia, such as Ashkelon and Phenicia. These letters show that the Babylonian language was the language of diplomacy, just as the French is to-day. They bring to view a method of international correspondence which revolutionizes all our former ideas of this early period. There have been those who tried to prove that Moses could not have written the Pentateuch because the people of that time were illiterate and barbarous. But here is a whole volume of public and private correspondence written before a line of the Bible was composed. There are, among these tablets, letters from Abdi-Hiba, of Urasalim (or Jerusalem), and others which speak of a people called the Habiri, who are making inroads into the country, and imploring aid against them, saying, "If troops are not sent, the king's land will be lost to the Habiri." Some good authorities think these Habiri to be the Hebrews, and that the letters were written during the conquest of Joshua.



A TEL EL-AMARNA LETTER. FROM EBIMELECH OF TYRE TO THE KING OF EGYPT

Sayings of Our Lord

Not only have the excavations in Egypt thrown light on the old empire of Egypt, but they have brought to light many things that have increased our knowledge of the history of the early church, as well as Greco-Roman history. Alexandria was one of the centers of the early church, and there has been considerable Christian literature found in the old libraries attached to the monasteries, in the tombs, and even in rubbish heaps. There has lately been discovered a papyrus containing the Sayings of Our Lord, a picture of one sheet of which is given here. In England when Wycliffe made his translation of the Bible, extracts were published containing sayings of Christ, and many made great sacrifices to purchase them. So it was, probably, in Egypt. The writing, as you see, is in Greek. Two of these sayings are as follows:—



SAYINGS OF OUR LORD. OBVERSE SIDE

"Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieved over the sons of men, because they are blind in their hearts."

"Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father."

College View, Neb.

The Final Adjustment of Human Awards—No. 3

The Judgment of the Righteous Dead

J. O. CORLISS

From previous Scripture references, it is clear that all the cases of the righteous are decided *before* the Lord comes to earth for them. It therefore follows that the tribunal at which their destiny is fixed is not located on earth. The prophet Daniel was favored with a distinct view of the judgment in session, from which we may draw a correct idea of its place of action. Thus he says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judg-

Ques. on Doct. p. (1) 103 : Evangelism p. (1) 190

General Articles

"Whatsoever things are **true** whatsoever things are **honest** whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**" Phil. 4:8.

The Higher Life

Walk in the light! In darkness there is fear,
The way is dim, and evil shapes appear;
Choose thou the sunshine, for it is thy right:
He knows no fear whose path is in the light.

Build on the heights! Below in every breath
Lurk germs of listlessness, disease, and death;
Life-giving air, bright days, and starlit nights —
These are for him whose home is on the heights.

Live near to God! In him is strength and peace,
Joy that abides, and life that will not cease;
Too long thy feet the path of doubt have trod;
Leave thy low life! Rise up and live with God!

— *William P. Merrill, D. D.*

The Work in Nashville; Its Encouragements and Needs

MRS. E. G. WHITE

My heart has been made glad by the encouraging advancement of the Lord's cause in Nashville, Tenn. As a few tried, faithful workers in this city have labored perseveringly, God has gone before them in a most wonderful manner, and has opened the way for a great work to be done. Those who have advanced in faith, now see so many opportunities for establishing the truth firmly in Nashville that they feel like making an effort to arouse every believer in the third angel's message to meet the emergency and help them take advantage of these opportunities. I have the same desire; and so confident have I been regarding the willingness of our brethren and sisters throughout the churches in America to meet the situation nobly, that I have encouraged our brethren in the South to arise in the strength of God, and with faith and courage enter his opening providences. (1)

The Lord has set the seal of his approval on the effort to establish memorials to his name in the city of Nashville. He has signified that from this important center, the light of the truth for this time shall radiate to every part of the Southern field. Nashville is a natural center for our work in the South. And the influence of the various educational and publishing institutions established there, makes the city a favorable place in which to carry on the various phases of our work.

In Nashville much interest is taken in the colored people. In and near the city are large schools for the colored people. The truth is to be brought before the white people of Nashville, including those who have given of their means and influence for the benefit of the colored race. They have taken a noble stand for the uplifting of this people. They should be given a representation of our work that will be an object-lesson in genuine Christian education and medical missionary training. We are to do all that we can to remove from the minds of the people the prejudice that exists against our work. If the efforts we put forth are in accordance with God's will, many will be converted.

For the accomplishment of the work that should be done in Nashville the best talent is needed. In so important a center of influence, we need men who talk courage and faith,— men who never become discouraged,— men who cling to the Mighty One, and in his strength make decided efforts to advance,— men who believe that the God of Israel still lives and reigns, and that he will surely fulfil his word. And how thankful we should be that at this time there are in Nashville tried soldiers of the cross,— laborers of long experience, who with voice and pen are effectively proclaiming the vital truths of the third angel's message. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second, and third angels' messages were first given, to stand in their place in his work today.

The Nashville Meeting-House

For a long time the Sabbath-keepers in Nashville have met for worship in a room in the publishing house. But some have felt that in order to give a correct impression regarding the exalted character of our faith, we ought in some way to provide for a church building. But considering the lack of means, it seemed impossible to secure a suitable house of worship.

About the time that Elder Haskell and his wife united with Elder Butler in labor at Nashville, the Lord instructed me in the night season to bear to the brethren and sisters in the South the following message: —

[" God would have the standard lifted higher and still higher. The church can not abridge her task without denying her Master. Meeting-houses must be built in many places. Is it economy to fail to provide in our cities places of worship where the Redeemer may meet with his people? Let us not give the impression that we find it too great an expense to provide properly for the reception of the heavenly Guest.

" In laying plans for building, we need the wisdom of God. We should not needlessly incur debt, but I would say that in every case all the money required to complete a building need not be in hand before the work is begun. We must often move forward by faith, working as expeditiously as possible. It is through a lack of faith that we fail of receiving the fulfilment of God's promises. We must work and pray and believe. We are to move forward steadily and earnestly, trusting in the Lord, and saying, 'We will not fail nor become discouraged.'] (1)

" Let our brethren in Nashville and in all parts of the South lay aside their doubts, and come over to the side of faith. Let them say, 'We will do our best. No longer will we question the work and ways of the Lord. From this time we will believe the word of the Lord, and obey his command to " arise and build," whether all the money required is in sight or not.'

" The Lord has instructed me that in some places there are buildings suitable for our work, and that we can secure these buildings at reasonable cost."

In the providence of God, about a year after our brethren received this message, and after they had decided that they could not afford to buy land and build a meeting-house suitable for their needs, an opportunity came to them to purchase a good house of worship in a desirable location for five thousand dollars. The brethren made a careful examination of the property, and decided that it be purchased. The step required an exercise of faith; for no funds were in hand to make the first payment of one thousand dollars. Their great need led them to go forward, trusting in God for help.

The building is in need of some repairs, in order that it may correspond with the directions God has given regarding the places in which his people meet to worship him.

The opportunity to purchase this church property is one fulfilment of the light given me by the Lord that to our people would be offered at a price far below the original cost, properties that could be used in our work. It was in the providence of God that our brethren obtained possession of this house of worship in Nashville. We are confident the means to pay for it will come in, because we have asked for it, and God has signified that it will be received by the workers in Nashville.

The Nashville Mission and Bible Training-School

[Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers, who day by day go out giving Bible readings, selling our papers, and doing medical missionary work. During the hour of worship, the workers relate their experiences. Bible studies are regularly conducted in the home, and the young men and young women connected with the mission receive a practical, thorough training in holding Bible readings and in selling our publications. The Lord has blessed their labors, a number have embraced the truth, and many others are deeply interested.] (2)

It was in this way that the fishermen who left their nets at the call of Christ were trained. [A similar work should be done in many cities. The young people (2)

(1) Stewardship, p. 279, 280

(2) Evangelism p. 108

who go out to labor in these cities should (1) be under the direction of experienced, consecrated leaders. Let the workers be provided with a good home, in which they may receive thorough training. The Lord has a precious, sacred work of soul-saving to be done in the world, and it is to be done now. This work is to be carried forward on a higher plane of individual responsibility than ever before.

The Tent-Meeting

For a long time the workers in Nashville have been searching for a suitable place in which to pitch a tent for a series of tent-meetings. For months it seemed impossible for them to find a place, but recently the Lord opened the way for them to secure a good place, and the tent has been pitched, and the meetings opened.

The God of Israel has commanded that the work in the South shall go forward. How grateful we should be that he has placed in Nashville experienced workers who are determined to make a success of the work, surmounting all difficulties! So long as these workers keep their hands uplifted to heaven, the Lord will be their strength, their front guard and their rearward.

The Nashville Sanitarium

Medical missions must be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. O how great is the need for means to do this work! Gospel medical missions can not be established without financial aid Every such mission calls for our sympathy, and for our means, that facilities may be provided to make the work successful. These institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice. The highest aim of the workers is to be the spiritual health of the patients. Medical missionary work gives opportunity for (2) carrying forward successful evangelistic work. It is as these lines of effort are united, that we may expect to gather the most precious fruit for the Lord.

For some time, Brethren Hayward and Hansen have been carrying on sanitarium work in a modest way in the heart of the city, and in a rented building a few miles out of the city. The difficulties and inconveniences against which they have had to contend have greatly retarded the work, making it doubly hard.

During my visit to the Southern field a year ago, we tried to find, near Nashville, a property suitable for a sanitarium. We examined several places, but arrived at no definite decision. Recently I have been rejoiced to learn that there has been found a desirable property four miles south of the city, and near the terminus of a street-car line. In this tract there are thirty-three acres of land. Our brethren regard the location as an ideal site for a sanitarium. An ample supply of water comes from a lithia spring, pure, and clear as crystal.

Our brethren were able to buy this property for eight thousand seven hundred and fifty dollars, by paying cash. The amount was loaned to them by a brother in Kentucky.

A sanitarium building should soon be erected on this property. Our brethren must have help in order to build up this much-needed institution. The establishment of medical institutions in the South will make the work more expensive; but the importance of this line of effort can not be overestimated.

Our Opportunity

And now, my dear brethren and sisters, how shall we relate ourselves, individually, to the work that is being carried forward in Nashville? My heart is stirred. I can not but feel the deepest sympathy for my brethren in the South, who have been laboring earnestly and untiringly to carry out the directions given that in Nashville the truth is to be proclaimed. Elder Haskell and his wife and Elder Butler have been and still are most earnest, self-denying workers in that field. They and their associates are advancing at the command of the Lord, in order that a knowledge of the truth for this time may be given to the people of Nashville and of the entire South. Shall not we encourage them to continue their aggressive work, by revealing our sympathy in a practical way?

In the name of the Lord, I now call upon the members of our churches in the North and the South, the East and the West, to contribute liberally for the work at Nashville. Let the children act their part. The Lord will greatly bless you as you help this needy field. He expects those for whom he has made so great a sacrifice, to show their appreciation of his love by denying self for the good of others.

God has bestowed gifts on man, not capriciously, but with equality. To every man God has given talents according to his ability to use them. And it is his purpose that the different parts of his field shall receive the help that their needs demand. When his stewards act unselfishly, his work is advanced, and rejoicing is the result.

True Christians, whose interests are bound up with the interests of Christ, are pained to the heart as they see that by man's cupidity the Saviour is dishonored in the person of his saints. They are cut to the quick as they see their fellow men perishing in their sins, and precious opportunities to save them passing by unimproved because means for the carrying forward of the work of soul-saving are not available.

The workers in Nashville have not received the help that they should have had; and we now entreat you, my brethren and sisters, to send of your means to the workers there; for they are greatly in need of help. This morning I have been asking the Lord to move upon your hearts to do this, that his work in Nashville may not be delayed. I have faith and hope to believe that you will respond with gladness of heart.

A Prayer for Help

We must all look to God. We must all present our necessities to Christ our Burden-bearer, the One who knows the great burdens that are borne by his servants in important centers, and who knows how greatly they need help.

I am pleading with God to enlighten our brethren in all matters, that they may understand the work that needs to be done just now in Nashville. My prayer is: "We come to thee, O thou Saviour of the world, pleading the promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' I ask sincerely, earnestly, because I believe thy word. Help our faithful, aged workers in Nashville, Tenn. I, thy dependent, believing child, take thy words, and call upon thee to open the hearts of thy people throughout the United States, and lead them to send in their offerings to Nashville now, just now. Help Elder Butler and Elder Haskell in their tent effort. Help them to secure means to pay for the meeting-house and to set it in acceptable order, so that it will make a presentation corresponding with thy directions. Help thy servants to establish a sanitarium for the honor of thy name.

"In thy lessons to thy disciples thou didst say, 'What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?' Thou hast said, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.'

"My Heavenly Father, we ask thee in Christ's name to give to the workers in Nashville the things they so much need to advance thy work. Encourage the hearts of thy servants to do this work, to look to thee, to ask of thee the things they need, to believe in thee. Sustain their faith and courage. O, sustain their courage, and indite their prayers! Keep them ever looking to thee, ever believing and receiving thy promised gifts. Keep them glad, hopeful, rejoicing, that their words may glorify thee.

"O Lord, I do believe. O Lord, thou *wilt* hear. Make thy servants strong in faith, strong in hope, strong in courage, mighty in word and deed to proclaim thy truth. Amen."

The Final Adjustment of Human Awards—No. 4

Closing Events of the Judgment

J. O. CORLISS

It seems quite evident that the book of life is kept for the purpose of retaining names in remembrance of those who are to be "caught up" to meet the Lord at his coming. The fact that the Saviour says that he will not "blot out" the name of the overcomer from that book, at the final examination of his life-work, shows this to be so. But the retention of one's name in that book as he who is accounted worthy to have part

(1) (2)
Evangelism p. 108-109 ; 516

General Articles

"Whatsoever things are **true** whatsoever things are **honest** whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Encouragement (1)

We have our days of darkest gloom,
  Our hours of grief and sadness,
With nothing bright to cheer our life,
  And give us joy and gladness.
But then we know the darkest time
  Is just before the dawning;
There may be "weeping for a night,
  But joy comes in the morning."
Thank God for this most blessed truth,
  That cheers us in our sorrow;
For hearts that mourn and weep to-day
  Shall thrill with joy to-morrow.

We pray and labor for the right,
  And often get discouraged,
For wrong holds sway and rules the day,
  And we're cast down and worried;
But we should never once lose heart, (2)
  Though burdened, sad, and weeping,
For if we "sow" the "precious seed,"
  With "joy" we'll do the "reaping."
Lord, help us, then, to labor on,
  And trouble never borrow;
The wrong, 'tis true, may rule to-day,
  But right shall win to-morrow.

But long we've suffered, toiled, and prayed,
  And for the right have striven;
And we've received no recompense
  For time and labors given.
O brothers, let us not forget
  Our deeds are all recorded;
And soon God's faithful ones shall be
  Abundantly rewarded.
O, then we'll trust and love him still,
  And where he leads we'll follow;
The toil and strife we'll have to-day,
  The crown of stars to-morrow.
    —*P. F. Gay, in The New Voice.*

Lessons From the Life of Solomon—No. 3

MRS. E. G. WHITE

The Responsibilities of Burden-Bearers

After King David, in the presence of the men in positions of responsibility in his kingdom, had outlined his plans regarding the building of the temple, he appealed to them to co-operate with Solomon in carrying forward this work. "Who," he asked of the assembled multitude, "is willing to consecrate his *service* this day unto the Lord?"

Willing Service

(1) The response came not only in liberal offerings of treasures to meet the expense of the building, but also in willing *service* in the various lines of God's work. Hearts were filled with a desire to return to the Lord his own, by consecrating to his service all the energies of mind and body. Those upon whom had been placed burdens of state, determined to labor heartily and unselfishly, using for God the skill and ability he had given them.

David's exhortation to Solomon, and his appeal to the burden-bearers of the nation, should be kept in mind by those who are in positions of trust in the Lord's cause to-day. In this our day God's people will prosper only so long as they keep his precepts; and those who bear responsibilities are called upon to *consecrate their service* to the Lord. Conference officers, church officers, managers and heads of departments in our institutions, laborers in the field at home and abroad,—all are to render faithful service by using their talents wholly for God. The Lord is not pleased with half-hearted service. To him we owe all that we have and are.

Implicit Obedience

To all engaged in his service, the Lord gives wisdom. The tabernacle to be borne from place to place in the wilderness, and the temple at Jerusalem, were built in accordance with special directions from God. Throughout the ages, God has been particular as to the design and the accomplishment of his work. In this age, he has given his people much light and instruction in regard to how his work is to be carried forward,—in an elevated, refined, conscientious manner; and he is pleased with those who in their service carry out his design. Only those who, feeling their own inefficiency, obey implicitly the Lord's commands, can be retained in his service.

Uzzah meddled with the ark, notwithstanding the plain command of the Lord to regard it with fear and trembling, and to keep it sacred. He had to be removed from the Lord's work. God changes not. To-day he is just as desirous as in the days of Uzzah that men shall know his ways, and that they shall reverence the methods he has outlined for their guidance. They are to carry out the plans he has devised. When men feel that it is unimportant to obey a "Thus saith the Lord" in carrying forward his work, but that their own plans should be followed, they thereby evidence unfitness for any position of trust in his cause. In every effort to advance the interests of his work, we must lose sight of self, and keep in view God's glory.

Satan's propositions appear to present great advantages, but they end in ruin. Over and over again men have found out by experience the result of choosing to follow the plans of men rather than the plans that God has made for us. Will not others gain wisdom from their experience? Let us be afraid of any plans that are not heaven-born.

Often the professed followers of Christ are found with hearts hardened and eyes blinded, because they do not obey the truth. Selfish motives and purposes take possession of the mind. In their self-confidence they suppose that their way is the way of wisdom. They are not particular to follow exactly the path that God has marked out. They declare that circumstances alter cases, and when Satan tempts them to follow worldly principles, they yield, and, making crooked paths for their feet, they lead others astray. The inexperienced follow where they go, supposing that the judgment of Christians so experienced must be wise.

Those in positions of responsibility who follow their own way are held responsible for the mistakes of those who are led astray by their example. "Shall I not judge for these things?" God asks.

There are those who think that they can improve upon the plan that the Lord has given; that they can mark out for themselves a course better than the course he has marked out for them. Such ones, choosing the things that be of men, harden their hearts against God's leading, and follow their own way. Unless they repent, the time will come when they will look upon the utter failure of their life-work. Man's wisdom, exercised without Christ's guidance, is a dangerous element.

Any recognition or exaltation gained apart from God is worthless; for it is not honored in heaven. To have the approval of men does not win God's approval. Those who would be acknowledged by God in the day of judgment, must here listen to his counsels and be governed by his will. Only thus can they receive the rich blessings that will fit them to receive his commendation. They must hold fast to the truth until the end, refusing to be drawn from their allegiance by any ambitious projects.

Stemming the Tide of Evil

We have not realized fully the importance of studying the counsel given by the Lord, through David, to Solomon, regarding those who are unworthy of confidence. Those who prove untrue are to be dealt with in accordance with the wisdom that God will impart. Never are God's servants to look upon disaffection, scheming, and deception as virtues; those in responsibility are to manifest their decided disapproval of all unfaithfulness in business and spiritual matters. And they are to choose as counselors in every line of work, only those men in whom they can repose the utmost confidence.

In the sixteenth chapter of First Corinthians we read: "Watch ye, stand fast in the faith, quit you like men, be strong." Those who are elevated to official positions in the Lord's work are ever to guard against incurring the guilt of rash speech, of unfaithfulness, of betrayal of sacred trusts. And only so long as they discharge aright their responsibilities, are they to be retained in office.

Those who bear responsibilities must be wide-awake. It is not the man who drifts with circumstances, and who in an emergency indorses questionable moves, who wins the respect of his fellow men and the approval of heaven. It is the man who, like a rock meeting the tide, stands firm against evil who commands respect. In a crisis, when many are not fully decided as to the right course, the one who moves steadfastly in the path that God has marked out, with unshaken determination carrying out God's plans,

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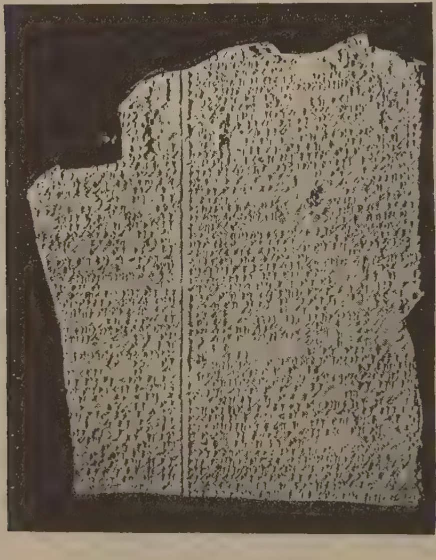
is the one who wins confidence as a man fit to command. Those who occupy positions of responsibility should know what saith the Lord, and they should then stand unflinchingly for the right, stemming the tide of evil.

THE
BIBLE
AND THE
ANCIENT
MONUMENTS

Babylon and Assyria (Continued)

M. E. KERN

A little over thirty years ago George Smith found in the ruins of old Nineveh a great library of over thirty thousand clay books, the library of Assurbanipal king of Assyria, 668 to 626 B. C. There was evidence to show that they had been once arranged in order according to subjects. Among them he found an account of the flood in many respects like the Bible account. The deluge tablets tell how Bel commanded that a boat be built in which to preserve life. It tells of the storm, the landing of the ark on a mountain, the sending out of birds, and the offering of sacrifices on landing. But the Babylonian account shows plainly that the story has been handed down through minds that had chosen to forget God and corrupt themselves. The story is polytheistic. It says at the close that when the sacrifice was offered to the gods, they smelled the sweet savor, and swarmed around like flies.



A DELUGE TABLET

Present Excavations in the East

There has been quite a revival of Oriental study in the last few years. With much difficulty the work is carried on, because of the conservatism of the Turkish government, lack of funds to properly conduct the explorations, and because of danger from an unfriendly climate, and often hostile tribes. Wild beasts are sometimes also a menace, for the prophecy of Babylon has been literally fulfilled that the wild beasts should make their home there. Work is being carried on in Persia at Susa, or Shushan, by the French. The German Oriental Society is excavating in the ruins of old Babylon, on the tower-temple supposed to be the original "tower of Babel." The French are excavating at Tello, a city that flourished before the birth of Abraham; and a new society organized by the University of Chicago has lately received a firman, or permit, to excavate at Bismya, in central Babylonia. The University of Pennsylvania has been excavating at Nippur, about fifty miles from Babylon, and has brought to this country probably the most remarkable relics in existence. Nippur is supposed to be the Biblical Calneh, and is the oldest city yet investigated. The illustration shows the appearance of Nippur before the arrival of the expedition. The miniature mountains cover an area three fourths of a mile wide by one mile long. The highest mound is one hundred and ten feet, and the average height of the mounds is sixty feet. The ruins are about equally divided by the dry bed of an old navigable canal, of which I shall have more to say later. The earliest stratum found is thirty feet beneath the plain, the surrounding country having filled in by inundations and other causes to that amount.

THE NIPPUR MOUND

Results of Excavations

The history of early Babylon is being largely reconstructed as a result of the excavations at Nippur. Dr. Clay, of Philadelphia, says: —

"The antiquities of the earliest known period, instead of being rude, primitive, or aboriginal, are found to be very highly developed. The earliest known inscriptions show that the characters, instead of being pictorial outlines as they once were, have gone through a long development."

"The skill of the gem cutter and sculptor," he says, "surpass later periods." "In many respects," he further says, "The culture is not surpassed even at the present day."

These are remarkable statements, and these discoveries are revolutionizing men's ideas of antiquity. Here, too, lies the danger. Still wedded to their evolutionary theories, scholars take the unearthing of these advanced civilizations to mean that the world is thousands of years older than it was formerly believed to be. Thus the author just quoted says: "Several thousands of years at least must have passed before a people was advanced far enough to produce such masterpieces."

We do not know just how old the world is, and the Bible does not reveal it; but I believe that in history as well as in science there are wild speculations to be avoided. And one not to be led astray must study with the Bible in hand and the heart in touch with the Infinite One. We may sometimes have wrong ideas of what the Bible says, but the Bible is never wrong. And in all the efforts that have been made against it, not one demonstrated scientific truth nor one proven historical fact has ever contradicted the Bible. But in history as well as in science, men take the very witnesses that God has left to show the truthfulness of his Word and try to make them prove their preconceived ideas of evolution. These evidences of very early remarkable civilizations, comparable even with our own, do not prove that there were millenniums before that in which these people developed from savagery to civilization, but they prove, on the other hand, that there was no such long development, but that man made in the image of God possessed a powerful intellect and remarkable genius. And it stands us in hand to know these things, and to be able to combat infidelity hidden under the cloak of science and history.

The Wicked Watcheth the Righteous

T. E. BOWEN

That man, whoever he may be, who has a spirit of watching some one else to discover some mistake, some fault, some misstep, God calls a wicked man. Mark carefully what he says of him: "The wicked watcheth the righteous, and seeketh to slay him." Ps. 37:32.

This watching here mentioned is a far different watching than that about which the Lord instructs us. He commands us to watch, but it is not the other man, our neighbor, our brother, our sister, but it is our own hearts, our own identical selves the Master tells us to look out for, to watch.

How comfortable it is to be in the presence of noble-hearted brethren and sisters who you know will not pick up every little error or omission and comment upon it to others. It is restful. Well, why not be this way? Why let in this wicked spirit of watching for something to report? God calls the thing wickedness. The wicked *watch;* the righteous *are* watched. In which company are we? What a world of iniquity might be avoided in the church if the unholy watchers would go out of business forever.

Rome, N. Y.

General Articles

"Whatsoever things are **true** whatsoever things **are honest** whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Linger Not

The time is short!
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way;
Up! linger not!

Fold not thy hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

With His reward
He comes; he tarries not; his day is near;
When men least look for him he will be here;
Prepare for him!

Let not the flood
Sweep thy firm feet from the eternal Rock;
Face calmly, solemnly, the billows' shock;
Fear not the storm.

Withstand the foe;
Die daily, that forever thou mayest live:
Be faithful unto death; the Lord will give
The crown of life.

— *Bonar.*

The Work Among the Colored People

Dear Brethren and Sisters: I greatly desire to impress your minds with the importance of doing what you can to help forward the work for the colored people in the Southern States. In this field there are thousands and thousands of negroes, many of whom are ignorant and in need of the gospel. Upon the white people of the United States the Lord has laid the burden of uplifting this race. But, as yet, Seventh-day Adventists have done comparatively little to help them.

There are many, many places in the South in which no earnest Christian effort has been made for the colored people. These unentered fields, in their unsightly barrenness, stand before heaven as a witness against the unfaithfulness of those who have had great light. When I think of the way in which this line of work has been treated, there comes over me an intensity of feeling that words can not express. Like the priest and the Levite, men have looked indifferently on a most pitiful picture, and have passed by on the other side. For years this has been the record. Our people have put forth only a hundredth part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field.

A few faithful laborers have made beginnings here and there. And among our brethren and sisters in the more favored fields of America, there are warm hearts beating in sympathy with the hearts of those who, with integrity and faithfulness, have bravely borne a burden of labor for the colored people, laying a foundation that will be as enduring as eternity. The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel, to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave the work in the South in its present condition. The people living in this great field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, just now, is our time to proclaim the third angel's message to the millions living in the Southern States, who know not that the Saviour's coming is near at hand.

The Training of Workers

For the accomplishment of the Lord's work among the colored people in the South, we can not look wholly to white laborers. We need, O, so much! colored workers to labor for their own people, in places where it would not be safe for white people to labor. Without delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being accustomed to the climate, can work there without endangering their lives. Promising young men and young women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing, by carrying to their own people the light of present truth. Every worker who labors in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition.

It was for the education of Christian workers, that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Ala., and established an industrial training-school for colored students. During the past two or three years I have often received instruction in regard to this school, showing what manner of school it should be, and what those who go there as students are to become.

All that is done by those connected with the Huntsville school, whether they be teachers or students, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony to the world, to angels, and to men, regarding the fidelity with which this gift of land has been cared for. This is the Lord's farm, and it is to bear fruit to his glory. Heavenly angels will be able to read, in the thrift and painstaking effort revealed in the care of the farm, the story of the improvement made by the students themselves in character-building. On this farm the students are to learn how to earn their living by honest work. Such a knowledge will be of inestimable value to them when they go forth to teach others of their race.

The students of the Huntsville school are to be given a training in many lines of service. All are to be taught the importance of practical Christianity And they are to learn how to present the truth for this time to their own people. Not only are they to learn to do public work, but they should learn also the special value of house-to-house work in soul-saving. In carrying forward work among the colored people, it is not learned men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls, will be successful. It is a law of heaven that as we receive, we are to impart

In all the Lord's arrangements, there is nothing more beautiful than his plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord works through the men and women who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past,— the work of seeking to save souls ready to perish. There are many who have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in him.

The Lord says, I will take illiterate men, obscure men, and move upon them by my Spirit to carry out my purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear me. "Not by might, nor by power, but by my Spirit." We should give willing, devoted men every possible encouragement to go forward and in their humble way reveal their loyalty to principle and their integrity to God. Let them visit the people at their homes, and talk and pray with the unwarned regarding the soon-coming Saviour. Let them take a personal interest in those whom they meet. Christ took a personal interest in men and women while he lived on this earth. He was a true missionary everywhere he went. His followers are to go about doing good, even as he did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble house-to-house missionaries and colporteurs may win the hearts of many to Christ. In their unpretentious way they can reach a class that ministers generally can not touch.

The Establishment of Schools

No line of work will be of more telling advantage to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as these small schools. This line of work has been specially presented before me. But the work is almost at a standstill for the lack of money to provide facilities for the training of teachers, and for the building of schoolhouses, and for paying the wages of the teachers.

There are many who can not even read the divine Word; many are slaves of superstition; and yet through divine power these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled. And in the Lord's estimation every soul saved is worth more than the wealth of the whole world. Those who are ignorant must be educated; and this means much. Instead of making superabundant provision for educating a few, we should devise ways and means of helping the many who are neglected and oppressed.

So far as possible, these mission schools for colored people should be established outside the cities. But in the cities there are many children who could not attend the schools that will be established out of the cities; and schools should be opened for them.

The colored people need simple books. They have been left in ignorance when they should have been taught; left unconverted when every effort possible should have been put forth to rescue and save them.

This work will require talent, and, above everything else, the grace of God. The colored youth will be found to be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. Many of them have had no opportunity to learn how to take care of themselves. Those who for years have been working to help the colored people, know their needs; and they are the best fitted to begin schools for them. Colored teachers must work for the colored people, under the supervision of well-qualified men who have the spirit of mercy and love. How important it is, then, that we place our training-school at Huntsville on vantage-ground, so that many may be educated to labor as teachers of their own race!

Medical Missionary Work

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition to-day would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored young men,— young men of good Christian character,— be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

Christ, the great Medical Missionary, is our example. Of him it is written, that he " went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." He healed the sick, and preached the gospel. In his service, healing and teaching were linked closely together. To-day they are not to be separated. The nurses who are trained in our institutions, are to be fitted to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing.

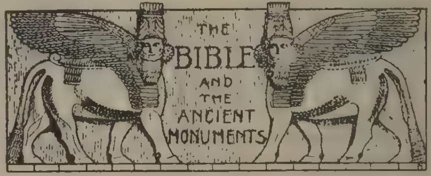
The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. We have delayed long enough the carrying out of this instruction.

Redeeming the Time

My brethren and sisters, let us look at the destitution of this field. Let us consider the ignorance, the poverty, the misery, the distress of many of the people. They know but little in regard to Bible truth. They are unacquainted with the Lord Jesus Christ. And yet this field lies at our door! How selfish and inattentive we have been to our neighbors! We have passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity.

Let us now arise, and redeem the time Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We are not to become dispirited and disheartened over the outlook. The Lord lives and reigns. And he expects us to do our part, by training for service and by sustaining in the field those who are best fitted to labor for the colored people. To our every effort he will add his blessing. His faithful servants in charge of the various lines of work, will be given wisdom to discern talent, and to train an army of workers to labor with courageous perseverance for their own race. There is work to be done in many hard places, and out of these places laborers are to come. The field is opening in the Southern States, and many wise, Christian colored men and women will be called to the work. The Lord now gives us the opportunity of searching out these men and women, and of teaching them how to engage in the work of saving souls. When they go forth into the field, God will co-operate with them, and give them the victory.

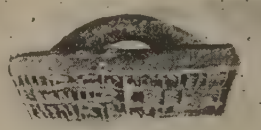
ELLEN G. WHITE.



Babylon (Continued)

M. E. KERN

How do we know what kings built these ancient ruins? Inscriptions are usually found such as are often seen on buildings nowadays, telling who built them; but there is another thing that enables us to determine who built the ancient Babylonian structures. The kings usually put their name and title on every brick. The illustration shows a brick of Sargon I of Babylonia (not the Assyrian Sargon), and also the stamp with which the impressions were made. This practise enables us to tell also who repaired the buildings. Thus Nebuchadnezzar was a great builder, and boasts also of having repaired many buildings. This we know to be true; for his bricks are found everywhere. He repaired what is supposed to be the " tower of Babel," rearing it up, he says,



General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Resignation

"We sometimes wonder why our Lord has placed us
Within a place so narrow, so obscure,
That nothing we call work can find an entrance;
There is only room to suffer — to endure.

"Well, God loves patience! souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight."

The Collection for the Colored Work

(To be Read in all the Churches on Sabbath, October 7)

Dear Brethren and Sisters: I am thankful that the General Conference has set apart the first Sabbath in October as a day upon which a general contribution will be taken up in all our churches for the advancement of the work among the colored people of the Southern States. I have great hope that this important work will receive substantial help as the result of this collection. I am working, praying, and hoping for this; and I shall leave the result with God.

Some may say that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before his people as he has done for so many years?

Over and over again the Lord has presented before me the pioneer work that must be done in new territory. When a difficult field is presented before me as one that must receive special attention, I understand that it is my duty to make this field my special burden, until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established.

The work among the colored people in the Southern field, with its encouraging and discouraging features, has been kept before me for many years. While in Australia, I earnestly called upon my brethren and sisters in America to awake to the responsibility resting upon them to carry the third angel's message to this neglected race. And since my return to this country, I have borne a similar message in every place where I have been. I have an intense interest in all that concerns the welfare of the work among the colored people.

Few realize the magnitude of the work that must be done among the colored people. In the South there are millions who have never heard the third angel's message. These must be given the light of present truth. And it is because of the neglect of our people to take hold of this work heartily, that the Lord has instructed me to continue making appeals in their behalf.

At one time I felt as if I could no longer bear the burden of this work. I thought that if men would continue to do as they have done, I would let matters drift, and let those who have so much confidence in their own plans go on as they chose to go. I intended merely to pray that the Lord would have mercy upon the ignorant and those who are out of the way. But I dared not lay down the burden; for in the visions of the night the Lord asked me the question: "Will you do that which many would be only too pleased to see you doing? Will you keep silent? Will your voice no longer be heard presenting clearly and distinctly the needs of this long-neglected field? If so, you yourself will share the reproach that rests on the ministers and people who have not done for the Southern field the work the Lord has given them to do, who have passed by on the other side those who are their neighbors, treating them with indifference and cruel neglect."

I know not how to describe the way in which the Southern field has been presented to me. In this field thousands and thousands of people are living in ignorance of the third angel's message, and they are right within the shadow of our doors. This field bears testimony to the neglect of a people who should have been wide-awake to work for the Master among all classes, but who have done very little for the colored people of the South. A little work has been done there, it is true; we have touched the field with the tips of our fingers; but not one hundredth part of the work has been done that should be done. God calls upon his people to stand in a right position before him, to heed the light given fifteen years ago — that the colored people be labored for and helped.

My brethren and sisters, I entreat you to arouse, and show a living interest in the unworked portions of the Lord's vineyard. Catch the spirit of the great Master Worker. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressionable? Christ placed himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.

To the members of our churches I am instructed to say once more, Take hold of this work now, at once, and resolutely put away all compliance with selfish desires. Come right to the merits of the case. The work among the colored people must be helped with an earnestness that is proportionate to its discouraging features. Many excuses present themselves for our not taking up this work, but these excuses are not prompted by the Holy Spirit.

The sentiment prevails in some minds that when colored people are given an education, they are spoiled for practical work. Of the education given in some schools this may be true to a certain extent; but it will not be so in the schools where the Bible is made the foundation of all education, and where the students are taught to work in the fear and love of God, as their Master worked. It will not be so where students follow the example of the One who gave his life for the life of the world.

There are among the negro race those who have superior natural intelligence, and who, if converted to Christ, could do a good work for their own people. Many should be given the opportunity of learning trades. And others are to be trained to labor as evangelists, Bible workers, teachers, nurses, hygienic cooks, and colporteurs. Many can be taught to be home missionaries.

We ask our people to enlarge their gifts, that the training of workers may be hastened, and that the various lines of work so greatly needed may be established without further delay. Every church-member should awake to the responsibility resting upon him. The colored people are to be shown that God has not left them, but that he is working that they may receive an education that will enable them to read, believe, and do the words of Christ, catching his spirit, that in turn they may work for their own people.

Churches of believers are to be developed. Meeting-houses are to be built. Facilities for caring for the sick are to be provided. Small books specially prepared to meet the needs of the people, are to be given a wide circulation. In all the large cities of the South the light of present truth is to shine forth to the colored people. And in all parts of the field, the believers, by a wise use of the talent of speech and by practical Christian Help work, are to live out the truth before those who know it not.

The Lord has instructed me that those who are now carrying on work among the colored people can not remain in the field in a bare-handed condition, and do the work that is required. It will be necessary for them to receive help. The Lord has been calling upon his people in the stronger conferences of the North, the East, and the West to sustain the Huntsville school by liberal gifts. We pray that he will put it into their hearts to respond nobly. And the smaller mission schools must also be sustained. In past years this line of work has been approved and blessed of heaven, and it must now be developed and strengthened. Means must be raised for establishing the medical missionary work also, and for training and supporting ministers and house-to-house workers.

Will our brethren awake to a realization of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-supporting? This world was established and is supported by the charity of a benevolent Creator. We are sustained by God's compassionate love. God is the donor of all we have. He calls upon us to return to him a portion of the abundance he has bestowed upon us. Think of the care he gives the earth, sending the rain and the sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows his favors on the just and on the unjust. Shall not the recipients of his blessings show their gratitude to him by giving of their bounties to help suffering humanity?

Greater liberality must be shown toward the work among the colored people, than has yet been shown. The families among us who have every comfort and convenience of life are to work out plans by which, through self-denial and self-sacrifice, they may help to accomplish what God has said should be accomplished.

There is before us a long-neglected duty,— the practise of self-denial and economy. In every transaction of life, we are to follow the example and reveal the spirit of the greatest Teacher the world has ever seen. He is our example in all things. When we follow his example, we shall let our light shine forth in good works.

I call upon our people in America to come up to the help of the Lord. Let those who can not do more, bring their mites; and let those who have been entrusted with more, bring larger offerings. We ask fathers and mothers to make gifts for the advancement of the work in the South, and we ask them to tell their children of the blessing they will receive if they will give of their pennies and nickels and dimes.

I present this matter to you, my brethren and sisters, and I ask you to do your best on the day that the General Conference has set apart as the time when gifts are to be made for work among the colored people. By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts, and help you to do justice to the needs of the work for the colored people. ELLEN G. WHITE.

* * *

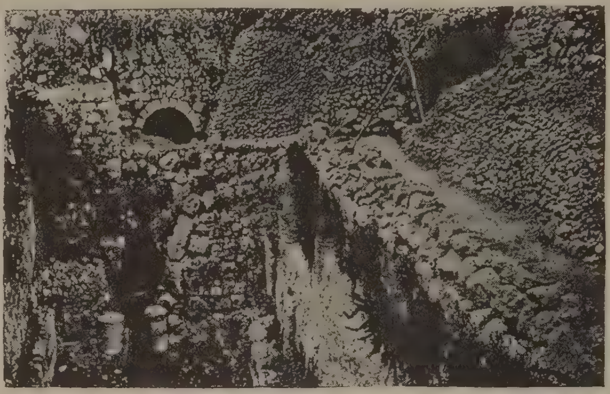
THE heart that loves, sets no time limit to its service, nor stays to measure its gifts; for love must serve, and love must give.— *Foreign Field.*

THE
BIBLE
AND
THE
ANCIENT
MONUMENTS

Palestine

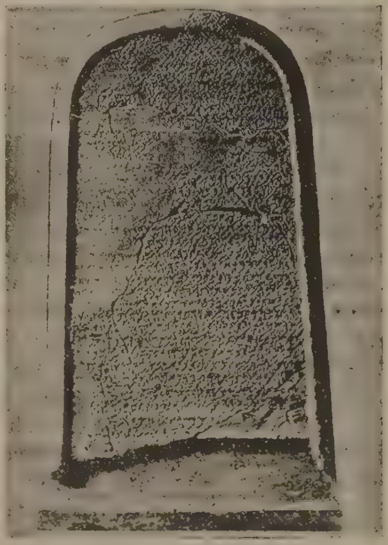
M. E. KERN

THE land of Palestine has not yet revealed much archeological material. Doubtless it will reveal more as the Palestine exploration society and others proceed with their work. In 1880 two boys bathing in a conduit that empties into the Pool of Siloam found an inscription on the side of the conduit cut in the rock. The picture shows the old pool and the outlet of the conduit. The inscription refers to the digging of the conduit and its completion; how the workmen, working from both ends, heard each others' voices when three cubits distant from each other, and how they suddenly met. The conduit was probably built in the time of Hezekiah, and the inscription shows considerable skill in engineering.


THE POOL OF SILOAM, SHOWING OUTLET OF THE CONDUIT IN WHICH THE SILOAM INSCRIPTION WAS FOUND

The Moabite Stone

In 1868 there was found at Dibon, in Moab, by a German missionary, a black stone two feet by four feet and fourteen inches thick, which contains the most ancient Hebrew writing known, and is a supplement to 2 Kings 3. After much negotiating, the missionary purchased the stone, but through interference of the French it was not delivered, but was broken into pieces by the Arabs and distributed among them, they thinking there was some charm about so valuable a stone. The pieces were afterward nearly all collected and put together, and the stone can be seen in the Louvre at Paris. It is an inscription of Mesha king of Moab to commemorate his deliverance from the yoke of Israel, 850 B. C. It is indeed a remarkable inscription.


THE MOABITE STONE

Conclusion

So we might go on. Enough has been said to show that Oriental archeology does indeed throw light upon the Old Testament. Day by day as the work proceeds, new light is thrown on the Sacred Word. The narrative of the Old Testament, whenever tested by contemporaneous documents, has been shown to agree in the minutest details. While inscriptions are found which supplement and illuminate the Bible, none are found which in any way seriously contradict it. On the other hand, apochryphal books like Tobit and Judith, or the histories of the East preserved in the classical writers, will not bear the test of appeal to the native inscriptions. But the Bible stands. In the words of Professor Sayce, "The long-forgotten empires of the ancient East have arisen out of the grave of centuries to testify to the truth of the oracles of God."

I hope that what I have written may increase the interest of the reader in these things, and lead him to a closer study of this subject, a subject not without difficulties, as I have pointed out, but one yielding rich returns. Every point of truth must be defended, and we need every ray of light that can be thrown upon the Sacred Word in this faithless generation.

College View, Neb.

* * *

Unload Your Cares

A VERY beautiful thought is brought out by the French translation of a verse in the first epistle of Peter. The words are: "Casting all your care upon Him; for he careth for you." Where our version reads "casting" the French translation is "unloading" (*dechargeant*). The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus; but many times, dear friends, have you not found the cares too heavy to lift? Have you ever seen a coal cart unloaded? The man took out of the front of the heavy cart a little iron pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Voiceless Prayers

E. H. MORTON

You ask my thoughts as gazing far
I look beyond.
My thoughts are mingled with God's thoughts,
O sacred bond!
'Tis prayer that brings the distant near,
The touch divine.
God's Spirit is the link that binds
His thoughts to mine.

I thank thee, Lord, for answered prayer,
For ripened sheaves,
And still I ask for more and more.
My spirit grieves
O'er those bowed down by worldly cares
Yet know the way,
And silently I breathe the prayer,
Help them obey.

And so I plead with heart and soul,
In house and street.
I smile, with prayer within my heart,
When friends I meet;
I clasp the hand, and upward send
A voiceless cry.
The answer comes, and well I know
Angels are nigh.

'Tis sweet to keep the chain complete,
The channel free,
To know that God is looking down
To strengthen me.
The life within no eye can see,
But O 'tis peace
And depths of joy when sinners find
From sin release!

North Deering, Maine.

Lessons From the Life of Solomon — No. 4

"To Every Man His Work"

MRS. E. G. WHITE

THE student of sacred history will observe that throughout the ages God has distributed the responsibilities of the varied interests of his work in the earth among men whose talents fitted them for service, and who by training might become skilful in the service required.

During Jethro's visit to the camp of Israel, the Lord permitted him to see how heavy were the burdens that rested upon Moses. To maintain order and discipline among that vast, ignorant, and untrained multitude was indeed a stupendous task. Moses was their recognized leader and magistrate; and not only the general interests and duties of the people, but the controversies that arose among them, were referred to him. He had permitted this, for it gave him an opportunity to instruct them; as he said, "I do make them know the statutes of God, and his laws."

Jethro remonstrated against this, saying, "This thing is too heavy for thee; thou art not able to perform it thyself alone;" "thou wilt surely wear away;" and he counseled Moses to appoint proper persons as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. They should be "able men, such as fear God, men of truth, hating covetousness." All matters of minor consequence were to be judged by the men placed over the smaller groups; matters of greater importance were to be carried to the higher officers; and the most difficult cases were still to be brought before Moses, who was to be to the people, said Jethro, "to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do." This counsel was accepted, and it not only brought relief to Moses, but resulted in establishing order and system among the people.

Chosen Men for Special Duties

Later, when the tabernacle was to be built in the wilderness, *chosen* men were specially endowed by God with skill and wisdom for the construction of the sacred building. And when it was completed, certain men were appointed to perform certain parts of the holy service. Moses, and Aaron and his sons, were to minister before the tabernacle of witness. "The Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. . . . Ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. . . . Thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift."

So particular was the Lord that this sacred work should be performed only by those whom he had appointed, that he declared: "The stranger that cometh nigh shall be put to death." Every worker was to know his place, and to perform faithfully the special duties committed to him; and he was to *let alone* that which another worker had been appointed to do.

To the Levites was committed the charge of the tabernacle and all that pertained thereto, both in the camp and on the journey. When the camp set forward, they were to strike the sacred tent; when a halting-place was reached, they were to set it up. No person of another tribe was allowed to come near, on pain of death. The Levites were separated into three divisions, the descendants of the three sons of Levi, and each was assigned its special position and work. In front of the tabernacle, and nearest to it, were the tents of Moses and Aaron. On the south were the Kohathites, whose duty it was to care for the ark and the other furniture; on the north the Merarites, who were placed in charge of the pillars, sockets, boards, etc.; in the rear the Gershonites, to whom the care of the curtains and hangings was committed.

This plan of carefully apportioning special duties to certain men who were best fitted for these duties, had been carefully studied by David, and followed in his administration of the government of Israel; and now that Solomon was placed upon the throne, David gave particular attention to the perfection of the organization of all branches of the ministration of the priests and Levites, of the civil officers, and of the army.

"When David was old and full of days, . . . he gathered together all the princes of Israel, with the priests and the Levites. Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. Of which, twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges: moreover four thousand were porters; and four thousand praised the Lord with the instruments."

The four thousand musicians, divided into twenty-four courses, were each led by twelve men especially instructed and skilful in the use of musical instruments. The work of the porters was also definitely arranged.

The priests were divided into twenty-four courses, and a full and accurate record was made regarding this division. Each course was thoroughly organized under its chief, and each was to come to Jerusalem twice a year, to attend for one week to the ministry of the sanctuary. (1)

The Levites, whose duty it was to assist in the sanctuary service, were organized and allotted their part with similar precision.

The care of the treasures was put into the hands of trusty men. "Of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things. . . . All the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated; . . . and all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated anything, it was under the hand of Shelomith, and of his brethren."

"And over the king's treasures was Azmaveth; . . . and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan; . . . and over them that did the work of the field for tillage of the ground, . . . over the vineyards, . . . over the increase of the vineyards for the wine-cellars, . . . over the olive trees and the sycamore trees that were in the low plains, . . . over the herds that fed in Sharon, . . . over the herds that were in the valleys, . . . over the camels also, . . . over the asses, . . . and over the flocks," were placed men whose experience and training peculiarly fitted them for their respective duties. Thus many men of varied abilities were

(1)
Commentary, Vol. 1 p. 1128

appointed "rulers of the substance which was King David's."

Diligence in Business

In his work to-day, the Lord would be pleased to have those who are engaged in any part of his service, guard against the tendency to take upon themselves responsibilities that they are not called upon to bear. Some of his servants are to direct the business matters connected with his work in the earth; others are to look after the spiritual matters. Every laborer is to strive to do well his part, leaving to others the duties entrusted to them.

For years the Lord has been instructing us to choose wise men,— men who are devoted to God,— men who know what the principles of heaven are, — men who have learned what it means to walk with God,— and to place upon them the responsibility of looking after the business affairs connected with our work. This is in accordance with the Bible plan as outlined in the sixth chapter of Acts. We need to study this plan; for it is approved of God. Let us follow the Word.

(1) [It is a great mistake to keep a minister who is gifted with power to preach the gospel, constantly at work in business matters. He who holds forth the Word of life is not to allow too many burdens to be placed upon him.] He must take time to study the Word and to examine self. If he closely searches his own heart, and gives himself to the Lord, he will better understand how to grasp the hidden things of God.

Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work that God has given them. It is time for our ministers to understand the responsibility and sacredness of their mission. There is a woe upon them, if they fail of performing the work which they themselves acknowledge that God has placed in their hands.

(2) [The finances of the cause are to be properly managed by business men of ability; but preachers and evangelists are set apart for another line of work. Let the management of financial matters rest on others than those set apart for the work of preaching the gospel. Our ministers are not to be heavily burdened with the business details of the evangelical work carried on in our large cities. Those in charge of our conferences should find business men to look after the financial details of city work. If such men can not be found, let facilities be provided for training men to bear these burdens.]

Men of experience in business lines, with a practical knowledge of bookkeeping, should be chosen to superintend the keeping of the accounts in our institutions at home and abroad. If such men had been appointed in years past to superintend the financial affairs of our conferences and institutions, thousands of dollars would have been saved, and the efficiency of the ministry would not have been so greatly weakened by the burden of financial cares and perplexities that has too often fallen where it does not belong.

Close investigation of the business transactions in various departments of the cause, are to be frequently made. This work must not be neglected. Never are we to sanction any transactions that imperil the purity of the Lord's church, and of his institutions, which are his appointed instrumentalities.

Those in charge of the work have erred sometimes in permitting the appointment of men devoid of business tact and ability to manage important financial interests. A man's fitness for one position does not always qualify him to fill another position. Experience is of great value. The Lord desires to have men of intelligence connected with his work, — men qualified for various positions of trust in our conferences and institutions. Especially are consecrated business men needed,— men who will carry the principles of truth into every business transaction. Those placed in charge of financial matters should not assume other burdens,— burdens that they are incapable of bearing; nor is the business management to be entrusted to incompetent men.

Men of promise in business lines should develop and perfect their talents by most thorough study and training. They should be encouraged to place themselves where, as students, they can rapidly gain a knowledge of right business principles and methods. All may improve; no one needs to remain a novice.

If men in any line of work ought to improve their opportunities to become wise and efficient, it is those who are using their ability in the work of building up the kingdom of God in our world. In view of the fact that we are living so near the close of this earth's history, there should be greater thoroughness in labor, more vigilant waiting, watching, praying, and working. All the religious service and every branch of business are to bear the signature of heaven.

"Holiness unto the Lord" is to be the motto of the laborers in every department. The human agent should strive to attain to perfection, that he may be an ideal Christian, complete in Christ Jesus.

"By Faith We Understand"

F. D. STARR

Life is full of mysterious problems; many things that we would like to know seem to be beyond our comprehension. We fail to understand God's dealings with us sometimes; we are puzzled to know why our fellow beings act as they do; we are tempted to look upon all things with which we have to do as a bundle of inconsistencies. Why is this? we inquire.

But let us be calm a moment. The multitude of things so mysterious to us may all be classified under two heads,— things that we do not need to understand, and things that by faith we can understand. As to the first class, the wise man himself confessed there were some things too wonderful for him, that he could not know (Prov. 30:18, 19), and David speaks of a knowledge that was too wonderful, too high, for him. Ps. 139:6. He says also that he refrained from exercising himself in matters beyond his reach, that were too high or too great for him. Ps. 131:1. Let us imitate this example, and thus free our minds from a multitude of queries with which we need not concern ourselves. We shall thus dispose of a large share of life's perplexing conundrums.

The other class of problems is just as thoroughly provided for; "through faith we understand." What a relief to troubled minds! "Through faith we understand that the worlds were framed by the word of God." To understand how the worlds came into existence is perhaps as great a feat as can be accomplished by our perceptive faculties. It is a matter over which scientists and geologists have puzzled their minds without arriving at any satisfactory understanding; but we understand it as fully as we need to understand it now, and we give ourselves no further trouble about that question. God by his infinite power spoke the worlds into existence. Faith teaches us this sufficient lesson.

"The Son of God is come, and hath given us an understanding." 1 John 5:20. By the faith given through him we understand. By faith we have eternal life; by faith we are come to Mount Zion, the city of the living God; by faith we enter into rest; and by faith we understand.

But what is faith? — "Faith is the substance of things hoped for, the evidence of things not seen." If some friend promises to give you a full explanation of a matter that you do not understand, your mind is quieted, and you are nearly as well satisfied as after the explanation is fully made. So by faith we understand,— by faith in Jesus Christ, who fully understands all things, and who is made unto us wisdom, and righteousness, and sanctification, and redemption,— and it is only when we humble ourselves to be satisfied with his understanding of matters, and accept of that by faith as our understanding, that we get into that condition where he can teach us, and enlighten the eyes of our understanding also, so that our mental faculties can comprehend things otherwise mysterious to us.

Forest, Idaho.

"The proof that you believe what you
declare,
Is that you still stand firm, though
throngs pass by;
Better cry truth a lifetime to void air,
Than flatter listening millions with
one lie."

Evangelism p. (1) 91-92 ; (2) 92

General Articles

"Whatsoever things are **true**, whatsoever things **are honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

"I Shall Be Satisfied"

NOT here! not here! not where the sparkling waters
Fade into mocking sands as we draw near,
Where in the wilderness each footstep falters:
I shall be satisfied — but O! not here.

Not here! where every dream of bliss deceives us,
Where the worn spirit never gains its goal,
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where pulses will be thrilling
With rapture earth's sojourners may not know;
Where heaven's repose all hearts will then be stilling,
And peacefully life's time-tossed currents flow.

Far out of sight while yet the flesh enfolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us
Than these few words, "I shall be satisfied." (1)

Satisfied! satisfied! the spirit's yearning
For sweet companionship with kindred minds,
The silent love that here meets no returning,
The inspiration which no language finds,—

Shall they be satisfied? the soul's vague longing,
The aching void which nothing earthly fills?
O, what desires upon my soul are thronging
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending.
Saviour and Lord! with thy frail child abide!
Guide me toward home, where, all my wanderings ended,
I shall see thee, and "shall be satisfied."

— *Henry Mills.*

Lessons From the Life of Solomon — No. 5

Order and Organization

MRS. E. G. WHITE

OUR God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host.

The Jewish Economy

During the days of Moses, the government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;" and, lastly, officers who might be employed for special duties.

Reorganization at the Beginning of Solomon's Reign

[In planning for the administration of the affairs of the kingdom, after David abdicated in favor of Solomon, the aged king and his son and their counselors regarded it as essential that everything be done with regularity, propriety, fidelity, and dispatch. So far as possible, they followed the system of organization given Israel soon after the deliverance from Egypt. The Levites were assigned the work connected with the temple service, including the ministry of song and instrumental music, and the keeping of the treasures.

The men capable of bearing arms and of serving the king were divided into twelve courses of twenty-four thousand each. Over every course was a captain. "The general of the king's army was Joab." "The courses . . . came in and went out month by month throughout all the months of the year." Thus every group of twenty-four thousand served the king one month during each year.

David appointed Jonathan, his uncle, as "a counselor, a wise man, and a scribe;" Ahithophel also was "the king's counselor. . . . And after Ahithophel was Johoiada . . . and Abiathar." Hushai was "the king's friend." By his prudent example, the aged king taught Solomon that "in the multitude of counselors there is safety."

The thoroughness and completeness of the organization perfected at the beginning of Solomon's reign; the comprehensiveness of the plans for bringing the largest number possible of all the people into active service; the wide distribution of responsibility, so that the service of God and of the king should not be unduly burdensome to any individual or class,— these are lessons which all may study with profit, and which the leaders of the Christian church should understand and follow.

This picture of a great and mighty nation living in simplicity and comfort in rural homes, every person rendering willing and unsalaried service to God and the king for a portion of each year, is one from which we may gather many helpful suggestions.]

Order in the Christian Church

There was order in the church when Christ was upon the earth, and after his departure, order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as the Lord unites his people, Satan and his evil angels are very busy to undo this unity and to destroy it.

It is Satan's studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he sometimes deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course. But if we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief; for they are not authorized to bless confusion, distraction, and disorganization.

All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and unity of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder. All such evils are the result of Satan's studied effort to weaken our forces, to destroy courage, and to prevent successful action. God desires that his work shall be done with system and exactness, in order that he may place upon it the seal of his approval.

The Result of Organized Effort

It is nearly half a century since order and organization were established among us as a people. I was one of the number who had an experience in laboring for their establishment. I know of the difficulties that had to be met, the evils that organization was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered.

From the first our work was aggressive. Our numbers were few, and mostly from the poorer classes. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message.

"Ye see your calling, brethren, how that not many wise men after the flesh,

(1) Commentary, Vol. 3 p. 1128

not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh shall glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

Our numbers gradually increased. The seed that was sown was watered of God, and he gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses; but it was not long before we were able to build humble houses of worship. As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work could not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.

Yet the feeling against organization was very strong among our people. The Adventists generally, who had withdrawn from the churches of the various denominations under the call of the second angel's message to come out of Babylon, opposed organization, and many Seventh-day Adventists were fearful that church organization would bring us under condemnation. We sought the Lord with earnest prayer that we might understand his will, and light was given to us by his Spirit, that there must be order and thorough discipline in the church,— that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law among God's people on the earth.

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave Testimony after Testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding us by his providence. We engaged in the work of organization, and marked prosperity attended this advance movement.

As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the Word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies; for we have few wealthy men among us.

Our work has steadily advanced. What is the secret of our prosperity?— We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been "compacted by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual.

In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in former years in the tract and missionary work; the multiplication of rules and regulations made it needlessly burdensome. An effort has been made to simplify the work, so as to avoid all needless labor and perplexity.

The business of our conference session has sometimes been burdened with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history, with the vast work that is before us, we need to observe the greatest simplicity, and the work will be stronger for its simplicity.

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. *In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled.* At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing his cause.

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history.

The Law and the Sabbath

C. E. RENTFRO

In a work loaned me by a friend here in Lisbon, I found some interesting statements which I wish to pass along. The title of the book is "Elements of Christian Theology," by George Tomline, D. D., F. R. S., Lord Bishop of Lincoln,— Volume II, edition of 1815,— printed by Luke Housard and Sons, on the thirty-nine articles of the Church of England's creed.

The comment on Article VII is: "No man whatsoever is free from the commandments which are called moral."— *Page 216.* On the other hand, the moral precepts resting upon fixed and immutable principles, being founded in the essential difference between right and wrong, and being equally applicable to all persons at all times, will be binding upon every man to all eternity. And this, which appears from the whole tenor of the New Testament, is expressly asserted by Christ himself, in his sermon on the mount (Matt. 5:17, 18), in which declaration our Saviour evidently refers to the moral law; and all the moral precepts contained in the Old Testament are not only separately confirmed and enforced in the New, but many are extended to a greater degree of strictness and purity.

Another book loaned me, containing an exposition of the catechism, gives a few good statements. The title is, "A Practical Exposition of the Assembly's Shorter Catechism," by Henry Belfrage, D. D., minister in Falkirk, published by Wm. Oliphant, 1832, Edinburgh.

"Question 40: What did God at first reveal to man for the rule of his obedience?

"Answer: The rule which God at first revealed to man for the rule of his obedience, was the moral law."

Comment: "When it is said, in the answer to this question, that this was the rule which God at first revealed to man as the rule of his obedience, we must not suppose that it was either set aside afterward or is superseded by any other. The righteousness of God's testimonies is everlasting. It was the vain boast of the laws of the Medes and Persians that they were unalterable, but they have passed away, as well as the thrones from which they issued, but no vicissitude can change Jehovah's will, or modify or set aside the standard of

General Articles

"Whatsoever things are **true** whatsoever things are **honest**. whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Unto the Desired Haven

WHAT matter how the winds may blow,
Or blow they east, or blow they west;
What reck I how the tides may flow,
Since ebb or flood alike is best?
No summer calm, nor winter gale,
Impedes or drives me from my way;
I steadfast toward the haven sail
That lies, perhaps, not far away.

I mind the weary days of old,
When motionless I seemed to lie;
The night when fierce the billows rolled,
And changed my course, I knew not why.
I feared the calm, I feared the gale,
Foreboding danger and delay,
Forgetting I was thus to sail
To reach what seemed so far away.

I measured not the loss and fret
Which through those years of doubt I bore;
I keep the memory fresh, and yet
Would hold God's patient mercy more.
What wrecks have passed me in the gale,
What ships gone down on summer day;
While I, with furled or spreading sail,
Stood for the haven far away.

What matter how the winds may blow,
Since fair or foul, alike is best;
God holds them in his hand, I know,
And I may leave to him the rest,
Assured that neither calm nor gale (1)
Can bring me danger or delay,
As still I toward the haven sail
That lies, I know, not far away.

— A. D. F. Randolph.

Lessons From the Life of Solomon — No. 6

The Gift of Wisdom

MRS. E. G. WHITE

SOLOMON, in his youth, made David's choice his own. Pure and noble in character, he was named Jedidah, the beloved of the Lord. Above every earthly good he desired a wise and understanding heart. Upon him there rested great burdens of state, which he felt unable to bear alone. Not only was he to strive to be a just ruler, but he was also to carry out the long-cherished plan of his father, by building a temple at Jerusalem. As he began to comprehend the magnitude of this special work, and of the duties connected with his kingly office, he sought the great Source of wisdom for divine guidance.

An Offering at Gibeon

Early in his reign, King Solomon went with his chief counselors to Gibeon to offer sacrifices to God, and to reconsecrate himself to the Lord's service. In the time of Moses the Israelites were commanded to bring their sacrifices to the door of the tabernacle of the congregation. During David's reign the ark of the covenant had been brought to Jerusalem, and set "in the midst of the tent that David had pitched for it;" and there he "offered burnt offerings and peace-offerings before the Lord." The old tabernacle of the congregation was still at Gibeon. David left "Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt offerings unto the Lord upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel."

With "the captains of thousands and of hundreds," "the judges," and "every governor in all Israel, the chief of the fathers," Solomon "went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness. But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem. Moreover the brazen altar, that Bezaleel the son of Uri, the son of Hur had made, he put before the tabernacle of the Lord: and Solomon and the congregation sought unto it. And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it."

[These sacrifices were offered by Solomon and his men in positions of trust, not as a formal ceremony, but as a token of their earnest desire for special help. They knew that they were insufficient, in their own strength, for the responsibilities entrusted to them. Solomon and his associates longed for quickness of mind, for largeness of heart, for tenderness of spirit.

A Noble Choice

"In that night" "in Gibeon the Lord appeared to Solomon in a dream; . . . and God said, Ask what I shall give thee."]

Solomon answered the Lord with these words: "Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that can not be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

"And the speech pleased the Lord, that Solomon had asked this thing.

"And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king;" "behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor," "such as none of the kings have had that have been before thee, neither shall there any after thee have the like."

"And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

God promised that as he had been with David, he would be with Solomon. If the king would walk before the Lord in uprightness, and if he would do all that God commanded him, his throne would be established, and his reign would be the means of exalting Israel as the light of the surrounding nations,— as "a wise and understanding people."

"And Solomon awoke; and, behold, it was a dream."

"Then Solomon came from his journey to the high place that was at Gibeon," "to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace-offerings, and made a feast to all his servants." And Solomon "reigned over Israel."

An Understanding Heart

The Lord imparted to Solomon the wisdom that he desired above earthly riches, honor, or long life. His petition for a quick mind, a large heart, and a tender spirit, was granted. He became the wisest of earthly monarchs, because God gave him superior wisdom and an understanding heart.

"And all Israel . . . feared the king: for they saw that the wisdom of God was in him, to do judgment." The hearts of the people were turned toward Solomon, as they had been to David, and they obeyed him in all things. Solomon "was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly."

For many years Solomon's life was marked with devotion to God, with uprightness and firm principle, and with strict obedience to God's commands. He directed in every important enterprise, and managed wisely the business matters connected with the kingdom. His faithfulness in carrying out the directions of God regarding the construction of the temple, resulted in the erection of the most magnificent building the world has ever seen,— a building that could not be excelled for richness, beauty, and costly design; and this caused his fame to spread among the nations everywhere.

"God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the chil-

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dren of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

"And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

"And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom."

All nations acknowledged, and marveled at, Solomon's superior knowledge and wisdom, the excellence of his character, and the greatness of his power. Many came to him from distant parts of the world to see the manner of his government, and to receive instruction regarding the conduct of difficult affairs. The power of his understanding, the extent of his knowledge, the glory of his reign, commanded the wonder and admiration of the world.

Buddhism and Romanism

H. H. VOTAW

To even the most casual observer, the great similarity between Romanism and Buddhism, in outward form at least, must be apparent. So striking is the likeness that one man said to me recently, "I am sure Rome has borrowed her forms." Both Rome and Buddhism have their celibate priesthood, everywhere present, and always recognizable by their distinctive dress, the Buddhist priest wearing yellow, while the Roman is attired in black. In much that a Buddhist priest does he is attended by small boys, robed as he is. The same is true of a Catholic priest.

Devout Romanists leave the education of their sons and daughters to the clergy, and devout Buddhists do the same. In each case the teaching consists principally in indoctrination.

Each of these great systems has also its priestesses, distinguishable also from the common rabble by peculiarity of garb. Monasteries, where righteousness may be attained by separation from the world and its temptations, and the mind may spend all its power in uplifting meditation, are supported by each of these religions.

Again, the likeness is to be seen in the almost worshipful adoration with which the laity regard the clergy, as if they composed some entirely superior order of beings.

When we come to the temples, the parallel is fully as striking. Each has its idols. I hear some devotee denying the charge, as the educated from either sect would say that the idols are not worshiped, but simply form a concrete thought for the simple-minded folk who need something beside an abstract conception of a deity. What difference is it that the one image has a decidedly Mongolian feature, while the other bears the impress of an Aryan workman and his conception of a god? The burning of candles is equally in evidence, whichever way you turn.

Perhaps this is enough to be convincing. But the most striking thing is to come yet. This brand, when fully placed upon Buddhism, will mark it, beyond doubt, as a product of the same nefarious mind that conceived the papacy. The following extracts from Rangoon papers of recent dates will scarcely need any comment. To the student of prophecy they will indicate that God is giving warning upon warning before the fury of the storm breaks; that he is anxious that we discern the signs of the times: —

"The members of the Upathika Society intend forming a Sunday Union Society in Rangoon, the object of which will be to observe in a special manner the Sabbath."— *Rangoon Gazette, May 26.*

"I read an article in the Rangoon *Gazette* of the twenty-sixth, relating to a society that has been formed, called the Sunday Union Society. Probably many of the Buddhists do not know the object and aim of this society.

"Seeing that many of the Buddhists are becoming indifferent to their religious duties, the society was formed, consisting of a large and influential body of laymen, who have banded together to rouse the energy and zeal of their brethren, and bring them to a sense of their duties to their religion.

"The society selected Sunday as a very convenient day to observe as a sabbath, owing to the day being a general holiday. Many are unable to attend to the rites of their religion during the week, owing to their daily avocations, as merchants, officials, and clerks in different offices, but they could very well observe the sabbath on a Sunday as it should be observed. . . .

"All persons who are Buddhists are eligible for membership.

"The society will be registered, and the income is to be applied solely toward the promotion of the object of the society."— *A Buddhist, in the Times.*

The Buddhists have been guided heretofore in the observance of "holy days" by the moon's phases. The agricultural classes can still be, but it is not "convenient" for the townspeople.

The beginning that has been made toward adopting Sunday is like the Sunday law of Constantine, and I fancy the adoption of a uniform plan by all the people will be soon urged. God alone knows what may occur. But it is not likely that Rome will fail to make some concession to Buddhism, in return for such recognition of the "mark of her power." We understand from the Word that the image of the beast is to be made and given life in the United States. But the same Word declares, *"And all the world wondered after the beast."*

Rangoon, Burma.

Our Strongholds—No. 1

The Word of God

R. C. PORTER

How expressive, how all-embracing, is the Word of God! It is so comprehensive in its relation to affairs in this world that when Christ came to live as man on earth, and also to reveal God to humanity, the greatest thing that could be said of him by inspiration was that "in the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Every utterance of that Word is worthy of the God who gave it, yet it is so simple, plain, and practical that the thoughtful child, guided by that Spirit by which it is given, may be able so fully to comprehend it as to be led into all truth.

Its own utterances, both prophetic and practical, are so heavenly that to read them understandingly is the strongest evidence that one is born of the Spirit from which they came. If one lacks faith, the practical appeal of that Word to the heart of the hearer is so direct that "faith cometh by hearing" it. It has been so fully revealed that "if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Not a word of that revelation can be spared, so perfect is it in every part. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

None of it was given as a mere theory, but every word was so adapted to practical life that Christ said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

In giving the commission to his disciples, he promised that "all power . . . in heaven and in earth" should accompany those who would proclaim it according to the commission. What is the commission? — "Go ye into all the world, and preach the gospel to every creature," "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

This commission embraces a willingness on the part of those commissioned to carry it, to go with it into all the world. It insists that *all things* commanded be taught. It assures us that when this is done, all power in heaven and earth shall accompany the teaching, and these signs shall follow the believers. When thus carried, God has pledged, "My word . . . shall not return unto me void."

This is our firm foundation. Do we want the promised power? Each of us possesses the key that unlocks God's

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

The Secret

MEN wondered why, in August heat,
The little brook with music sweet
Could glide along the dusty way,
When all else parched and silent lay.

Few stopped to think how, every morn,
The sparkling stream anew was born
In some moss-circled mountain pool,
Forever sweet and clear and cool.

A life that, ever calm and glad,
One melody and message had —
"How keeps it so," men asked, "when I
Must change with every changing sky?"

Ah! if men knew the secret power
That gladdens every day and hour,
Would they not change to song life's care,
By drinking at the fount of prayer?

— *James Buckham, in Wayside Altar.*

Lessons From the Life of Solomon — No. 7

MRS. E. G. WHITE

Counselors in Need of Wise Discernment

AT the beginning of his reign, when King Solomon was entrusted with many responsibilities connected with the Lord's work, his prayer was: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad."

Here is a lesson for those occupying positions of responsibility in God's cause to-day,— not only those in charge of large and varied interests, but those also who are entrusted with the lesser responsibilities. Officers of churches and Sabbath-schools, leaders of small companies, laborers engaged in evangelistic work,— these are as verily in need of divine discernment as are officers of large conferences and institutions.

God is no respecter of persons. He who gave to Solomon the spirit of wise discernment, is willing to-day to impart wisdom to his children. The apostle James writes: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." And Paul refers to teachers of truth who have faithfully studied the Scriptures, as "those who by reason of use have their senses exercised to discern both good and evil."

Solomon realized that he lacked discernment. It was his great need that led him to seek God for wisdom. In his heart there was no selfish aspiration for a knowledge that would exalt him above his brethren. He desired to do faithfully the work that had been committed to him, and he chose the gift that would be the means of causing his reign to redound to God's glory.

Receiving to Impart

The Lord provides men and women with all that they need. And his gifts are bestowed upon those only who can make a proper use of them. To some he can grant greater discernment than to others, because he sees that they will use this gift to his glory. When a laborer desires heavenly wisdom more than he desires wealth, power, or fame, God will not disappoint him. Such a worker will learn from the Great Teacher not only what to do, but how to do it in a way that will meet the divine approval.

The man upon whom the Lord has bestowed special wisdom, will be enabled, by God's blessing, to train those with whom he is associated in labor to be quick of understanding, trustworthy, and true to principle. His consecrated zeal, his wise counsel, his piety, will be an inspiration to his fellow workers. They will be led, not to praise and exalt the human agent, nor to become dependent on him, but to go themselves to the Source of all true wisdom for the help they need. God has been greatly dishonored by those who lean upon human beings. He who has said to all who believe on him as a personal Saviour, "Lo, I am with you alway, even unto the end of the world," will guide and teach those who recognize him as their leader and instructor.

Guarding the Purity of the Church

As the work of God advances in our time, there is an increasing need of men of keen discernment,— men who know God and trust in him for their understanding,— men who are working for his name's glory. In the days of Israel men were set apart as judges, to decide regarding what was right, and what was wrong. Surrounded by corrupting influences, they endeavored faithfully to warn the people against the things that were wrong, and to exalt righteous principles, and thus to keep the cause of God from contamination with evil. His cause is just as sacred now as it was in ancient times. To-day men in positions of trust, in every place, should be faithful guardians of the purity of the church and everything connected with it. We need, O so greatly! keen discernment and clear spiritual eyesight. In this day of sin and abounding iniquity, our eyes need to be anointed with the heavenly eyesalve, that we may see all things clearly. The great and solemn truths for this time, as outlined in the book of Revelation, are to be proclaimed to the world. Into the very designs and principles of the church these truths are to enter.

The interests of God's cause are sometimes imperiled by the unadvised movements of those who, cherishing self-esteem and seeking for self-glorification, lose sight of the object for which our institutions are established. Failing to realize the importance of bringing men and women to a knowledge of the truth for this time, they allow to enter these institutions wrong influences, which tend to disparage present truth, and to retard greatly the spiritual growth of the workers. Institutions that were established for the specific purpose of extending the knowledge of the last message of mercy to be given in our world, should be kept free from every worldly, commercial influence. With sanctified judgment our brethren in responsibility must discern between good and evil, and be faithful to their God-given trust.

So long as he remains consecrated, a man whom God has endowed with wise discernment and unusual ability, will not manifest an eagerness to obtain high positions, to guide, to control, to rule. None upon whom have been placed sacred responsibilities, are to grasp at power as did Satan in the heavenly courts. Of necessity men must bear responsibilities; but instead of striving to gain the supremacy, every true laborer will pray for an understanding heart, that he may glorify God by discerning between good and evil.

The man at the head of any work in God's cause is to be a man of intelligence, a man capable of managing large interests successfully, a man of even temper, Christlike forbearance, and perfect self-control. He only whose heart is transformed by the grace of Christ, can be a proper leader.

The path of men in positions of trust is not a path free from all obstruction. In the place of becoming faint-hearted and discouraged, those to whom God has entrusted responsibilities are to see in every difficulty a call to prayer. They are to consult, not unconsecrated men who are boastful and who show a masterly independence, but the great Source of all wisdom. They are to be faithful workers, always laboring in copartnership with the Master Worker. Strengthened and enlightened by him, they will stand firm against every unholy influence, and will discern the right from the wrong, the good from the evil. They will approve that which God approves. With earnestness they will strive to guard against the introduction or the maintenance of wrong principles in households, churches, institutions, and conferences. By maintaining a vital connection with heaven, they will ever be wise to discern between good and evil.

Our Strongholds—No. 2

Prayer

W. A. SPICER

MEN of God in the Bible story prayed because communion with God was a necessity of spiritual existence. The view we get of their lives shows conflict and trial. Sin was a reality. They knew that only by God's help could they keep the way of righteousness. "Then they cried unto the Lord." The psalmist said, "My soul thirsteth for God, for the living God." And of sinners in the depth, or of saints in trial and distress, it is written that "He heard them."

Life is the same conflict with us, and we need to form the habit of prayer. It is easy to be busy doing things — to make activity the sum of Christian living. Yet activity means nothing without the presence of the Holy Spirit. There is the power which vitalizes and makes effective human effort, and it comes only to those who daily "seek" and "ask." Let every young convert study that chapter, "The Privilege of Prayer," in "Steps to Christ."

Learn the blessedness of praying aloud in private at the very beginning of the Christian walk. Some of us missed much for years by whispering our prayers or thinking them. The Lord can hear the faintest whisper, it is true, and read the thought of the heart; but there is very much in letting the ears hear one's own voice pleading the soul's needs and speaking the praise and devotion of the heart to the Lord Jesus.

Too often prayer is made to deal with far-off experiences, and is devoted to spiritual commonplaces. The Lord would have us spread before him the actual needs of the daily life. Take to him the trials and the lessons of the day. Go where one will, he will find that discouragement and backsliding are associated with neglect of prayer. Talk with God aloud concerning the experiences that tend to discourage, and deliverance will come.

We are to become acquainted with God. When we pray, we talk with him. When we read his Word, he talks to us. And prayer on earth means something in heaven. In the vision of the sanctuary, in Revelation 8, John saw the prayers of God's children on earth ascending before the throne. They came up, not in their imperfection, but mingled with the incense, which represents the merits and the intercession of Jesus. He prays for us. Rom. 8:34. And the Spirit "maketh intercession for us." Verse 26. There is praying for us in heaven. Surely, then, we ourselves, in the midst of the conflict on earth, may have all courage to pray.

We all know this, that the more we seek God in prayer, the greater the blessedness of prayer and the fresher and stronger the experience. As Jesus, our Model, found strength for his daily work only as he sought the Father for renewal of his soul, so we shall find in prayer the only means of keeping our souls in confidence, unwavering to the end. Impatience, irritability, hardness of heart, discouragement, and all that would destroy our peace of mind and spoil the life are vanquished by communion with God. Archbishop Trench wrote a true word beautifully when he said of prayer: —

"Lord, what a change within us one short hour
  Spent in thy presence will prevail to make;
  What heavy burdens from our bosom take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
  We rise, and all the distant and the near
  Stands forth in sunny outline, brave and clear;
We kneel, how weak! We rise, how full of power!
  Why, therefore, should we do ourselves this wrong,
  Or others, that we are not always strong;
That we are ever overborne with care,
  That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
  And joy and strength and courage are with thee?"

Washington, D. C.

"Present Truth"

S. N. HASKELL

THE term "present truth" is used by the apostle Peter when, after speaking of certain general duties, he said, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." God has ever had a present truth since he first announced that the seed of the woman should bruise the serpent's head. Present truth is a further revelation of the gospel. Every succeeding generation has received fresh light on the truths already revealed, and this has become a test to the people of God.

Not one Israelitish family who did not have the blood of the pascal lamb sprinkled on the lintel of the door-post escaped when the destroying angel passed through the land of Egypt on the night of their deliverance. Not a single Israelite was saved who remained in Egypt when the great host passed out, led by the pillar of fire by night, and the cloud by day. When Sinai was sanctified for God to proclaim his holy law, he said, "Whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live." So in the building of the sanctuary. Those who had no interest in it were heathen; but those who walked in the light, and built the sanctuary, and let that light shine out to the heathen, were saved. The building of Solomon's temple was another illustration. The leaving of Babylon and the rebuilding of the temple by Zerubbabel is also illustrative of this truth. Their entire history was one of advancing light, and demonstrated the fulfilment of the words, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

Each event pointed forward to the birth of Christ. This period was finally reached; the time was fulfilled; Christ was born in a stable and cradled in a manger, surrounded by the beasts of the stall. The Majesty of glory, who filled all heaven with admiration, is humiliated to a bed in a manger. In heaven, he was surrounded by holy angels; but now, his companions are the beasts of the stall. What humiliation is this! Wonder, O heavens! and be astonished, O earth! From the throne of the Highest the word went forth, "Let all the angels of God worship him." A multitude praised God, saying, "Glory to God in the highest, and on earth peace, good-will toward men." Simeon and Anna discerned him to be the Son of God, and uttered remarkable prophecies when Christ was brought to the temple. This was present truth. From the day of his birth salvation depended upon believing this truth. The dividing line began to be drawn between believers and unbelievers.

We pass down to his death. Here is another unfolding of the plan of salvation, another *present truth*, another dividing line. It was the emptying of all heaven in giving him who was next to the Father to die for a lost race. His death was a triumph amid the darkness of this world. The thief on the cross cried out, "Lord, remember me when thou comest into thy kingdom." The Roman centurion glorified God by saying, "Certainly this was a righteous man." Simon the Cyrenian bore for the first time the saving cross of Christ. Thus Europe, Asia, and Africa were represented at the cross of Christ. The inhabitants of heaven sang with great joy and triumph, "Thou hast vanquished Satan and the powers of darkness! Thou hast swallowed up death in victory!" "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." The casting down of Satan as an accuser of the brethren in heaven was accomplished when Christ died. Satan now knew that his doom was sealed. The kingdom he had usurped would one day be wrested from him, and returned to its lawful owner. When Christ cried, "It is finished," the price was paid; salvation was purchased. There is none other name under heaven than that of our Lord Jesus Christ whereby man can be saved.

The third day from this event occurs another event more wonderful still, and not fully comprehended by the disciples at the time; but when it took place, the echo of praise and thanksgiving rang from world to world; for life and immortality was brought to light through the gospel. Christ arose from the dead as the first-fruits of those that slept. He was the antitype of the wave sheaf, and his resurrection took place on the very day when the wave sheaf was to be presented before the Lord. He brought forth from the grave a multitude of captives. They were a few chosen ones taken from every age from creation down to the days of Christ. It was a sample company. They varied in stature and form as disease and death had marred the human frame. Those who came from the generations of earlier times were more noble than those of later years. This company was taken to heaven with Christ, and presented to the Father as a sample of the general resurrection of the dead. All heaven

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

"Go, Tell Thy Friends"

O Saviour, who has healed me,
Let me stay!
I would sit beside thy feet
All the day.
The sunshine is the shining
Of thy face,
Life has nothing best to offer
But thy grace;
If I leave thee, what can ever
Make amends!
But the Master only answers,
Go, tell thy friends.

Lord, I am weak and frail,
Passing out.
Can I say that I am healed
When they doubt?
I could tell thy love to others;
But my own?
And I have a crop to reap
I have sown!
They will watch, and they will judge
Aims and ends.
It is good to stay with thee —
Go, tell thy friends.

So I go, and he goes with me
All the way.
And I simply tell the story
Day by day.
They seem very glad to hear it,
Whom I love,
For their hearts desire him greatly
From above.
So when faith is growing weak,
Through lower ends,
I speak about my Saviour
To my friends.

— *Marianne Farningham.*

Lessons From the Life of Solomon — No. 8

The Building of the Temple

MRS. E. G. WHITE

The long-cherished plan of David to erect a temple to the Lord was wisely carried out by Solomon, who "determined to build an house for the name of the Lord."

Solomon's Letter to Hiram

"Solomon sent to Hiram the king of Tyre," saying, "Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name."

"Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel. And the house which I build is great: for great is our God above all gods. But who is able to build him an house, seeing the heaven and heaven of heavens can not contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?

"Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

"Send me also cedar trees, fir-trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great." "Thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." "And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

Hiram's Reply

"It came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people. And Hiram" "answered in writing, which he sent to Solomon," saying: —

"Because the Lord hath loved his people, he hath made thee king over them. . . . Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord."

"I have considered the things which thou sentest to me for:" "and now I have sent a cunning man, endued with understanding, of Hiram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

"Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: and we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."

The Gathering of Material

"So Hiram gave Solomon cedar trees and fir-trees according to all his desire.

"And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

"And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

"And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone squarers: so they prepared timber and stones to build the house."

The Building Erected

"It came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel," "in the second day of the second month," that "Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the thrashing-floor of Ornan the Jebusite."

Of the inner temple,— the building containing the holy place and the most holy place,— we read: "The length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits."

"The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."

"He built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir." "The cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen."

The Most Holy Place

"The oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.

"So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

"And within the oracle he made two cherubims of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm-trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without." "He garnished the house with precious stones for beauty."

"For the entering of the oracle he made doors of olive tree: the lintel and side-posts were a fifth part of the wall. The two doors also were olive tree; and he carved upon them carvings of cherubims and palm-trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees. So also made he for the door of the temple posts of olive tree, a fourth part of the wall. And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubims and palm-trees and open flowers: and covered them with gold fitted upon the carved work."

"He made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon."

The Furniture of the Holy Place

"Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the showbread was set; moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold."

The Courts

"He made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right Jachin, and the name of that on the left Boaz."

"The porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house."

"He built the inner court with three rows of hewed stone, and a row of cedar beams."

"Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass."

The Furniture of the Courts

"Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof." This stood in the court of the priests.

"The pots also, and the shovels, and the flesh-hooks, and all their instruments," he made "of bright brass."

"Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about." "It stood upon twelve oxen" cast of brass; "three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east." "And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths. . . . And he set the sea on the right side of the east end" of the court of the priests, "over against the south."

"He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in."

These vessels were cast "in the plain of Jordan, . . . in the clay ground between Succoth and Zeredathah. Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out."

Completion of the Work

"So was ended all the work that King Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord." "Thus Solomon finished the house of the Lord, . . . and all that came into Solomon's heart to make in the house of the Lord, . . . he prosperously effected."

"In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, according to all the fashion of it. So was he seven years in building it."

"If we would commend the religion of Christ to the world, we must show faith and courage in our own lives, and have more smiles than frowns on our faces."

How to Increase Our Tithes and Offerings *

(Concluded)

4. Let us each be faithful in this duty ourselves. Example goes far in teaching others. A faithful ministry will prove a large factor in encouraging others to faithfulness. When workers themselves are false to the truths they teach, there can be but little hope of reform. On this point the General Conference at its last session adopted the following: —

"*(a)* That the local conference officers take special pains to see that only such executive officers are chosen as will faithfully impress upon all conference employees, not only the duty to be conscientious themselves in rendering to the Lord his own, but to be faithful also in giving instruction along these lines to all within their spheres of influence.

"*(b)* That the officers of all churches make themselves ensamples to their flocks in the payment of tithes and offerings, in order that they may consistently exhort others to faithfulness in this respect."

It will be plainly seen that the aim of the General Conference is to persuade our people to place in responsible positions only such as are true and loyal in paying their tithe into the treasury of the Lord, that even church officers, such as church elders, deacons, and treasurers, shall be ensamples to the flock in the payment of their tithes and offerings, in order that they can consistently exhort others to faithfulness in this respect.

Oftentimes the tithe is diverted from its specific object; namely, the support of the evangelical work of our denomination. Sometimes we find that the churches are tempted to use their tithe in the support of local work, in the payment of church expenses, for janitor service, and such other incidental expenses as really belong to the church to supply. When the standard of loyalty to God is so lowered, it can be no marvel that conscientious people become discouraged, believing that those who are in charge of the work are not true and faithful, and consequently take their tithe into their own hands, and place it where they believe it will be used for the purpose which the Lord ordains.

Again, quoting the action of the General Conference in regard to this matter, I read as follows: —

"*(f) Whereas,* There is a tendency to divert the tithe from its specific object,—

"*We recommend,* That all our conferences sacredly guard the tithe, that this fund be not used for building purposes, but that it be entirely devoted to the support of the evangelistic work and Bible teachers."

5. What we have said in regard to tithes, we could also say with equal force in regard to offerings. "Ye have robbed me . . . in tithes and offerings." The Lord speaks frequently throughout his Word of the bringing of the "first-fruits of our increase," and the making of

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* A paper read by I. H. Evans at the District Convention held in Washington, D. C., Aug. 1-3, 1905.

this, dear brethren, in order to keep pace with the rapid advancement of the third angel's message. As the Lord has greatly blessed us in basket and in store, let us remember the great and needy fields, and be liberal in our donations. In view of the fact that the Lord has given us such a bountiful harvest, the donations should be largely in excess of last year's.

J. H. Wheeler, *of Wyoming Mission Field.*

The One Most Needful Thing

The coming week of prayer and what it should mean to Seventh-day Adventists this year is a question that should appeal to us with greater force than any similar event of the past. Called as we are to give to the whole world in one generation the most solemn message ever committed to mortal man, there is a demand for greater earnestness on our part than has ever yet characterized our work.

I do not mean by this to cast reflections upon the consecrated laborers of the past who have studied and prayed and labored hard to unfold the glorious truths we now have all arranged in one grand system. God did bless the faithful pioneers of this message, and is still blessing the efforts of his people. But I would like to ask, Has the spirit of devotion, consecration, and sacrifice grown in intensity with the passing years? Are we standing to-day equipped for the service our times demand of us? Do we really believe that the end of all things is at hand? And are we revealing this faith to the world in a convincing way? These are serious questions.

It seems to me that the one thing most needful in the prosecution of our work now is the baptism of the Holy Spirit. While our proofs are clear and the arguments convincing, we fail to realize from the efforts put forth the results that should follow. It is true that by the written Word we can convince men of sin, but we greatly lack the convincing and converting power to bring men back to God. Why is this lack? We have been told that "the power of the Holy Spirit awaits our demand and reception." The trouble, then, is with us, and not with God. Because of the unfitness of the human instrument, the power is withheld lest the work should be marred, and the cause suffer a greater loss.

Brethren and sisters, how long shall we hinder the progress of the cause we profess to love? Should not the coming week of prayer mark a new era in the history of our work? What greater blessing could come to us and to the cause of God than the baptism of the Holy Spirit for service? This would bring with it every other essential to a speedy close of the message, and secure for us a part in the final triumph. *For this let us pray.*

H. H. Burkholder, *of Ohio.*

* * *

"Where faith begins, anxiety ends;
Where anxiety begins, faith ends."

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Toil and Rest

O Lord, I lay my idols down
At thy dear feet,
And toil through life from cross to crown,
Though rest is sweet.

I do not ask that thou wouldst make
That cross a toy,
Nor that my weary heart should find
My toil a joy.

Thou hast not said my burdens great
That press me so,
Nor that my crosses' galling weight,
Should lighter grow.

But thou wilt help me in the toil
Till work is done,
The tempter's every effort foil
Till victory's won.

Then I shall see in clearer light
That it was best
To be with Jesus day and night,
In toil and rest.

—*Duncan J. McMillan, D. D., in N. Y. Observer.*

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Lessons From the Life of Solomon — No. 9

The Ark of the Covenant

MRS. E. G. WHITE

Beyond the inner veil of the wilderness-tabernacle built in the time of Moses, was the holy of holies, where centered the symbolic service of atonement and intercession. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God himself had inscribed the ten commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the ten commandments were the basis of the covenant made between God and Israel.

The cover of the sacred chest was called the mercy-seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body in token of reverence and humility. The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God, and their interest in the plan of redemption. Above the mercy-seat was the Shekinah, the manifestation of the divine presence; and from between the cherubim, God made known his will.

Throughout the times of Moses and Joshua, and of the judges and kings of Israel, the ark of the covenant was regarded as a symbol of God's presence among his people. It was the ark that led the way for the hosts of Israel when they crossed the Jordan and entered the promised land. Surrounded by a halo of glory, the ark was borne around the walls of Jericho by priests clad in the dress denoting their sacred office. During the conquest of Canaan, Gilgal was the headquarters of the Jewish nation and the seat of the tabernacle. Afterward, Shiloh, a little town easy of access to all the tribes, was chosen as a place most suitable for the tabernacle of the congregation.

The ark remained at Shiloh for three hundred years, until, because of the sins of Eli's house, it fell into the hands of the Philistines, and Shiloh was ruined. Through the providence of God, the ark was returned, uninjured, to the Israelites, and was placed in the house of a Levite at Kirjath-jearim, nine miles distant from Jerusalem. There it remained for many years, until David, at the head of a triumphal procession, with sacrifices, and dancing, and music, brought the ark to Jerusalem, and deposited it in the tent that had been prepared for its reception.

The Transfer of the Ark to the Temple

After Solomon had finished building the temple, he assembled the elders of Israel, and the most influential men among the people, to bring up the ark of the covenant of the Lord out of the city of David. These men consecrated themselves to God, and, with great solemnity and reverence, accompanied the priests who bore the ark. "And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude."

Solomon followed the example of his father David. Every six paces he sacrificed. With singing, and with music, and great ceremony, "the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above."

A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount, and afterward presented by the Lord to David. In addition to the cherubim on the top of the ark, Solomon made two other angels of larger size, standing at each end of the ark, representing the heavenly angels guarding the law of God. It is impossible to describe the beauty and splendor of this sanctuary. Into this place the sacred ark was borne with solemn reverence by the priests, and set in its place beneath the wings of the two stately cherubim that stood upon the floor. (1)

The sacred choir lifted their voices in

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(1) praise to God, and the melody of their voices was accompanied by all kinds of musical instruments. And while the courts of the temple resounded with praise, the cloud of God's glory took possession of the house, as it had formerly filled the wilderness-tabernacle. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." (2)

A "Shadow of Heavenly Things"

Like the earthly sanctuary built by Moses according to the pattern shown him in the mount, Solomon's temple, with all its services, was "a figure for the time then present, in which were offered both gifts and sacrifices;" its two holy places were "patterns of things in the heavens;" Christ, our great High Priest, is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the (2) throne." Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened," and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God.

In the ministration of the earthly tabernacle, which served "unto the example and shadow of heavenly things," (2) the holy of holies was opened only upon the great day of atonement, the typical day of judgment, set apart for the cleansing of the sanctuary. Therefore the announcement, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament," points to the opening of the most holy place of the heavenly sanctuary, at the end of the twenty-three hundred days,— in 1844,— as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of the testament.

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give to every one that asketh them a reason for the hope that is in them.

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We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin, by humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged in by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing.

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than sixty years this work has been in progress. Soon — none know how soon — it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, "Watch and pray: for ye know not when the time is." "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. At that time, Christ will declare: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

The righteous and the wicked will still be living upon the earth in their mortal state — men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

"Watch ye therefore, . . . lest coming suddenly he find you sleeping." (2) Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,— it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balance, and art found wanting."

Former Experiences Recalled

A. F. HARRISON

Some time has elapsed since I have written anything for our dear old Review, but my burden for the work here in this great Southern field leads me to hope that some one is anxious to know more of how the message is progressing here.

It was the first of December, 1888, almost seventeen years ago, when the General Conference placed a company of canvassers in Shreveport, La. We were mostly sent from Kansas.

It was a splendid time to sell books, and in one year we sold 2,300 volumes; 1,700 of these were "Bible Readings," and 600 "Marvel of Nations." We were all enthusiastic, worked hard, and put in good time. Little did we think that we should be here so long. No, indeed! we were all sure that in a few years at most the Lord would come, and we should all go home. I thought every other Seventh-day Adventist felt just the same way, and I know there was much praying and working. Why, at that time there were one thousand canvassers scattered in different parts of the world, and almost a million dollars' worth of books was sold each year. Here in this Southern field a tithe of all the Sabbath-keepers, counting men, women, and children, were engaged in the work. Had we kept on at this rate, what might have been accomplished! But a sad change has come.

There is not the burden for souls there once was. A spirit of worldliness seems to have crept in. I wonder if it is so in other places. Let me see, in "Early Writings," page 128, we find these words: "I saw that Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing, and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonder, and he could hold them. 'But,' said he, 'the sect of Sabbath-keepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things,

(2)
Sons and Daughters of God, p. 355

our ears from him. The dark shadows about him and his work are lighted up by the glories of heaven, and dispersed before they reach us. But if he had plenty of means at hand, he would not only be free from thoughts of his own and his family's wants, he would also be free from the heavier burden and worry of not being able to answer the many calls; he would have a lighter heart, which would make his work easier, and his life longer and more useful. New outposts could oftener, and with less time and energy, be established, and we here at home would have greater joy at seeing the work go faster.

The past two years this sacrificing body of people has carried the burden of establishing our denominational headquarters at the capital of the nation. That opportunity was successfully improved; the board is cleared of that; and now we are ready for —

"The Opportunity"

of this people for mission work. Let this opportunity be as well improved as was the former, and heaven and earth will rejoice at the results of this week of prayer. Instead of recruiting and strengthening our missions the past two years, they have languished, and the work has halted while we were improving our last opportunity, and so nobly doing the work the Lord told us to do,— to establish the work at Washington. Many of our ardent missionaries were called home, and held here waiting for the *present opportunity* of this people to supply the needed funds to send them back to their waiting work, and to supply them with needed help.

The Responsibility

of this week of prayer is the responsibility of Seventh-day Adventists to support in their tasks those whom we send to the front, and to complete this work as soon as possible; and this responsibility each one of us pledged himself to take when we espoused this glorious cause. It is not a light one; but if all will unite in carrying it, it will be lighter upon a few already heavily burdened souls; it will be met and finished sooner, and its —

Load of Blessings

will be seen and felt in the churches, the homes, and in the lives of the members; in the neighborhoods, the country, and in the world; reaching wider and wider until their ripples touch the eternal shores, and cause the harps of heaven to sound with the jubilee song begun here upon earth. O brethren and sisters, let us pray much that we may be led fully to understand its meaning and its responsibilities, and enjoy the blessings of the week of prayer of 1905, and soon triumph in the glorious completion of this good work.

E. W. WEBSTER, *of South Carolina.*

Preparation for a Greater Work

THE year 1905 is fast drawing to a close, and we are again reminded of the mercy shown to us by a never forgetful and always forgiving Heavenly Father. In view of all this, how fitting that we should set apart a time for thanksgiving and seeking his face for strength to begin the duties of the coming year. Every one living at this present time who entered into the week of prayer service last year with full purpose of heart, will say, Thank God for the help that I received back there. But, beloved, the coming year will bring to us greater responsibilities, heavier burdens; and a greater march toward the kingdom must be made. This being true, we need more of the wisdom, grace, and love of God than we had during the year that is now closing. O that every Seventh-day Adventist would not only say, but do the things that would make each one, young and old, a greater power in this world and in the closing message than ever before! And, dear ones, while some who were with us last year will meet no more with us while we sojourn here, there are others who will meet with us for the first time as a result of the work we did then. As the years come, and as our burdens broaden, more men and more money will be needed. Would you not be glad to see a much larger gift this year than this people has ever given? I am sure our Saviour, yes, all heaven, would be glad; for a greater work could be done, the end of sin would sooner come, and we be gathered home.

G. F. WATSON, *of Colorado.*

Power Needed for Service

Now the day is far spent, the night is at hand, and there can be delay no longer. Shall we not, therefore, rise in the strength of our God and bear the word in haste to a perishing world? To do this we must have power; but the manifestation of spiritual power in our lives involves the reception of the Holy Spirit. Therefore to do this work we must have the Spirit; for "if any man have not the Spirit of Christ, he is none of his." Knowing these things, beloved, how shall we approach the week of prayer that is just before us? The prayer of the Master is that we might all be one; the admonition of Paul, that we should be of one mind; that of James, that we come nothing doubting; while Peter tells us to humble ourselves under the mighty hand of God that he may exalt us in due time, "casting all your care upon him; for he careth for you," and likewise to be sober and vigilant. Only a few more such feasts will be ours to enjoy on this earth. Let us come to this one in God's way, with the burden of an unsaved world resting upon us, and he will abundantly bless us. Let the ninth of December find us "all with one accord in one place." Let us come with our possessions devoted and our lives consecrated to the service of the Master. God will then set his seal to the work, and we shall see his cause advance in these provinces as never before. May God bless you all and prosper his cause that a great victory may be speedily gained for him.

WM. GUTHRIE, *of the Maritime Conf.*

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Early Morning Thoughts

A. G. WRIGHT (*Deceased*)

IT is time to begin,
If at last we would win
In the battle with self and wrong.
There's a cause to maintain,
And a heaven to gain,
If we sing the triumphant song.

There's a warning to give
To the people who live
In this generation of men.
There are truths to proclaim
In the power of his name
Who said, "I am coming again."

The time now is near
When he shall appear
To redeem his chosen and tried
Who believed on his name,
By his grace overcame,
And will in his presence abide.

Soon his judgments will fall
On the great and the small,
Who have heard, but would not obey.
Soon a voice from the throne
Will declare, "It is done;"
Thus will end probation's long day.

Then the whole earth will shake
With so great an earthquake;
The islands will then flee away,
The mountains will fall,
And the great men will call
For a place to hide in that day.

Then the trumpet will sound
The whole earth around
With the power of the Archangel's voice,
As he calls from the tomb,
Clothed in immortal bloom,
All those who have made him their choice.

Then, up to the skies,
With glad shouts they'll arise,
To meet their Redeemer and King.
In anthems of praise,
On that glad day of days,
With loud hallelujahs they'll sing.

Then the chariot grand,
At the word of command
Moves on toward the city of light,
Where the King on his throne
Will welcome them home
Into day where there's nevermore night.

Battle Creek, Mich.

Lessons From the Life of Solomon — No. 10

The Dedication of the Temple

MRS. E. G. WHITE

SEVERAL years had been spent in the building of the temple, and at last it was complete. And now, in order that this beautiful palace might indeed be, as David had declared, a dwelling-place "not for man, but for the Lord God," there remained the solemn ceremony of formally dedicating it to Jehovah and his worship.

The time chosen for the dedication was a most favorable one — the seventh month, when the people from every part of the kingdom were accustomed to assemble at Jerusalem to celebrate the feast of the tabernacles. This feast was pre-eminently an occasion of rejoicing. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour.

At the time appointed, "a great congregation" from every part of the realm gathered at Jerusalem, and participated in the removal of the wilderness-tabernacle and all its holy furniture, including the ark of the testament, to the temple.

The hour for the dedicatory service revealed a scene of great splendor. Before the temple were assembled the hosts of Israel, and the richly clad representatives of many foreign nations. Solomon stood facing the great altar of burnt offering. The priests who had carried in the sacred furniture, came out of the holy place, and took the places assigned them in the court of the temple. The singers,— Levites "arrayed in white linen, having cymbals and psalteries and harps,"—"stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets."

"It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."

Solomon, realizing the significance of this cloud, declared: "The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever."

An Inspired Blessing

"In the midst of the court" of the temple had been erected "a brazen scaffold," or platform, "five cubits long, and five cubits broad, and three cubits high;" and after ascending this, Solomon stood and lifted up his hands, and blessed the vast multitude before him. "And all the congregation of Israel stood."

"Blessed be the Lord God of Israel," Solomon exclaimed, "who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

"Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:" "nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt."

The Dedicatory Prayer

Having pronounced this blessing upon the people, Solomon knelt upon the brazen scaffold, and in the presence and hearing of all the people before him, offered the dedicatory prayer. Lifting his hands toward heaven, the king offered an earnest and solemn petition to God, while the congregation were bowed with their faces to the ground. The king pleaded: —

"O Lord God of Israel, there is no god like thee in the heaven, nor in the earth; which keepest covenant, and showest mercy unto thy servants, that walk before thee with all their hearts: thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

"Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

"But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens can not contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to harken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to harken unto the prayer which thy servant prayeth toward this place. Harken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy *dwelling-place*, even from *heaven;* and when thou hearest, forgive.

"If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

"And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

"When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

"If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest (for thou only knowest the hearts of the children of men); that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

"Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.

"If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; then hear thou from the heavens their prayer and their supplication, and maintain their cause.

"If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

"Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

"O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant."

A Divine Token of Acceptance

As Solomon ended his prayer, a miraculous fire "came down from heaven, and consumed the burnt offering and the sacrifices." The priests could not enter the temple, because "the glory of the Lord filled the house." "When all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever."

The Closing Ceremonies

"Then the king and all the people offered sacrifices before the Lord. And King Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth forever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat."

The Feast of the Tabernacles

"Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had showed unto David, and to Solomon, and to Israel his people."

"Wait"

"Let none that wait on Thee be ashamed."

Yes, I am waiting, Lord, and it is sweet
To rest the while close at thy sacred feet;
Here with thy wounded hand upon my head,
My weary soul is blest and comforted.

'Tis joy to tarry at thy bleeding side,
Whence flows the healing, purifying tide,
My only hope, my perfect righteousness;
Yes, I will wait in this dear hiding-place.

For prone am I, my Lord, from thee to stray,
And lose thy presence in earth's busy way;
Yea, sometimes out on errands thine alone,
Self rises, and I count them all my own.

So eager am I to devise and do,
And in my frantic zeal the way pursue,
That I forget I should but follow thee;—
And hurry till thy face I can not see.

And Thou in love dost check my foolish haste,
Take me apart into the desert waste,
And bid me pause till thou shalt point the way,
And go before me, lest again I stray.

So here beneath the shadow of thy wing
I stay my steps, and as I wait I sing;
While peace divine through all my soul distils,
And love its blessed, perfect work fulfils.

In this dear refuge, quiet and still,
I fold my hands, and bide thy holy will.
"Speak, for thy servant heareth," I will say;
Ready, when thou shalt send me, to obey.

Shall disappointments or dismay betide
The soul that meekly waits her Lord beside?
Ah, no, my expectation is from him,
And shall not fail, though heaven itself grow dim.

God is the Lord, who gives the soul's desire;
I bind the sacrifice and wait the fire;
They shall not be ashamed who watch and wake,
The morn of joy and glory soon shall break.

—*Selected.*

The Papacy and the Constitution

K. C. RUSSELL

A Roman Catholic priest, John F. Mullany, in the October number of the *North American Review*, tries to defend the Roman Catholic schools against a criticism that they are un-American. In this article he attempts to prove that the papacy is in harmony with the Constitution of the United States, and, not only this, but claims that Roman Catholic philosophy taught by St. Thomas Aquinas is the basis of the Declaration of Independence, and further that the principles of Aquinas were the basis upon which the fathers of the American Revolution fought for liberty and justice.

In view of the foregoing arguments to prove that the papacy has a supreme regard for the Constitution of the United States, it would seem like a most fitting time to refresh the memories of all with other statements from the Roman Catholics concerning liberty of conscience, which the Constitution of the United States guarantees to every citizen.

Pope Pius IX, in his encyclical letter of Aug. 15, 1854, said: "The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a pestilential error — a pest, of all others, most to be dreaded in a state."

The same pope, in his encyclical letter of Dec. 8, 1864, anathematized "those who assert the liberty of conscience and of religious worship," also "all such as maintain that the church may not employ force."

Says Bishop O'Connor: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world."

The Archbishop of St. Louis once said: "Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes."

It is difficult to comprehend how this stupendous system of error, which is the very embodiment of a union of church and state, could pose before the world as not only the champion of that charter of American rights and liberties, the Constitution, but as the one which inspired the creation of this document.

Another strange feature concerning the boastful claims of the papacy in being the champion of religious liberty, and of the principles on which this government was founded, is the eagerness with which they are being received by professed Protestants. It should be remembered by Protestants that the policy of Rome has always been to adapt herself to the various conditions of the nations where she is operating, in order to gain influence and prestige. It is very fitting indeed, and shows great foresight, that this power should pose in this country as the champion of religious liberty and education; but, if we want to know her real attitude upon these questions, we have but to turn our eyes to the countries of Spain and South America, where, for centuries, the Catholic Church has borne sway. Here we find the people locked in the embrace of ignorance and superstition, and in the bondage of priestcraft. A celebrated prelate some years ago said, "What the Catholic Church has done for other countries, she will do for America." This is not a very flattering outlook.

Washington, D. C.

Readings *for the* Week *of* Prayer

To Be Read in all the Churches in the United States

December 9-16, 1905

The Time of the End

MRS. E. G. WHITE

(*Reading for Sabbath, December 9*)

The Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law. David in his time saw the wickedness of the last days. He saw the law of God's kingdom trampled under foot, and in righteous indignation he exclaimed, "It is time for thee, Lord, to work: for they have made void thy law."

Men are now passing the boundary line, and the Lord is permitting the enemy to do his will. We hear of floods, of earthquakes, of storms by land and on the sea, blotting out hundreds of lives in a moment of time; but the end is not yet. The tread of the Lord will be heard upon the land and upon the water. For his own honor's sake, God is now about to repress iniquity. He will soon, very soon, vindicate the claims of his law.

The final overthrow of all earthly dominions is plainly foretold in the Word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel, is given the message: —

"Thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, "It shall be no more, until he come whose right it is; and I will give it him."

That time is at hand. To-day the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede his coming: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place — that the world is on the verge of a stupendous crisis.

(1) [Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture.]

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth."

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down."

"Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

To us who are standing on the very verge of the fulfilment of these great scenes, of what deep moment, of what living interest, are these delineations of the things to come — events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed!

At this time, before the great final crisis, as before the world's first destruction, men are absorbed in the pleasures and the pursuits of sense. Engrossed with the seen and the transitory, they have lost sight of the unseen and the eternal. For the things that perish with the using, they are sacrificing imperishable riches. Their minds need to be uplifted, their views of life broadened. They need to be aroused from the lethargy of worldly dreaming.

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been entrusted to those who know the truth for this time.

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work; for they have made void thy law." Let the servants of God weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." God has always wrought in behalf of his truth. The designs of wicked men, the enemies of the church, are subject to his power and his overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of his truth and his people can be turned aside, even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep — the same infinite Creator will work in behalf of his people, if they will call upon him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for his coming.

[God's people should make mighty intercession to him for help now. And they must put their whole energies into the effort to proclaim the truth during the respite that has been granted.] (1) As they consecrate themselves unreservedly to God's service, a convincing power will attend their efforts to present the truth to others, and light will shine into many hearts. My brethren and sisters, sleep no longer on Satan's enchanted ground, but arouse, and call into requisition every resource for the proclamation of the message of mercy. The last warning is to be given "before many peoples, and nations, and tongues, and kings."

My heart is often burdened because so many who might work are doing nothing. They are the sport of Satan's temptations. Every church-member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. Erelong we shall understand what that night means. The Spirit of God is being grieved away from this earth. The nations are angry with one another. Widespread preparations are being made for war. The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message.

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Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who having eyes, see not, and having ears, hear not? Is it in vain that God has given you a knowledge of his will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe the declarations of his Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent?

Every day that passes brings us nearer the end. We are one year nearer the judgment, nearer eternity, than we were at the beginning of 1905. Are we also nearer to God? Are we watching unto prayer? Another year, of the time granted us for labor has rolled into eternity. (1) Every day we have been associating with men and women who are judgment-bound. Each day may have been the dividing line for some soul. Each day some one may have made the decision which will determine his future destiny. What has been our influence over these fellow travelers? What effort have we put forth to bring them to Christ?

Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. To-morrow some of these souls may be where we can never reach them again. May God help us to work while the day lasts.

Unmistakable evidences point to the nearness of the end. The way must be prepared for the coming of the Prince of Peace. Let not our church-members complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we by refusing to give, retard the growth of these enterprises? Shall we forget that we are laborers together with God? From every church, prayers should ascend to God for an increase of devotion and liberality. My brethren and sisters, do not plead for retrenchment in evangelical work. So long as there are souls to save, our interest in the work of soul saving is to know no abating. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhood; and all can give of their means for the carrying forward of foreign missions.

There are new fields to be entered, and we must have your help. Shall we ignore the commission given us, and thus forfeit the fulfilment of the promise accompanying the commission? Shall the people of God become careless and indifferent, and refuse to give of their means for the advancement of his work? Can they do this without severing their connection with him? They may think thus to economize; but it is a fearful economy that places them where they are separated from God.

Let the Lord's people pay a faithful tithe, and let them, also, from parents to children, lay aside for the Lord the money that is so often spent for self-gratification. The Lord has made us his stewards. He has placed his means in our hands for faithful distribution. He asks us to render to him his own. He has reserved the tithe as his portion, to be used in sending the gospel to all parts of the world. My brethren and sisters, confess and forsake your selfishness, and bring to the Lord your gifts and offerings. Bring him also the tithe that you have withheld. Come confessing your neglect. Prove the Lord as he has invited you to do. "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land."

My brethren and sisters, it is too late to devote your time and strength to self-serving. Let not the last day find you destitute of the heavenly treasure. Seek to push the triumphs of the cross, seek to enlighten souls, labor for the salvation of your fellow beings, and your work will abide the trying test of fire. "If any man's work abide . . . he shall receive a reward." Glorious will be the reward bestowed when the faithful workers gather about the throne of God and of the Lamb. When John in his mortal state beheld the glory of God, he fell as one dead. He was not able to endure the sight. But when the children of God have put on immortality, they will "see him as he is." They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God. They have been partakers with Christ in his sufferings, they have been workers together with him in the plan of redemption, and they are partakers with him in the joy of seeing souls saved in the kingdom of heaven, there to praise God through all eternity.

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Finishing God's Work: From the Standpoint of the Home Field

G. A. IRWIN

(*Reading for Sunday, December 10*)

The book of Daniel is a prophecy covering the history of the world from 606 B. C. to the setting up of God's everlasting kingdom at the end of time. Portions of the prophecy, however, were sealed even to the beloved prophet, "until the time of the end." This "time of the end" began with the cessation of papal persecution, in 1775, and the overthrow of that power in 1798. Contemporaneously with the overthrow of this power and the unsealing of the book, we see another power arising, described by the revelator as a beast coming up out of the earth, with two horns like a lamb, which was to play an important part in the closing drama of this world's history. From the time and manner of its rise, and the characteristics of its form of government, it is clear that the United States of America is the power indicated. The unsealing of the book and the time of the end brought into existence not only a new message, or movement,— the advent proclamation,— but it brought also the development of a new nation among the powers of earth, as a field in which the new movement was to grow into strength.

The same God who had indicated by his word and by unfolding events, when the time of the end would come, had prepared a power to be the special custodian and champion of the principles of civil and religious liberty, which had for centuries been ignored and trampled under foot by the papacy and the secular governments of the Old World. The right to worship God according to the dictates of one's own conscience, without fear of molestation, brought to the American shores the oppressed of all nations. Isolated by location from the countries of the Old World, and not mixed up with their politics and diplomacy, with its varied soil and climate, and with natural resources almost inexhaustible, the United States was to become one of the leading nations of this world. Here, where the principles of religious liberty were held aloft, the Lord inaugurated the threefold message of Rev. 14:6-12,— a message destined to break the power of man-made theories, and to enlighten the whole world with its glory, preparing the way for the second coming of Christ.

How fitting that a movement embracing within its scope so many and varied reforms, should have its rise in such a nation, and at a time when its rapid growth and development were attracting the attention of all the civilized nations. What a legacy to a nation and people — to be put in trust of such principles and such a message! That only a few in the beginning accepted the message, and struggled on in poverty and comparative obscurity, is no proof that God did not give the message to the churches and people of this nation, and provide for its promulgation in the multiplicity of inventions for rapid communications and transit, and the number and freedom of its educational institutions. And a failure to sense its responsibility will lead this nation to the repudiation of its principles, and cause it to speak as a dragon in the end.

With the faithful few, however, who accepted the message, as with the disciples of old, God has wrought wonders. From a small and insignificant beginning, this message has spread over this entire nation, and believers are now numbered

13. A bundle of *The Signs of the Times* loaned to a family bitterly opposed to the truth. The papers, utilized as wall-paper all over the house, were read by the young rancher while waiting for his mother to prepare the meals. He next ordered some tracts from the Pacific Press, and accepted the truth. Mother and sister subsequently followed.

14. The reading of Canright's book against Seventh-day Adventists.

15. Seeing a copy of *The Bible Echo* in a store window in Melbourne, Australia, led to an investigation.

16. His wife's godly life — an experience of fifteen years — led him to become an Adventist.

17. A sick boy, overhearing from his bed a Bible reading being given to his parents in an adjacent room, by a Seventh-day Adventist minister.

18. The reading of one tract — "Elihu on the Sabbath."

19. Accepted the truth through Bible readings given while picking grapes.

20. Became an Adventist by reading a Danish tract, "Both Sides of the Sabbath Question," handed him by a young man one Sunday morning on his way to church, on street corner in Christiania.

21. Seeing one of our brethren quit work Friday night, led him to think and investigate.

22. One tract, "State of the Dead," led him to attend Sabbath-school, which, in turn, led to Bible readings, the reading of our large books, and to Bible lectures by our ministers.

23. Going to work for a Seventh-day Adventist.

24. An infidel, eating lunch with other workmen, when Seventh-day Adventist canvasser, failing to sell any publications, gave the *Sentinel* to one of the workmen. Was led to think of the Sabbath question, through conversation with workman who had the *Sentinel*. Had no Bible in the house. Went to a neighbor, and offered a load of wood for a New Testament. Read it through, and accepted the truth.

25. Read "Thoughts on Daniel and the Revelation" ten years before hearing a preacher. Says the Lord sent him across the continent to hear preaching by Elder ——, of California.

26. Through meeting Brother B. O. Wade, one of our missionaries in Japan. Now an active missionary, and publisher of Japanese Seventh-day Adventist literature.

27. Through boarding with Elder G. H. Baber in Valparaiso, Chile, South America.

28. Through the Adventist argument on the question of spiritualism.

29. Through lectures in Stockholm, Sweden.

30. The entire Baptist church of Riceland, Minn., was advised by its pastor to study the Bible to see which day is the Sabbath. The sister writes: "Six of the fifty members, of which I was one, began keeping the Sabbath."

These figures are powerful witnesses of the fruitfulness of humble efforts. They afford food for thoughtful study, and should be cause for sincere rejoicing. Note the following points: —

1. While the gospel ministry stands at the head, as it should, of the means for bringing the light of truth to the knowledge of the world, still the greater volume of the work was accomplished by inexpensive, humble means.

2. One fourth of the entire number were brought into the truth directly by reading our books, tracts, and periodicals, and not only so, for according to the reports, nearly every other person was assisted and instructed by the printed page.

3. What an encouragement and incentive to parents it must be to know that one fifth of the believers in present truth are brought in through home influence.

It appears, from our experience in the tract and missionary work, that the dear Lord watches with peculiar tenderness and care over little seeds sown by the wayside — those little acts inspired wholly by love by which we set no store, kindnesses which we forget to count when summing up what we have done. Because human pride was laid aside, and the deed sprang from a divine impulse, God could use it and multiply it exceedingly to his glory.

An interesting illustration of this was given by W. C. Sisley, manager of the International Tract Society, of London, when presenting his report of the publishing work in Great Britain. A canvasser had become disheartened, and feared that he was accomplishing but little. He decided one morning simply to scatter a few little leaflets on the second coming of Christ. One of these was dropped into the letter-box of a wealthy man, who read the tract with great interest. Though not a member of the Seventh-day Adventist church, he decided to assist in the circulation of this leaflet. So he wrote to the International Tract Society, and obtained terms for printing fifty thousand copies; then he hired newsboys, and had these circulated from door to door through the city where he lived. One of the fifty thousand leaflets fell into the hands of another gentleman, who decided upon the same course of action, only he pushed the work still further than the first, by securing one hundred thousand copies of the leaflet, paying for the same, and distributing them at his own expense. Thus one leaflet, placed in a mail-box that morning, when the agent felt that he could accomplish nothing, resulted in the circulation of one hundred and fifty thousand leaflets telling the glad news of Christ's soon coming.

(Note to the Leader.— If time will permit, it may be well to open the way, at the close of the reading, for a brief praise service. If the congregation is not large, perhaps all can speak a few words, stating how present truth was brought to them, and how they are resolved to continue their efforts to carry it to others. By remarks and suggestions, make the social meeting as practical as possible, looking toward a continuation of active personal missionary work in the church.)

Individual Consecration Needed

MRS. E. G. WHITE

(Reading for Thursday, December 14)

God chose a people for himself, and gave them the name of Christian. This is a royal name, given to those who join themselves to Christ. It is of this name that James is speaking when he says, "Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?" And Peter says, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

God expects those who bear the name of Christ to represent him in thought, word, and deed. Their thoughts are to be pure, and their words and deeds noble and uplifting, drawing those around them nearer to the Saviour.

In the life of the true Christian there is nothing of self. Self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, he lived a life wholly devoted to the service of others.

"Be ye therefore perfect," is God's word to us. And in order that we might obey this word, he sent his only begotten Son to this earth to live in our behalf a perfect life. We have before us his example; and the strength by which he lived this life is at our disposal. In thought, word, and act Jesus was sinless. Perfection marked all that he did. He points us to the path that he trod, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

In a special sense Seventh-day Adventists have been set in this world as watchmen and light bearers. To them has been entrusted the last message of mercy for a perishing world. On them is shining wonderful light from the Word of God. What manner of persons, then, ought they to be?

Our lives should show steady spiritual growth. But I have seen that which makes me tremble — men and women dwarfed in character, possessing the Word of God, which tells them what they must do in order to be saved, yet unsanctified and unholy. They do not enjoy the strength provided for every Christian, because they refuse to be Christlike.

It is the purpose of God to glorify himself in his people before the world. He longs to make them channels through which he can pour his boundless love and mercy. But are we what God would have us? — No, we are not. The members of our churches in every place need to examine themselves closely, and surrender their lives unreservedly to God. They need to grasp the offered gifts of heaven, and live out their love and gratitude. Did they do this, they would regard time as too precious to be spent in faultfinding and criticism.

When God's people bring the righteousness of Christ into the daily life, sinners will be converted, and victories over the enemy will be gained.

Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. He who is fully consecrated to the service of God will be made strong for the battle. He will be strengthened with "all might." He who feels his weakness, and wrestles with God as did Jacob, saying, "I will not let thee go, except thou bless me," will go forth with the fresh anointing of the Holy Spirit. The atmosphere of heaven will surround him. He will go about doing good. His influence will be a positive force in favor of the religion of Christ.

God calls for light bearers, who will fill the world with the light and peace and joy that come from Christ. He calls for humble men, men who cherish a sense of their weakness, and who remember what the service of God demands of them — the propriety of speech and action which shows the power of the grace of Christ. Such ones will reveal in their lives the virtues of Christ's character.

There needs to be a deeper work of grace in the hearts of God's people. Less of self, and more of Christ, must be seen. Tests, close and sharp, are coming to all. The religion of the Bible must be interwoven with all that we do and say. Every business transaction must be fragrant with the presence of God.

The condition of things in this world bears unmistakable evidence that the end of all things is at hand. Men's hearts are filled with pride and selfishness. Theft and murder are common. And the world is not being warned as it should be. Thousands are perishing in sin, and the last message of mercy is yet to be proclaimed in the power of the Spirit. How little is being done in comparison with what must be done! Souls are perishing out of Christ. In the future men will be moved by the Spirit to leave their ordinary employment, and enter the fields in which the warning message has never been proclaimed. Many will be endued with power from on high. These workers will labor wisely, not expending means lavishly, but studying how souls can be brought to a knowledge of the truth. This work men and women can take hold of for the love of Christ.

Time is precious. The destiny of souls is in the balance. God is holding back his judgments, waiting for the message to be sounded to all. There are many who have not yet heard the testing message of truth for this time. The last call of mercy is to be proclaimed throughout the earth. Heavenly angels have long been waiting for human agents, the members of the church, to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an agent of divine power.

At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by satanic agencies? The salvation of souls is dependent upon the consecration and activity of the members of the church of God. The Lord calls upon those who believe in him to be workers together with him. While their life shall last, they are not to feel that their work is done. Until the time shall come when Christ shall say "It is finished," the work for the saving of souls will not decrease, but will grow in importance. A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him. If they would improve every opportunity for doing good, doors for service would open before them. They would be called to bear greater responsibilities.

The same devotion, the same self-sacrifice, the same subjection to the claims of the Word of God, that were manifest in the life of Christ, must be seen in the lives of his servants. He left his home of security and peace, left the glory that he had with the Father, left his position on the throne of the universe. He went forth, a suffering, tempted man, went forth in solitude, to sow in tears, to water with his blood, the seed of life for a lost world.

In like manner his servants are to go forth to sow. The warning message is to be carried to all parts of the world. Our books are to be published in many different languages. With these books, humble, faithful men are to go forth as colporteur-evangelists, bearing the truth to many who would otherwise never be enlightened. Those who take up this line of work are to go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this work of mercy is done will hear and accept the words of life.

It is not learned, eloquent workers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready."

Not all can go as missionaries to foreign fields, but all can live the Christ-life where they are. All can give of their means for the support of workers in foreign fields. And all can engage in home missionary work. Let not parents forget the great mission field that lies before them in the home. In the children committed to her, every mother has a sacred charge from God. "Take this son, this daughter," God says, "and train it for me. Give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever."

The light and glory that shines from the throne of God rests upon the faithful mother as she tries to educate her children to resist the influence of evil.

Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against the intemperance, the folly, and the amusements of the world, and in proclamation of the truth for this time. Your voice, your influence, your time — all these are gifts from God, to be used in winning souls to Christ.

My brethren and sisters, you have a voice, you have reason, you have capabilities, and the Lord calls upon you to make known his truth. Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make lasting impressions upon their minds.

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show them that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream.

The gospel commission is never to lose its force on the minds of the people of God. Into the darkness of sin the light of truth is to shine, that the darkness may be expelled. Those who reflect light will receive more light to reflect. New power will be brought into the church.

Let companies of Christian workers unite to help the needy and to proclaim the truth for this time. As they labor with self-sacrifice, for the sake of others denying themselves of that which they have heretofore enjoyed, but have not really needed, they are God's helping hand.

The Lord calls upon his people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be laborers together with God, the fruits of righteousness will appear. By the revelation of the love of God in missionary effort, many will be awakened to see the sinfulness of their own course of action. They will see that in the past their selfishness has disqualified them to be laborers together with God. The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the Word of God just as it reads.

God desires to refresh his people by the gift of the Holy Spirit, baptizing them anew in his love. There is no need for a dearth of the Spirit in the church. After Christ's ascension, the

Holy Spirit came upon the waiting, praying, believing disciples with a fulness and power that reached every heart. In the future, the earth is to be lightened with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God, and showing them to men.

The message of salvation is not to be proclaimed in a few places only, but throughout the world. Those who know not the gospel are in the darkness of unbelief. They know not God. Why is the church so indolent, so selfish, so weak? Why do the members not make earnest efforts to proclaim the message of mercy, that others may know the joy of salvation through Christ?

Ye churches of the living God, study the promises of the Saviour, and think of how your lack of faith, of spirituality, of divine power, is hindering the coming of Christ. If you would go forth to do the Lord's work, angels of heaven would go before you, preparing hearts to receive the gospel. Were every one of us a genuine missionary, the message for this time would be proclaimed speedily in all lands, to every nation and people and tongue. Are you individually workers together with God? If not, why not?

The kingdoms of this world are soon to become the kingdoms of our Lord and of his Christ. "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." There is to be a rapid and triumphant spread of the gospel.

"The Lord, whom ye seek, shall suddenly come to his temple. . . . Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver." Soon every man will be judged according to his deeds.

My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and his trophies of victory — those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts, accompanied by his redeemed ones, the witnesses that his mission of suffering and sacrifice has not been in vain.

A Review of the Mission Fields

W. A. SPICER

(Reading for Friday, December 15)

Thank God that we can review another year of progress, another long step taken toward the end of the way. We have a right to talk confidently about this truth going to all the world. We have Christ's assurance that this gospel of the kingdom shall be preached as a witness to all nations, and John in the Revelation saw it actually going — the very warning message that we preach — to every nation and kindred and tongue and people.

It is going swiftly, too, as by an angel flying in the midst of heaven. The word comes in a recent Testimony: "The light is to shine to all lands and all peoples. It will not be long before every one will have heard the warning, and made his decision. Then shall the end come." Those at the ends of the earth are to make their decision for eternity, as the truth comes to them. Truly, we who know the truth are making our decision for eternity in the manner in which we meet God's call to carry the message to souls waiting for it.

VIEW OF KOBE, JAPAN

Still the world's Macedonian cry sounds in our ears, and God's wonderful providences urge us on to answer it. As stated in "Christ's Object Lessons:" "From India, from Africa, from China, from the islands of the sea, from the down-trodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered." This is not alone a general world-wide cry from souls that know not what they need. Mingled with this cry of woe is the voice of direct appeal to us. Many hearts all through the nations are listening for the voice of God. They hear of this advent movement, and they feel that we have something that will help them. They look to us for the message that will heal all their soul's diseases. We have the "blessed hope" and the saving truth for this last day; they want it, as well as we.

Here are just a few individual calls, to emphasize this fact of the very direct and touching appeals that come now from all parts of the world to Seventh-day Adventists. In the city of Colombo, Ceylon, Elder Armstrong was called to a house, to find a meeting already assembled. The leader said to him: "Brother Armstrong, we have invited you to open the scriptures to us which will give us light on the Sabbath question." From a remote interior point in Chile South America, a letter came: "Dear brother, no one visits us here, no one enlightens us, no one explains to us, neither do we understand, what we should do." From over in Korea came the word to Japan: "We now believe, and desire to be baptized. Dear brother, when you read this, hasten and take a boat and come to us."

Among the Santal hills of western Bengal, India, the people thronged our workers, begging attention to sick ones in the village. Kneeling and grasping the feet of the workers, a woman cried, "See my poor husband; can't you help him?" An aged native of Basutoland, Africa, said to our workers: "What you say is true; the Lord is coming again soon. But our hearts seem quite hard. However, you must not get tired of coming to us. Some seed will grow." Among the Servians of Hungary, Brother Huenergardt recently found a man who had heard there were Christians keeping the Sabbath. He wrote to Hamburg, and to other leading cities in Germany, to learn where to find us. He failed to get information. Then he wrote to Budapest and the leading cities of Hungary; and again he failed. At last he got trace of us through the Bible Society, and to-day is rejoicing in the truth. A heathen African woman wept as she came to two of our native teach-hold, the bridegroom cometh; go ye out to meet him." In view of this the writer feels the need of prayer.

In our conference we hope that there will be a determination in all our churches and companies to assemble during that week as often as possible.

A. O. BURRILL, *of Ontario.*

Time to Finish

How rapidly many of our laborers and older brethren and sisters are dropping into their graves! Must this continue until we who have reached the half-century period of our lives have all passed off the stage of action, and the finishing of the work be given to our children to accomplish? For one, I desire to help in its completion; I do not wish to lay down the armor until the work is done. I wish to live to see Him who died to redeem me coming in the clouds of heaven, with all his holy angels, to gather his people to those mansions he is now preparing for the faithful.

But to accomplish that which the Lord has for us to do in this generation, we must have a new experience — a new life and power greater than heretofore possessed. Shall we not, during the week of prayer, seek the Lord with all our hearts for a preparation that will cause us unitedly to arise in the strength of the God of Israel and finish the work? Shall we act like men who wait for their Lord when he shall return from the wedding? Shall we not make the carrying of this message to every nation, and kindred, and tongue, and people the one great purpose of our lives? Shall we not, in fact, become a part of the third angel's message — the literal voice, as was John the Baptist in his day?

May this week of prayer be to this denomination what the ten days of tarrying at Jerusalem were to the disciples before the day of Pentecost. May this be a time when we shall be greatly endued with power from on high; and may the hearts of all God's people be greatly enlarged, and made willing to supply every needed assistance for the conclusion of the work quickly.

W. J. STONE, *of Indiana.*

In the Mission Field

THERE is, perhaps, no one in our ranks to whom the week of prayer appeals more strongly than to the toiler in the mission field. He has left home and friends, and the comforts of the home land, for customs and climes both strange and new, sacrificing all worldly ambition, to carry this gospel of the kingdom to all the world. Everything that points to a speedy realization of the Saviour's wish that his people may be with him where he is, finds a ready response in his soul. To him the week of prayer and the annual offering are a barometer, gauging the missionary zeal of those left behind in the home land, foretelling whether during the year to come the burdens shall be lighter in mission lands, or whether a lack of funds will weigh him down with extra burdens.

In a recent religious gathering held in Seattle, Wash., Secretary Patton, speaking as a missionary, in his report gave utterance to the following significant words: —

"Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like this in history since the preparation of the Roman empire for the advent of Christ. We are in a new fulness of time. Once our missionaries labored ten years for a single convert; now one thousand converts await baptism in a single province in China."

We as a people know the meaning of this great transformation. Divine agencies, in a marked manner, for more than five years have so changed the attitude of heathen lands toward the gospel message that other denominations are led to say that there has been nothing like it since the preparation of the Roman empire for the advent of Christ. It is even so. It is the preparation of the whole world for the realization of the blessed hope, the second advent of our Saviour.

This denomination has been separated from the world by the mighty cleaver of God's truth, for this very fulness of time. The world is being prepared. It now behooves us, from the oldest to the youngest, to lay all on the altar of sacrifice, and sweep through the world with the last warning message, gathering out such as will be saved, and *then* shall the end come.

Those who have gone out in the mission field believe that the Lord will finish the gospel work, by raising up a people whose meat it is to do the Father's will and to finish his work. Some will have to leave home, others must remain behind; but all will have the one meat. If they are working for a salary, conducting some business, or running a farm, all their income will be consecrated to the finishing of this work.

Had all this people done thus from the time of their separation from the world, there would have been in all the earth a mighty army, well sustained by those who remained at home, and we should now face a finished work. But it will come; we in the mission fields are certain of it. It may come sooner, or it may come later. It all depends on the attitude of those who read these lines. Let us make it sooner. We will look at the attitude of the people toward the week of prayer, and their response to the needs in the annual offering, as a gauge of their interest in the finishing of the work. How cheering it will be to hear of a good week of prayer, universal interest, enthusiastic, Spirit-filled meetings, and an unprecedented annual offering, showing a united people with hearts beating as one in the finishing of the work. Shall it not be so?

GEO. F. ENOCH, *Editor of The Caribbean Watchman, of Bridgetown, Barbados.*

General Articles

"Whatsoever things are **true** whatsoever things are **honest** whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

The Altered Question

VOICES, sad with sin and suffering,
From the lands beyond the sea,
Ever came in pleading accents,
Till they seemed a call to me;
But I strove to answer "No"
As I questioned, "*Must* I go?"

Still I mused, till growing pity
Touched and filled my inmost soul.
I could tell the "old, old story"
Of the Love that maketh whole;
Yet I wavered to and fro,
Pondering always, "*Shall* I go?"

Then I saw, as in a vision,
One who stood with outstretched hands,
And a face of tender yearning
Turned toward those heathen lands;
At His feet I bent me low,
Whispering softly, "*May* I go?"

There I leave it — anxious questions
Are for evermore at rest,
Here or there, or work or waiting,
His the choice, and that is best.
For I know that, day by day,
He himself will show the way.

— *Quarterly Notes, of the Australian Board of Missions.*

Lessons From the Life of Solomon — No. 11

Acceptable Worship

MRS. E. G. WHITE

THE prayer offered by Solomon at the dedication of the temple breathed sentiments of loftiest piety blended with deepest humility.

In all that was said during the dedicatory services, Solomon sought to remove from the minds of those present the superstitions in regard to the Creator that had beclouded the minds of the heathen. He told them that the God of heaven is not like the gods of the heathen, who are confined to temples built for them, but that the true God would meet with his people by his Spirit when they should assemble at the house dedicated to his worship. The Lord visits his people in their homes, or wherever they may be, and cheers them by special revelations of his goodness. And in every place God's children have the privilege of worshiping their Heavenly Father.

Centuries later, Paul taught the same truth in these words: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to" "all nations of men" "life, and breath, and all things; . . . that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being."

And the psalmist declares: —

"Blessed is the nation whose God is the Lord;
The people whom he hath chosen for his own inheritance.
The Lord looketh from heaven;
He beholdeth all the sons of men;
From the place of his habitation he looketh forth
Upon all the inhabitants of the earth."
"He hath looked down from the height of his sanctuary."
"The Lord hath prepared his throne in the heavens;
And his kingdom ruleth over all."

"Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people."

Although God dwells not in temples made with hands, yet he honors with his presence the assemblies of his people. He has promised that when they come together to seek him, to acknowledge their sins, and to pray for one another, he will meet with them by his Spirit. But those who assemble to worship him should put away every evil thing. Unless they can worship him in spirit and truth and in the beauty of holiness, their coming together will be of no avail.

If God's people, when they assemble, will let him speak to them through his appointed agencies, all will be united in his service. "Give ear, O my people," he pleads, "to my law: incline your ear to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and the wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God."

Words of Approval and of Warning

After the close of the dedicatory ceremonies, "the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house that my name may be there forever: and mine eyes and mine heart shall be there perpetually."

If Israel had remained faithful and true to God, this glorious building would have stood forever, as a perpetual sign of God's especial favor to his chosen people. "The sons of the stranger," God declared, "that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." And the Saviour himself, in referring to this scripture, declared that the temple was to have been known as "a house of prayer for all nations."

In the night vision given Solomon, the Lord made very plain the path of duty before the king. "As for thee," he declared, "if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel."

How full are God's promises! Had Solomon continued to serve the Lord in humility, his reign would have been a powerful influence for good over the surrounding heathen nations,— nations that had been so favorably impressed by his father David's reign, and by the wise words and magnificent works of the earlier years of his own reign. God, in his mercy, foreseeing the terrible temptations that attend prosperity and worldly honor, tenderly warned Solomon against the sin of apostasy, and foretold the awful results of sin.

"If ye turn away," the Lord plainly declared, "and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshiped them, and served them: therefore hath he brought all this evil upon them."

"Let Us Kneel Before the Lord Our Maker"

[The prayer offered by Solomon during the dedication of the temple, was not made while he stood upon his feet. The king knelt in the humble position of a petitioner. (1)

Herein is a lesson for God's people to-day. Our spiritual strength and our influence are not increased by conformity to a worldly attitude during prayer.] In these perilous times, those who profess to be God's commandment-keeping people should guard against the tendency to lose the spirit of reverence and godly fear.

The Scriptures teach men how to approach their Maker,— with humility and awe, through faith in a divine Mediator. [Let man come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. Thus he is to testify (2) that the whole soul, body, and spirit are in subjection to his Creator.]

Both in public and in private worship, it is our duty to bow upon our knees before God when we offer our petitions to him. Jesus, our example, "kneeled down, and prayed." And of his disciples it is recorded that they, too, "kneeled down, and prayed." Stephen "kneeled." Paul declared: "I bow my knees unto the Father of our Lord Jesus Christ." In confessing before God the sins of Israel, Ezra knelt. Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." And the invitation of the psalmist is: "O come, let us worship and bow down: let us kneel before the Lord our Maker."

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?" "Fear ye not me? saith the Lord: will ye not tremble at my presence?" "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."

"Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. . . . The eye of the Lord is upon them that fear him, upon them that hope in his mercy." "By humility and the fear of the Lord are riches, and honor, and life."

"Wherefore . . . let us have grace, whereby we may offer service well-pleasing to God with reverence and awe."

The Groaning Earth

T. H. JEYS

"For we know that the whole creation groaneth, . . . even we ourselves groan within ourselves." Rom. 8: 22, 23.

When one groans, it is because there is some condition that is painful. This is why the earth groans at the present time. For six thousand years the fatal experiment of sin has had time to do its baleful work. The wickedness of man rests heavily on the earth, and causes this mighty cry of anguish to go up from all nature.

(1) (2)
Commentary, Vol. 3 p.1131; Vol. 1, p 1131

has he to take the name? To be a Christian means to be Christlike. It is written, "If any man have not the spirit of Christ, he is none of his." To be Christlike means to be swallowed up in that blessed work which made him the Saviour of men. In speaking of his mission, he said, "The zeal of thine house hath eaten me up." Why should I, by taking the title "Christian," profess Christlikeness, and then not be consumed with the impulses, the undying life-purpose, which made him the Christ, the Saviour of men?

If seventy-five thousand people counted fully that their very existence was for the purpose of winning souls, this message would receive a new impetus. A drawing power will surely accompany every one who lifts up the Saviour. Should not our commandment-keeping be the revelation of the life and love of Christ to the world? The life of devoted sacrifice will bear fruit, even as the sacrifice of Christ is fruitful in the salvation of every believer in him.

My special burden for the welcome week of prayer is that the people who are commissioned of heaven to carry the message of salvation to every nation, kindred, tongue, and people, shall fully awake to a true sense of their mission, and by faith, through prayer, receive that baptism of the Spirit of Christ which alone will energize them for their heavenly calling.

As we contemplate the millions of souls yet to be warned, the work yet to be accomplished, and the necessity of the development of that faith in the remnant people which may truly be called the "faith of Jesus," who can but pray, "Lord, increase our faith," and send forth more laborers into the great, white harvest-field?

G. W. REASER, *of Southern California.*

The Time Has Come

THE conviction has been growing upon me during the weeks just past that the time has fully come for us to rise and quickly finish the work. This week of prayer ought to be, and I believe it will be, the greatest inspiration we have ever had to faithful service in carrying this precious message to the world in this generation.

F. S. BUNCH, *of Western Oregon.*

Claim the Promised Blessing

WHAT should this coming week of prayer be to us? To me it would seem that the time had come for the invitation in Joel 2:12-14 to be accepted by turning wholly to the Lord, and the promised blessing claimed by the Lord's waiting children. Are we not fully warranted in expecting this?

Then the deliverance foretold in verse 32 will be realized, and the captives bound in sin will be set free, all who are longing for freedom, and then will the Lord be able to close the work in triumph.

O. O. FARNSWORTH, *of Chesapeake.*

General Articles

"Whatsoever things are **true** whatsoever things are **honest**. whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

The Way

THE Way is narrow, straight, and long,
I go in tears, sometimes in song,
But not one step of joy or pain
Shall ever more be walked again;
For only once I pass this way
In traveling to the Gates of Day.

'Tis only once. Shall my heart break
Because no more this Way I take?
Shall I bewail that every night
Forever shuts the past from sight?
When sunset comes, the stars arise,
And morning never fails the skies.

Upon this Way of earthly sod
Are tented angels sent of God!
So on I go, the Way is straight,
The cross of Christ my only weight,—
The weight of wings the lark must bear
In soaring heavenward through the air.

— *Mary McGee Hall, in Sunday School Times.*

Lessons From the Life of Solomon — No. 12

The Glory of Solomon's Early Reign

MRS. E. G. WHITE

THE wealth and the wisdom of Solomon, the magnificent buildings and public works constructed during the early years of his reign, the energy and the piety revealed in word and deed, made a deep impression upon all Israel, and brought to him fame and honor from the surrounding nations. By his justice and magnanimity he won the loyalty of Israel, and the admiration of the rulers of many lands.

"God gave Solomon wisdom and understanding exceeding much. . . . He was wiser than all men; . . . and his fame was in all nations round about." Solomon took special interest in natural history, but his researches were not confined to any one branch of learning. Through diligent study of all created things, both animate and inanimate, he gained a clearer conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's infinite wisdom; and as he sought to learn more and more, his knowledge of God and his love for him constantly increased.

The Tribute of Kings

"And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year."

As the people from many lands visited Solomon, he taught them of God as the Creator of all things. These visitors returned to their homes with clearer conceptions of the God of Israel, and of his compassionate love for the human race. In the works of nature they now beheld an expression of his love and a revelation of his character; and many were led to worship him as their God.

Never was Israel more greatly honored than during the first part of Solomon's reign. The righteousness and wisdom revealed by the king bore to all nations continual witness of the power of God. For a time the Israelites shone forth as the light of the world, showing, by their nobility of character, the greatness of Jehovah.

The Visit of the Queen of Sheba

One of those deeply interested in Solomon's wisdom, the queen of Sheba, determined to "prove him with hard questions," and "came to Jerusalem," attended by a retinue of servants, with camels bearing "spices, and gold in abundance, and precious stones."

"And when she was come to Solomon, she communed with him of all that was in her heart." The queen talked with him of the mysteries of nature, and Solomon taught her of the God of nature, the great Creator, who dwells in the highest heaven and rules over all. "And Solomon told her all her questions: there was not anything hid from the king, which he told her not."

"When the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her."

"It was a true report," she acknowledged to the king, "which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it:" "and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom."

Recognizing the source of Solomon's wisdom and prosperity, the queen exclaimed: "Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them forever, therefore made he thee king over them, to do judgment and justice."

The queen "gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon."

"King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants."

"The Lips of the Wise Disperse Knowledge"

The real glory of Solomon's reign was not the surpassing wisdom, the fabulous riches, and the far-reaching power and fame that were his. It was by a wise use of these gifts of heaven, in revealing to the world a knowledge of the King of kings, that Solomon brought glory to the name of the God of Israel.

With the passing of the years and the increase of his fame, Solomon sought to honor God by adding to his mental and spiritual strength, and by imparting to others the blessings he received. He realized that he had come into possession of a kingdom, and of power, wisdom, and glory, through the favor of Jehovah. None understood better than he that these gifts were bestowed in order that he might give to the world a knowledge of God.

It was to give in his own life a revelation of his Father's character, that Christ came in the form of humanity. In his life no ostentatious display, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of his Son. To this revelation Jesus desired the minds of the people to be directed and their homage to be given.

Solomon's divinely given wisdom found expression in songs of praise, and in many inspired proverbs. In these writings are outlined principles of holy living and high endeavor,— principles that should govern every act of life,— principles that are heaven-born and that lead to godliness. The wide dissemination of these truths, and the recognition of God as the one to whom belongs all praise and honor, made Solomon's early reign most glorious.

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." "The fear of the Lord is the beginning of wisdom." "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."

O that Solomon had heeded in later years these wonderful words of wisdom that he was inspired to write! O that he who once declared that "the lips of the wise disperse knowledge," and who himself wisely taught the kings of the earth to ascribe to the King of kings the glory they desired to give him, had never with a "froward mouth," in "pride and arrogancy," taken to himself the glory due to God alone!

* * *

"If God gives the dews on your crops, see that out of your crops you give your dues back to God."

Diffusion Versus Concentration

FRANCIS M. WILCOX

The history of this world from the entrance of sin presents a record of opposing principles. The governments of God and Satan, and the principles upon which they are based, have stood in direct opposition. At every step Satan has sought to circumvent the plan of God. Between them there has been a deadly conflict,— a conflict which can give no quarter or know no compromise.

The difference between these principles is well illustrated in the methods by which God has sought to carry forward and extend his work, and the methods by which Satan has sought to extend his. Satan's plan has been that of concentration and self-centered interests. God's plan has been the plan of diffusion, of giving, of sacrifice.

To Adam the command was given, "Be fruitful, and multiply, and replenish the earth, and subdue it." The garden of Eden was planted as a model of God's husbandry; but instead of settling around it, the human family were to scatter abroad, subdue the earth, and bring it into the same high and glorious state of cultivation as was the model given them by the Creator.

Satan sought to thwart the plan of God. He inspired men to begin the building of cities, and encouraged them to associate together in large colonies. Cain, the wicked one, conceived the idea, and others rapidly followed in his steps, until the earth became so corrupt that God was forced to destroy the whole human race, with the exception of Noah and his family.

Upon Noah's liberation from the ark the same principle of diffusion was again enunciated. "Be fruitful, and multiply, and replenish the earth." But the same principle of evil which had proved so successful in the antediluvian age once more prevailed, and just in proportion as the human family departed from God, they again began to disregard his command and centralize their efforts and their influence. The result of the second apostasy culminated in the building of the tower of Babel. The second time God was compelled to resort to extreme measures. He destroyed the tower, and "scattered them abroad from thence upon the face of all the earth;" and in order that his plan should not again be turned aside, he confounded their language, thus creating the beginnings of nations and the distinctive and lasting separation of the human family.

In the call extended to Abraham, the principle of diffusion is again witnessed. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee;" and the subsequent history of Abraham's experience demonstrates that he did not receive the fulness of God's blessing until this command was literally carried out, and there came about the complete separation between himself and Lot.

Abraham dwelt in tents, and was a wanderer from one part of the country to the other. This was in God's order, that the light and knowledge of the true God might be diffused to the people of that country. Their iniquity was not yet full, and God was still giving them opportunity for repentance. In later years God called the seed of Abraham to the land of Egypt. Here in the courts of the mightiest nation of earth, and before the millions of Egypt, Joseph and his brethren were to vindicate the majesty and glory of the one true God. But now Egypt had been given her opportunity, and the time comes in God's providence when his people are to return to the land given to their fathers, there to stand as the mightiest of the nations of the earth, as the chosen people of God, to spread abroad his truth and the glory of his name. Of them at this time God says that they should stand as a peculiar people, and should not be "reckoned among the nations."

The land bestowed upon them as an inheritance was peculiarly situated. It was on the great highway of travel between the east and the west. During all its history, in the changes that took place among the nations of the earth, it occupied a unique position. The mightiest kingdoms were its neighbors. To these God would have go out a knowledge of his truth, and so long as Israel were consecrated to him, their influence was potent for good; but as soon as they became self-centered, as soon as they came to glory in their possession, then God, in order that his plan might be carried out, sold them into captivity, and scattered them as individuals among the nations of earth.

The scattering of Israel and of Judah was not without its results in a missionary way. We find Daniel and his companions at the court of Babylon, and brought into positions of trust in the government, thus revealing to the heathen the knowledge of the true God.

That this principle of diffusion is a true gospel principle, Christ himself demonstrated by every act of his life and in all of his teachings. He "went about doing good." His efforts were not for one city, nor even for one nation. His visit to Samaria was but the first fruits of the glorious work to be done among the Gentile nations of the earth. He commissioned his disciples, "Go ye into all the world, and preach the gospel to every creature." With their Jewish prejudices they illy comprehended the significance of his words and the world-wide commission committed to their hands. Even after the resurrection of our Lord they approached him with the question, "Wilt thou at this time restore again the kingdom to Israel?" He answers them, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." But Jerusalem continued to be the center of their hopes and the field of their labor, and in order for the purpose of the Lord to be carried out there came

The Advent And Sabbath
REVIEW HERALD
THE FIELD IS THE WORLD

WASHINGTON, D. C., THURSDAY, DECEMBER 14, 1905

A Time for Prevailing Prayer

THE LORD is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law.

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work is entrusted to those who know the truth for this time.

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for Thee, Lord, to work, for they have made void Thy law." Let the servants of God weep between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." God has always wrought in behalf of His truth. The designs of wicked men, the enemies of the church, are subject to His power and His overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of His truth and His people can be turned aside, even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep—the same infinite Creator will work in behalf of His people, if they will call upon Him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for His coming.

Mrs. E. G. White.

General Articles

"Whatsoever things are **true** whatsoever things are **honest** whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

The Life of Faith

"I will commit my way, O Lord, to thee,
Nor doubt thy love, though dark the way may be,
Nor murmur, for the sorrow is from God,
And there is comfort also in the rod.

"I will not seek to know the future years,
Nor cloud to-day with dark to-morrow's fears;
I will but ask a light from heaven to show
How, step by step, my pilgrimage should go.

"And if the distant perils seem to make
The path impossible that I must take,
Yet as the river winds through mountains lone,
The way will open up — as I go on.

"Be still, my heart, for faithful is thy Lord,
And pure and true and tried his Holy Word:
Through stormy flood that rageth as the sea
His promises thy stepping-stones shall be."

Lessons From the Life of Solomon — No. 13

The Perils of Prosperity

MRS. E. G. WHITE

In the midst of Solomon's wonderful prosperity, lurked danger. The sins of his father David's later years, though sincerely repented of and sorely punished, had emboldened the people in transgression of God's commandments. Through association with surrounding nations, evil influences were gradually permeating the kingdom that had been so remarkably blessed. God was not inquired of. Wealth, with all its temptations, came in Solomon's day to a rapidly increasing number of the people. "The king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance."

Throughout the ages, riches and honor have been attended with much peril to humility and spirituality. It is when a man is prospered, when all his fellow men speak well of him, that he is in special danger. Man is human. Spiritual prosperity continues only so long as man depends wholly upon God for wisdom and for perfection of character. And those who feel most their need of dependence upon God are usually those who have the least amount of earthly treasure and human honor on which to depend.

The Commendation of Man

There is danger in the bestowal of rich gifts or of words of commendation upon human agencies. Those who are favored by the Lord need to be on guard constantly, lest pride spring up and obtain the supremacy. He who has an unusual following, he who has received many words of commendation from the messengers of the Lord, needs the special prayers of God's faithful watchmen, that he may be shielded from the danger of cherishing thoughts of self-esteem and spiritual pride. Never is such a man to manifest self-importance, or attempt to act as a dictator or a ruler. Let him watch and pray, and keep his eye single to the glory of God. As his imagination takes hold upon things unseen, and he contemplates the joy of the hope that is set before him, — even the precious boon of life eternal, — the commendation of man will not fill his mind with thoughts of pride. And at times when the enemy makes special efforts to spoil him by flattery and worldly honor, his brethren should faithfully warn him of his dangers; for, if left to himself, he will be prone to make mistakes, and reveal human frailties.

In Solomon's day, as in ours, the very ones who praised and flattered and glorified the man of ability were the ones who failed to recognize and glorify God for the blessings he bestowed upon them through the human instrumentality. They praised the man; God was dishonored; and soon the Lord found the vessel he had ordained and used in his sacred service, becoming unclean. The sentiments, the spirit, and the likeness of the natural man began to appear, and he who once was doing God's will, became corrupted through human exaltation. Then the feebleness and weakness of man was revealed by the choice of injudicious friends, whose course helped the tempter to ensnare the man. The Lord allowed him to be ensnared, because he would not be counseled; he would walk in his own way.

Strength in Service

The Lord places men in positions of responsibility to carry out not their own will, but God's will. He gives wisdom to those who seek him, and who depend upon him as their counselor. So long as men represent the pure principles of his government, he will continue to bless and maintain them as his instrumentalities to carry out his purposes concerning his people. He co-operates with those who co-operate with him. It is to the interest of all who act any part in God's service, to labor with exactitude and fidelity; for with distinctness is to be revealed the line of demarcation separating his people from the inhabitants of the world. He who remains true to principle will never be left by the Lord to become weak and discouraged.

The Lord's word to Solomon is applicable to every man who consents to assume responsibilities in any place in the Lord's work. Strength of character is to be honored by those who claim to keep the commandments and statutes of God. The solemn charges and appeals and promises, so large and full, that were made to Solomon, are made to every man who will stand in his lot and place to do the work that God has appointed him to.

In the Valley of Humiliation

It is not the empty cup that we have trouble in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause much inconvenience, and may bring great depression; but it is prosperity that is dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth, and has the faith that works by love and purifies the soul, prosperity will surely arouse the (1) natural inclination to presumption.

Our prayers need most to be offered for the men in high places. They need the prayers of the whole church, because they are entrusted with prosperity and influence.

In the valley of humiliation, where men depend on God to teach them and to guide their every step, there is comparative safety. But let every one who has a living connection with God pray for the men in positions of responsibility, — for those who are standing on a lofty pinnacle, and who, because of their exalted position, are supposed to have much wisdom. Unless such men feel their need of an Arm stronger than the arm of flesh to lean upon, unless they make God their dependence, their view of things will become distorted, and they will fall.

The History of Bethel

S. N. HASKELL

Wherever the cause of God centers, there is the sharpest conflict between Christ and Satan. Bethel, twelve miles north of Jerusalem, was such a place; it was a strategic military and spiritual center.

The city was anciently called Luz, meaning "almond tree." It was under these almond trees, no doubt, that Jacob "had power over the angel, and prevailed: he wept, and made supplication unto him." Hosea 12:4. When Jacob knew of a surety that his peace was made with God, and his sins were forgiven, he lay down and slept sweetly with only hard stones for a pillow. Then it was that the Lord revealed that wonderful vision of the ladder reaching from earth to heaven, and the Lord gave him that wonderful promise, "I am with thee." Truly Jacob could say as he awakened, "The Lord is in this place." The presence of the Lord was of more importance than the presence of the almond trees, and Jacob changed the name from Luz, almond tree, to Bethel, the house of God. Gen. 28:12-19, margin. In speaking of Jacob's experience at Bethel, the prophet Hosea says the Lord found Jacob "in Bethel, and there he spake with us." We should ever remember that in the history of Bethel God is speaking to us. Hosea 12:4.

The first mention of Shiloh is in

(1) Stewardship, p. 148

General Articles

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Christ Thy Strength

FIGHT the good fight with all thy might,
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

Run the straight race through God's good grace,
Lift up thine eyes, and seek his face;
Life with its way before us lies,
Christ is the path, and Christ the prize.

Cast care aside, lean on thy Guide;
His boundless mercy will provide;
Trust, and thy trusting soul shall prove
Christ is its life, and Christ its love.

Faint not nor fear, his arms are near;
He changeth not, and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee.

— *John S. B. Monsell.*

Lessons From the Life of Solomon—No. 14

Apostasy

MRS. E. G. WHITE

FOR many years Solomon walked uprightly. Heavenly wisdom was given him to rule over God's people with impartiality and mercy. But his life, after a morning of so great promise, was darkened with apostasy. History records the melancholy fact that he who was called Jedidiah (Beloved of the Lord),— he who had been specially honored by God with tokens of divine favor so remarkable that his wisdom and uprightness gained for him world-wide fame,— he who had so often given wise counsel to others,— turned from the worship of the true God to bow before the idols of the heathen.

Solomon's apostasy was so gradual that almost before he was aware of it, he had wandered far from God. Gradually but surely, he lost sight of the necessity of implicit obedience to the plain precepts of Holy Writ, and conformed more and more closely to the customs of the surrounding nations. Yielding to the temptations connected with his prosperity and his honored position, he forgot God, and the conditions of success.

Hundreds of years before Solomon came to the throne, the Lord, foreseeing the perils that would beset those chosen as rulers of Israel, gave Moses special instruction for their guidance. Directions were given that he who sat on the throne of Israel should "write him a copy" of the statutes of Jehovah "in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel."

In connection with this instruction, the Lord particularly cautioned the one who should be anointed king not to "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, *that his heart turn not away:* neither shall he greatly multiply to himself silver and gold."

These plain warnings were familiar to Solomon. And for a time he heeded them. His greatest desire was to live and rule in accordance with the statutes given at Sinai. His manner of conducting the affairs of the kingdom was in striking contrast with the customs of the idolatrous nations of his time,— nations who feared not God, and whose rulers trampled under foot his holy law.

The beginning of Solomon's apostasy may be traced to his violation of the plain commandments of the Lord. God had given the king of Israel wonderful prestige in the surrounding nations. Had Solomon continued to trust the Lord fully, his fame and the greatness of his nation would have constantly increased. But he began, almost imperceptibly at first, to trust less and less in the guidance and blessing of God, and to put confidence in his own strength. This is seen in his effort to gain power and dignity by allying himself with the nations round about him.

In seeking to strengthen his relations with the powerful kingdom lying to the southward of Israel, Solomon ventured upon forbidden ground. He "made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David." From a human point of view, this marriage, although contrary to the teachings of God's law, seemed to prove a blessing; for Solomon's heathen wife was converted, and united with him in the worship of the true God. Furthermore, Pharaoh rendered signal service to Israel by taking Gezer, slaying "the Canaanites that dwelt in the city," and giving it "for a present unto his daughter, Solomon's wife." Solomon rebuilt and fortified this city, and thus apparently greatly strengthened his kingdom along the Mediterranean seacoast.

The barrier was further broken by Solomon's marriage with other heathen princesses. He flattered himself that his wisdom and the power of his example would lead his wives from idolatry to the worship of the true God, and also that the alliances thus formed would draw the nations round about into close touch with the people of God. Vain hope! How fatal was Solomon's mistake in regarding himself strong enough to resist the influence of heathen associates! And how fatal, too, the deception that led Solomon to hope that a disregard of God's law on his part, would lead others to revere and obey its sacred precepts!

Alliances and commercial relations with many heathen nations brought Solomon renown, honor, and the riches of this world. He was enabled to bring gold from Ophir and silver from Tarshish in great abundance. More and more he came to regard luxury, self-indulgence, and the favor of the world as indications of greatness. Beautiful and attractive women were brought from Egypt, Phonecia, Edom, Moab, and from many other places. These women were numbered by hundreds. Their religion was idol-worship, and they had been taught to practise cruel and degrading rites. Infatuated with their beauty, the king neglected his duties to God and to his kingdom. His wives exerted a strong influence over him, and gradually prevailed on him to unite with them in their worship.

Solomon's course brought its sure penalty. His separation from God through communication with idolaters ruined him. As he cast off his allegiance to God, he lost the mastery of himself. His moral efficiency was gone, as power is gone from a paralytic. His fine sensibilities became blunted, his conscience seared. Association with idolaters corrupted his faith. The instruction that God had given to serve as a barrier for his safety,— "neither shall he multiply wives to himself, *that his heart turn not away:* neither shall he greatly multiply to himself silver and gold," — was disregarded, and Solomon gave himself up to the worship of false gods. He became the tool of Satan and a slave to impulse.

"It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods."

On the southern eminence of the Mount of Olives,— opposite Mount Moriah, where stood the beautiful temple of Jehovah,— Solomon erected an imposing pile of buildings to be used as idolatrous shrines. To please his wives, he placed huge idols, unshapely images of wood and stone, amid the groves of myrtle and olive. There, before the altars of the heathen deities, were practised the most degrading rites of heathenism.

He who in his early reign had displayed so much wisdom and kindly sympathy in restoring a helpless babe to its unfortunate mother, fell so low as to consent to the erection of an idol to whom children were offered as living sacrifices. He who in his youth was endowed with discretion and understanding, and who in his strong manhood had been inspired to write, "There is a way which seemeth right unto a man, but the end thereof are the ways of death," in later years departed so far from purity as to countenance the licentious, revolting rites connected with the worship of Chemosh and Ashtoreth. He who at the dedication of the temple had said to his people, "Let your heart therefore be perfect with the Lord our God," himself became an offender, in heart and life denying his own words. He mistook license for liberty. He tried, but at what cost, to unite light with darkness, Christ with Belial, purity with impurity, good with evil.

From being one of the greatest kings that ever wielded a scepter, whose wisdom made him renowned throughout the world, Solomon became a profligate,— the tool and slave of others. His character, once noble and manly, became enervated and effeminate. His faith in the living God was shaken and supplanted by atheistic doubts. Unbelief marred his happiness, weakened his principles, and degraded his life; gloomy and soul-harrassing thoughts troubled him night and day. The justice and magnanimity of his early reign were changed to despotism and tyranny. Poor, frail human nature! God can do but little for men who lose their sense of dependence upon him.

Denominational or Undenominational?

W. J. STONE

THERE have been times in the history of our work when persons have felt it would be an advantage to conceal the fact that the work they were doing was denominational, or was being conducted by a certain denomination, and in the interests of that denomination. I have heard some who were giving instruction to our canvassers teach that it was better to evade a direct answer to the question whether it was a denominational book they were selling. I have even known of some ministers who have felt in the past that in going into a new field it was better to keep in the background the fact that we were Seventh-day Adventists, carrying the idea that the truths we preach are general Bible truths.

But I am glad there has come a change, and that there is inscribed upon the banner of those who are giving the third angel's message, "Here are they that keep the commandments of God and the faith of Jesus." And this characteristic is distinctively denominational; it applies to no other denomination. And that which is true upon this point is equally true on many other points of our faith.

The facts are that every phase of the work of Seventh-day Adventists is distinctively denominational. And whenever one attempts to take out from this denomination any special line of work connected with it, and tries to carry it forward disconnected from this body, and not in the setting that God has given it, that work becomes a failure, and sooner or later results in confusion, and comes to naught. This has been witnessed over and over in the history of this denomination, and should be a lesson to any who are tempted to carry forward, disconnected from this body, some special phase of the work committed to this people.

The Spirit of the Lord — the testimony of Jesus — has brought out and developed every phase of the message which we hold as a denomination. It has placed every phase of this truth in a certain setting, and it is impossible for a person who does not believe the whole message to give any part of it, or carry forward any branch of the work entrusted to us, correctly or in harmony with the mind of the Spirit. For example: There are many people in the world who believe in and teach the soon coming of Christ; but this generation has, in the third angel's message, the teaching that the hour of God's judgment is come, that probation ends before Christ comes, that during the millennium the saints will reign in heaven. The true preaching of the second coming of Christ and of the gospel of the kingdom, as brought to view in Revelation, is distinctively denominational; and when taken from its proper setting, and where God has placed it, it is not preaching the truth, but the very opposite.

Again: the true Sabbath is observed and taught by other people, yet not in the setting in which the Lord has placed it for these last days; consequently, there is no special power connected with it, and those who hear it are not moved to obedience.

Thus every point of present truth, and every branch of our work,— educational, medical, or religious liberty,— has its special setting, and is distinctively denominational, and must go with the denomination. Separated from the denomination, it no longer serves God's purpose in his present message to the world. Is the sanitarium work as conducted by Seventh-day Adventists denominational? What is its history? Has not God, by his Spirit, guided in the building up of the sanitarium work in this denomination? If Seventh-day Adventists had adopted these principles forty years ago, they would have stood at the head in these reforms in a greater measure than they do to-day.

If this is true,— and it is,— the sanitarium work as given to this people, and as God intended it should be carried forward by this people in all the world, is distinctively denominational, and can not be carried forward in harmony with the mind of God, and as God intended it should be, when taken out of its proper setting in the denomination. God has ordained that our medical work should be connected with the evangelical work. None but consecrated persons, those who have the spirit of the Master and a love for souls, can properly minister to the afflicted and sin-sick, and point them to the Source of life, the One who heals all our diseases of both soul and body. The consecrated nurses are many times the instruments, in God's hands, of ministering to afflicted souls the one thing needful, more than the physician, but both alike should be consecrated Christians, in order to perform the highest type of medical missionary work. So I say again that the more closely the medical work can be linked with the evangelical, the greater will be its efficiency.

In "Testimonies for the Church," Vol. VI, page 289, we read: "The medical missionary work should be a part of the work of every church in our land. Disconnected from the church, it would soon become a strange medley of disorganized atoms." Take it out of its proper place, and it can not fulfil the purpose of God; it becomes a medley. The world may conduct hospitals, and do much in relieving the sick and the suffering, but it is not doing the work committed to Seventh-day Adventists. Neither can it do it, even though it might employ some of the same methods. And professed Seventh-day Adventists who conduct sanitariums for gain, and adopt the spirit of commercialism, disconnecting themselves from the body, can not meet the design or mind of God in this great work which is designated as the "right arm" of the message.

Truly, the Lord has said, "Disconnected from the church, it would soon become a strange medley of disorganized atoms." The truthfulness of this statement is being demonstrated at the present time; and it will appear more apparent as time passes. Every line of work carried forward by Seventh-day Adventists, and every point of our message as outlined and directed by the Spirit of the Lord for the past forty years, has been distinctively denominational, and, under the guidance of the Spirit, it has prospered, and accomplished much for God. Separated from the denomination, it has come to naught.

Our work is one of reform, a fulfilment of prophecy, under God, to accomplish a special work which was not being done by any other people or denomination in the world. And this fact again designates our whole work as denominational. And, dear brethren and sisters, let us not try to get away from this idea; for if we do, we shall only pull away from the message; and that means our eternal loss.

The Seventh-day Adventist denomination is the embodiment of the third angel's message. Nearly two thousand years ago God permitted John to behold the closing scenes of this world's history. He also inspired John to write what he saw. The word of God as

General Articles

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The Righteous and the Wicked

"Say ye to the righteous, that it shall be well with him. . . . Woe unto the wicked! it shall be ill with him." Isa. 3:10, 11.

"SAY ye to the righteous," saith God, *"It is well;"*
Though the storm, cloud, and tempest appear,
Thou shalt hide thee for aye in the "cleft of the rock,"
And be safe in the hour of thy fear.

But say to the wicked, "With thee it is ill;"
O how dark and how sad is thy lot,
When the judgments of God in the land are abroad,
And the wing of the Lord shelters not!

O say to my people, forever, *"Fear not,"*
But trust in my power and my love,
In mercy I'll comfort, and strengthen, and guide,
And triumphantly bear you above.
— *Selected.*

Lessons From the Life of Solomon — No. 15

"He That Soweth Iniquity Shall Reap Vanity"

MRS. E. G. WHITE

ONE of the most powerful influences that led to Solomon's apostasy, was the pride of prosperity. As wealth and worldly honor came to him, he at first remained humble, but after a time he began to lose sight of the Source of his unparalleled prosperity. This led to a wrong use of the talents of wealth and of influence. The gifts of heaven were perverted for selfish purposes.

Solomon's profligacy was accompanied by extravagance. For his first wife, Pharaoh's daughter, he built a magnificent palace "of costly stones . . . within and without, even from the foundation unto the coping." "Solomon was building his own house thirteen years."

"The House of the Forest of Lebanon"

"He built also [in Jerusalem] the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. . . . And there were windows in three rows, and light was against light in three ranks. . . . He made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits."

"King Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target." "And three hundred shields made he of beaten gold; three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon."

"All the drinking vessels of King Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not anything accounted of in the days of Solomon."

God's money, which should have been held in sacred trust for the benefit of the worthy poor, and for national improvements of permanent value, was selfishly absorbed in the king's ambitious projects. The suffering ones in Israel were not given proper food and clothing and shelter. In his proud heart the king cherished the desire to excel all other earthly kings in the magnificence of his court.

Solomon's Throne

"He made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other." "Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom."

Military Equipment

A striking illustration of the blinding influence of sin is seen in Solomon's disregard of the plain command of the Lord that the king of Israel should not "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses." The record declares: "Solomon had horses brought out of Egypt." "They brought unto Solomon horses . . . out of all lands." "And Solomon had forty thousand stalls of horses for his chariots. . . . Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge."

In the matter of military equipment, Solomon chose to follow unsanctified human judgment in the place of following the word of God. "A chariot came up and went out of Egypt for six hundred shekels of silver [over three hundred dollars], and an horse for an hundred and fifty [over seventy-five dollars]." "Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem."

"The king had at sea a navy of Tarshish with the navy of Hiram."

A Record of Folly

The pride of prosperity brought separation from God. From the joy of divine communion Solomon turned to find satisfaction in the pleasures of sense. A word-picture portraying this experience is given, in the language of Solomon himself, in the book of Ecclesiastes. "I communed with mine own heart," he confesses, "saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me. . . . And I gave my heart to know . . . madness and folly." "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure."

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly. . . . I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards; . . . I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem. . . . And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor. . . .

"Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit. . . . I saw that wisdom excelleth folly, as far as light excelleth darkness. . . . Then said I in my heart, As it happeneth to the fool, so it happeneth even to me. . . . I hated life. . . . Yea, I hated all my labor which I had taken under the sun."

The National Revenues

The enormous expense of establishing and maintaining a court of unrivaled splendor and Oriental profligacy, was met in part by the annual tribute of kings, and by the rich treasures brought from the East, from Tarshish, and from the land of Ophir, by the king's seagoing vessels sailing from Ezion-geber, and from Eloth, "at the seaside in the land of Edom." Hiram "sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to King Solomon." "And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones."

"The king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks."

"The weight of the gold that came to Solomon in one year was six hundred and threescore and six talents of gold; besides that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon."

Even this enormous revenue did not prove sufficient to meet the lavish expenditures of the king and his court. And now pride, ambition, prodigality, and indulgence bore fruit in cruelty and exaction. The conscientious, considerate spirit that had actuated Solomon in all his dealings with his people during his early reign, was now sadly changed. From the wisest and most merciful of rulers, he degenerated into a tyrant. Once the compassionate, God-fearing guardian of the people, he became oppressive and despotic. His passion for extravagant display led him to impose great burdens on the people. Tax after tax was levied on them, that means might be forthcoming to support the luxurious court.

The people began to murmur and complain. The respect and admiration they once cherished for their king was changed into disaffection and abhorrence.

National Apostasy

Solomon's alliance with heathen nations was followed by evils which led many of the children of Israel to violate the law of God. Multitudes became contaminated with the principles and practises of the heathen. Polygamy was introduced into Palestine. The pure religious service instituted by God was replaced by idolatry of the darkest hue. Human sacrifices were offered to idols; and the licentious rites practised by the heathen were countenanced.

In the rejection of the ways of God for the ways of men, the downfall of Israel began. Thus also it continued, until the Jewish people became a prey to the very nations whose practises they had chosen to follow.

Work for the Young People

B. E. HUFFMAN

As the autumn evenings lengthen into long winter nights, many a youth begins to wonder how he can spend his time so as to realize the most lasting satisfaction and the greatest enjoyment. Some may be tempted to associate with the young people of the world in their sports and merrymaking. But the consciousness of an evening thus wasted, or perhaps worse than wasted, brings a feeling of remorse to the soul. Such a course is fittingly described in the following paragraph: —

"The continual craving for pleasureable amusements reveals the deep longings of the soul. But those who drink at this fountain of worldly pleasure, will find their soul thirst still unsatisfied. They are deceived; they mistake mirth for happiness; and when the excitement ceases, many sink down into the depths of despondency and despair. O what madness, what folly, to forsake the 'Fountain of living waters' for the 'broken cisterns' of worldly pleasure!"

There are other youth who, not choosing to attend the world's places of amusement, fill their minds with the same exciting, sensational themes in the form of cheap, trashy reading; but the effects are as unsatisfying.

"The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of so dangerous a character as others, . . . but all are pernicious in their influence."

Something must be done to save our young people from these influences which are leading so many astray. Where they are prepared for it, great good has resulted from the organization of missionary societies. This, perhaps, is the ideal for young people's meetings, but there are places where these meetings do not satisfy the restless activity of the young. They want something more informal and entertaining. For such we would suggest the organization of a reading society, as follows: —

First, secure the co-operation of the young people and their parents. They should understand the plan and be anxious to co-operate in making it a success. This co-operation may be secured by personal private talks united with prayer and study at a time when they are in a frame of mind least liable to object to the plan or to taking part in it. Recognizing the continual craving for pleasurable amusements and the influence of these upon the minds and characters of our youth, instruction has been given touching this point, a part of which we quote: —

"I do not recommend pleasure parties where young people assemble together for mere amusement, to engage in cheap, nonsensical talk, and where loud, boisterous laughter is to be heard. I do not recommend this kind of gathering, where there is a letting down of dignity, and the scene is one of weakness and folly. Many times young men for whom heavenly intelligences have been waiting in order to number them as missionaries for God, are drawn into the gatherings for amusement, and are carried away with Satan's fascinations." — *"Special Testimonies on Education," pages 82, 83.*

The following quotation from "Testimonies," Vol. VII, page 64, is speaking of how every one may obtain a knowledge of health principles and medical missionary work, but it reveals a principle which may be employed with profit as an introduction to, or in preparing the way for, a study of such missionary work by a study of something more interesting to unconverted youth: —

"Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the home church will not be greatly improved. Especially will the youth who have been accustomed to reading novels and cheap story-books receive benefit by joining in the evening family study. Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly: 'I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others.'"

Second, select some good book which will be found instructive and inspiring as well as entertaining. Assign a certain number of pages or chapters to be read at home each week. We believe the books used in the Home Improvement Courses, conducted for young people by the Central Union Conference, are excellent books for this purpose. Outline lessons and helpful suggestions are being printed in the *Educational Messenger* to guide in this study.

Third, the society should meet once each week or once in two weeks to discuss the reading lesson. The exercise in these meetings may differ according to the wishes of those conducting the work. There should be questions upon the lesson, quotations from other authors and the Bible upon the thoughts suggested by the lesson, with occasional recitations, songs, description of countries and places mentioned, and accounts of other missionary efforts in these countries, which may be found in the Review, *Youth's Instructor,* or elsewhere. In this way the exercises may be made very interesting, and all have a part to act. By encouraging them to help one another in every way possible, they may become home missionaries, without much thought of missionary work as such.

The leader of the society should appoint different ones each week to conduct the study. By using discretion in this work the young may soon be trained to bear responsibility in the home and in the church, and to do it in a creditable manner. If attention is given to every one, thus causing all to feel that they are a "part of the concern," you will have but little trouble in holding attention.

This recommendation is not made to those churches having their young people well organized into active missionary societies. It is intended to reach a class who are not converted nor interested in missionary meetings. Any one desiring further information or suggestions should address Prof. M. E. Kern, or the writer, at College View, Neb.

Christ and the Sabbath

CYRUS SIMMONS

"But even unto this day, when Moses is read, the veil is upon their heart." 2 Cor. 3:15.

This is the arraignment that Paul brought against the Jews for not being able to see Christ in the writings of Moses. There is a popular error to the effect that the Old Testament has been done away. The ones who hold to this are unable to see Christ in the Old Testament. "The veil is upon their heart." Jesus tells us to "search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. Evidently the Saviour had reference to the Old

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

The Best We Have

CHRIST wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still he asks his own with gentlest pleading
To lay their hopes and talents at his feet.
He'll not forget the feeblest service, humblest love,
He only asks that of our store we give him
The best we have.

Christ gives the best. He takes the hearts we offer,
And fills them with his glorious beauty, joy, and peace,
And in his service we are growing stronger.
The calls to grand achievement still increase.
The richest gifts for us on earth, or in the heaven above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross!
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best we have.

— *Selected.*

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Lessons From the Life of Solomon—No. 16

2 SM

173-178 *The Spirit of Sacrifice*

MRS. E. G. WHITE

THE beginnings of Solomon's apostasy may be traced to many seemingly slight deviations from right principles. Associations with idolatrous women was by no means the only cause of his downfall. Among the primary causes that led Solomon into extravagance and tyrannical oppression, was his course in developing and cherishing a spirit of covetousness.

In the days of ancient Israel, when at the foot of Sinai Moses told the people of the divine command, "Let them make me a sanctuary; that I may dwell among them," the response of the Israelites was accompanied by appropriate gifts. "They came, every one whose heart stirred him up, and every one whom his spirit made willing," and brought offerings. For the building of the sanctuary, great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings. "Of every man that giveth it willingly with his heart ye shall take my offering," was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling-place for the Most High.

A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of erecting the temple. Of the assembled multitude that had brought their liberal gifts, David asked, "Who then is willing to consecrate his *service* this day unto the Lord?" This call should ever have been kept in mind by those who had to do with the construction of the temple.

Chosen men were specially endowed by God with skill and wisdom for the construction of the wilderness-tabernacle. "Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel . . . of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . . And he hath put in his heart that he may teach, both he, and Aholiab . . . of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer . . . and of the weaver, even of them that do any work, and of those that devise cunning work." "Then wrought Bezaleel, . . . and every wise-hearted man, in whom the Lord put wisdom and understanding." Heavenly intelligences co-operated with the workmen whom God himself chose.

The descendants of these men inherited to a large degree the skill conferred upon their forefathers. In the tribes of Judah and of Dan there were men who were regarded as especially "cunning" in the finer arts. For a time these men remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and his truth. They began to ask for higher wages because of their superior skill. In some instances their request was granted, but more often those asking higher wages found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they cherished a spirit of covetousness, of grasping for more and more. They served heathen kings with their God-given skill, and dishonored their Maker.

It was to these apostates that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with cunning men . . . in Judah and in Jerusalem."

The Phenician king responded by sending Huram, "a cunning man, endued with understanding, . . . the son of a woman of the daughters of Dan, and his father was a man of Tyre." This master workman, Huram, was a descendant, on his mother's side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle. Thus at the head of Solomon's company of workmen there was placed an unsanctified man, who demanded large wages because of his unusual skill.

Huram's efforts were not prompted by a desire to render his highest service to God. He served the god of this world — Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them.

The baleful influences set in operation by the employment of this man of a grasping spirit, permeated all branches of the Lord's service, and extended throughout Solomon's kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God's service was well nigh lost.

Herein lies a most important lesson for God's people to-day,— a lesson that many are slow to learn. [The spirit of covetousness, of seeking for the highest position and the highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met with. But this is the only spirit that can actuate a true follower of Jesus. Our divine Master has given us an example of how we are to work. And to those whom he bade, "Follow me, and I will make you fishers of men," he offered no stated sum as a reward for their services. They were to share with him his self-denial and sacrifice. (1)

Those who claim to be followers of the Master Worker, and who engage in his service as colaborers with God, are to bring into their work the exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of

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(1) Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requisites of acceptable service. God designs that not one thread of selfishness shall be woven into his work.

Great care should be taken in regard to the spirit pervading the Lord's institutions. These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God's people and the unselfish labor of his servants. Everything connected with institutional service should bear the signature of heaven. A sense of the sacredness of God's institutions should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging his sovereignty. All are to live in accordance with principles of self-denial. As the true, self-sacrificing laborer, with his spiritual lamp trimmed and burning, strives unselfishly to advance the interests of the institution in which he is working, he will have a precious experience, and will be able to say, "The Lord indeed is in this place." He will feel that he is highly privileged in being permitted to give to the Lord's institution his ability, his service, and his unwearying vigilance.

In the early days of the third angel's message those who established our institutions, and those who labored in them. were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance — barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit of the Master Worker. They practised the closest economy, in order that as many other laborers as possible might be planting the standard of truth in new places.

But in time a change came. The spirit of sacrifice was not so manifest. In some of our institutions the wages of a few workers was increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady increase of covetousness, which is idolatry, and a steady decline of spirituality. Gross evils crept in, and God was dishonored. The minds of many who witnessed this grasping after higher and still higher wages, were leavened with doubt and unbelief. Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings.

God in his providence called for a reform in his sacred work, which should begin at the heart, and work outwardly. Some who blindly continued to place a high estimate upon their services, were removed. Others received the message given to them, turned to God with full purpose of heart, and learned to abhor their covetous spirit. So far as possible, they endeavored to set a right example before the people by voluntarily reducing their wages. They realized that nothing less than complete transformation in mind and heart would save them from being swept off their feet by some masterly temptation.

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field. If a portion of the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them; for he can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward.

God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although he was rich, yet for our sake he became poor, that we through his poverty might come into possession of eternal riches. All that we possess of ability and intellect has been lent us in trust by the Lord, to use for him. It is our privilege to be partakers with Christ in his sacrifice.

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A Protest Against Modern Theology

[A book has been written by Dr. Robert A. Hume with the title "Missions from the Modern View." In the December issue of *The Missionary Review of the World* the editor-in-chief, Dr. Arthur T. Pierson, considers some positions taken in this book. While so much is being published which either openly denies the fundamental truths of Christianity or at best compromises with the "new theology," it is refreshing to read such a straightforward statement of essential truth. We quote a portion of Dr. Pierson's article, as follows.— Ed.]

Dr. Hume, as the title of his book suggests, looks at missions from the "modern view," reflecting twentieth century notions of religion, as qualified by man's conclusions as to anthropology and ethnology, psychology, sociology, and especially evolution. Five men of the last century, none of them Christian believers, molded current thought, not only in the scientific, but in the religious realm, more than, perhaps, any other Englishmen since Lord Bacon and Bishop Butler. These were Mill, Spencer, Darwin, Huxley, and Tyndall. Evolution exercises its potent charm even over Christian philosophy and theology; "heredity" and "environment," "natural selection," "survival of the fittest," and "development," have come to be applied as solutions, even to such problems as the Bible and Christ.

Of course, the prosecution of missions and all cognate matters are strongly affected by this "modern view," and Dr. Hume presents the matter in its most attractive form, so moderately and reasonably as not to repel, while starting not a few doubts and questions which deserve careful answer. Some positions taken by this writer may be considered as fairly representative of this "modern view," and as illustrative both of its plausibility and possible peril.

1. First of all, the "modern view" gives *pre-eminence to Christ's example rather than his vicarious death for sinners.* It shifts the practical center from the "cross" to the "pattern," and from *faith* in his sacrificial work to *following* in his steps. This is a serious mistake, easily made, for it confuses the position of a *sinner, before repentance and faith*, with the position of a *believer, after acceptance of salvation.* It is Peter who gives us the familiar phrase, "leaving us an example, that ye should follow in his steps," yet the same inspired writer, more explicitly than any other in the New Testament, puts the fact that "Christ suffered in our behalf," in its true order, *before* the furnishing of an example; and what is meant by such vicarious suffering he more minutely defines — "*Who his own self bare our sins in his own body on the tree*, that we, being dead to sins, should live unto righteousness: *by whose stripes ye were healed.*" 1 Peter 2:21, 24, 25.

The author of this book fascinates the reader with the popular conception of God's universal fatherhood and man's universal brotherhood, representing the divine Father as yearning over his erring human children, leading and drawing all to himself, however unconsciously on their part; and man, as helping his brother man to find and know the common Father. All religions are construed as more or less successful human attempts to reach the ideal; Christianity is conceded to be the best of all religions, but, as other faiths have learned and have yet much to learn from Christianity, Christianity, in turn, is represented as having no little "to gain from contact with the East."

Christianity, in its unique feature of atonement as the basis of a redeemed sonship, certainly is not prominent in this book, though it would appear that Dr. Hume personally holds that the "one central element in the process by which Christ helps men, making sinful men into new creatures, is his suffering and death," and gives reasons why he does not "try to explain" to the Hindu mind this central element. He considers that the *philosophy* of this fact, on which even Christians differ, is not a part of the essence of Christianity, and that there may be a saving experience of vital relations to Christ without any such explanation.

How consistent Peter was with his own teaching will be seen in his addresses on the day of Pentecost and in the house of Cornelius, in both which the one grand fact emphasized was the crucifixion and resurrection of the Lord

General Articles

"Whatsoever things are **true**. whatsoever things **are honest**. whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

The Glorious Coming

O WEARY laborers in the field,
  Hope on and sing, nor heave a sigh;
The happy day is drawing near,
  "The glorious coming draweth nigh!"

Work on and spread the precious news,
  Proclaim it wide to low and high;
Be swift the Master's call to heed,
  "The glorious coming draweth nigh!"

Gird on thy armor for the strife,
  Go forth and on thy God rely;
Turn not, nor falter, but trust on,
  "The glorious coming draweth nigh!"

Be strong, but true, go far and wide,
  Till all shall Jesus magnify;
Be holy, spotless, like thy Lord,
  "The glorious coming draweth nigh!"

Then hasten to the harvest-fields,
  The days are passing swiftly by;
The "little while" will soon be gone,
  "The glorious coming draweth nigh!"
— *Selected.*

Lessons From the Life of Solomon—No. 17

"Give Unto the Lord the Glory Due Unto His Name"

MRS. E. G. WHITE

"HE that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth."

From the day when Solomon was entrusted with the work of building the temple, to the time of its completion, his avowed purpose was to build "a house *for the name of the Lord God of Israel.*" This purpose was fully recognized before assembled Israel during the dedication of the temple. In his prayer he acknowledged that Jehovah had said, "*My name shall be there.*"

One of the most touching portions of Solomon's dedicatory prayer is his plea for the strangers that would come "out of a far country for thy name's sake; for *they shall hear of thy great name,* and of thy strong hand, and of thy stretched-out arm." In behalf of every stranger that would "come and pray toward this house," Solomon pleaded with the Lord: "Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: *that all people of the earth may know thy name, to fear thee,* as do thy people Israel; and that they may know that this house, which I have builded, *is called by thy name.*"

At the close of the services, Solomon exhorted Israel to be faithful and true to God, in order that "all the people of the earth may know that the Lord is God, and that there is none else."

The temple of Jehovah was a marvel of richness and glory, unequaled by any work of human art. A greater than Solomon was the designer of this building; the wisdom and glory of God stood there revealed. Those who were unacquainted with the source of Solomon's wisdom naturally admired and praised the human agent; but the king disclaimed any honor for the conception and the erection of so magnificent a structure.

The queen of Sheba, at the close of her visit to Jerusalem, was constrained by what she had seen and learned, not to extol Solomon, but to exclaim: "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice." This is the impression that God designed should be made upon all peoples. And when "all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart," the king continued for a time reverently to direct them to the Creator of the heavens and the earth, the Ruler of the universe, the All-Wise. The name of Jehovah was honored, and his holy temple was regarded with reverence.

Had Solomon remained humble, had he continued to turn the attention of men from himself to the One who had endowed him with wisdom and riches and honor, what a history might have been his! But the unerring pen of inspiration, while it records his virtues, also bears faithful witness to his downfall. Raised to a pinnacle of greatness, and surrounded with the gifts of fortune, Solomon became dizzy, lost his balance, and fell. Constantly extolled by men of the world for his unsurpassed wisdom, he at length was unable to withstand the flattery. The gift of heaven, the wisdom which was entrusted to him by God, and which should ever have been used to glorify the Giver, filled Solomon with pride. He forgot that man, in humility, must reveal constant reverence for God.

Like the tabernacle, the temple had been built in accordance with specifications divinely given. And it was through the Lord's blessing that the people were enabled to give and prepare the necessary material. All the temple services were divinely instituted. And yet the honor was diverted from God, and given to Solomon. He finally allowed men to speak of him as the one most worthy of praise for the matchless splendor of the building that had been planned and erected for the honor of "the name of the Lord God of Israel."

Thus it was that the temple of Jehovah came to be known throughout the nations as "Solomon's temple." The human agent had taken to himself the glory that belonged to "the One higher than the highest." Even to this day the temple of which Solomon had declared to the Lord, "This house which I have builded *is called by thy name,*" is oftenest spoken of, not as the temple of Jehovah, but as "Solomon's temple."

The course followed by Daniel, to whom God gave "knowledge and skill in all learning and wisdom," is in striking contrast with the course followed by Solomon during the latter years of his reign. [In Daniel's life, the desire to glorify God was the most powerful of all motives. He realized that when standing in the presence of men of influence, a failure to acknowledge God as (1) the source of his wisdom would have made him an unfaithful steward. And his constant recognition of the God of heaven before kings, princes, and statesmen, detracted not one iota from his influence. King Nebuchadnezzar, before whom Daniel so often honored the name of God, was finally thoroughly converted, and learned to "praise and extol and honor the King of heaven."] And to the close of his career Daniel honored God.

In connection with every line of God's work in the earth to-day, the Name that is above every other name is to be honored. The gospel ministry, the publishing work, the medical missionary work, the educational work,— all are of heavenly origin. Not one of these lines of service has been originated or perfected by any human being. God has given the wisdom that has made possible the rapid development of every department of his cause. Let no man take unto himself the glory that belongs to God alone. Let no line of work, no institution, bear a name that would divert honor from God to any man or any set of men. Let us remember that the beautiful temple which was erected for the honor of "the name of the Lord God of Israel," came to be known, through the apostasy of the builder, as "Solomon's temple."

Said the great apostle Paul: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Let every worker understand that as he strives to advance the glory of God in our world, whether he stands before Christians or infidels, peasants or princes, he is to make God first, and last, and best in everything. Man can not show greater weakness than by allowing men to ascribe to him the honor for gifts that are heaven-bestowed. God must stand the highest. The worldly wisdom of the greatest men is foolishness with him. The true Christian will exalt the name of the Lord. No ambitious motive will chill his love for God; steadily, perseveringly will he cause honor to redound to his Heavenly Father.

"It is required in stewards, that a man be found faithful." When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. It is Christ's power alone that can give success to the human agent. God has given every man talents, that his name may be exalted; not that man may be lauded and praised, honored and glorified, while the Giver is forgotten. Let those around you see that you give God the glory. Let self be crucified; let God appear.

Jesus, our divine Master, ever exalted the name of his Heavenly Father. He

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taught his disciples to pray, "Our Father which art in heaven, Hallowed be thy name." And they were not to forget to acknowledge, "Thine is the glory." So careful was the great Healer to direct attention from himself to the source of his power, that the wondering multitude, "when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see," glorified not Him; "they glorified the God of Israel." In his wonderful prayer offered just before the crucifixion, he declared: "I have glorified thee on the earth." "Glorify thy Son," he pleaded, "that thy Son also may glorify thee." "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

"I will praise the name of God, . . . and will magnify him with thanksgiving." "Thou art worthy, O Lord, to receive glory and honor and power." "I will praise thee, O Lord my God, with all my heart: and I will glorify thy name forevermore." "O magnify the Lord with me, and let us exalt his name together."

Finding the Bread

J. N. LOUGHBOROUGH

"CAST thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

The bread in this text is understood to mean the truth found in the Word of the Lord, which is to be scattered abroad, like the sowing of seed upon the running waters, which bear it away from sight, and apparently to the sower it is lost. But the seed lodges on the banks, takes root, and, springing up, bears fruit which may be found "after many days."

Reading, in the REVIEW of December 14, Brother Tanner's report of the work in Hayti, brought the Scripture already quoted forcibly to mind. Brother Tanner says that some one in Southampton, England, about twenty-four years ago, sent papers and tracts to the agent of the steamship company at Cape Haitien. It may be of interest to our readers to know by whom and how the papers happened to be sent to that port.

In the summer of 1879, when we held our first tent-meeting in England, on Shirley Road, Southampton, Brother J. N. Andrews came from America, and was with us at Southampton three months. He was accompanied by his niece, Edith Andrews, and Annie Oyer, who were going to Basel, Switzerland, to help in the mission work. Brother Andrews was in a delicate condition of health, and was therefore unable to assist in the meetings, and, in fact, was not able to complete the journey to Basel, so they tarried with us. The house we then occupied being quite small, we engaged lodgings for Edith and Sister Oyer at the home of Mr. Nippard, a near neighbor, with whom Elder Ings had formed a slight acquaintance in his tract distribution work.

Mr. Nippard's family formed a very friendly acquaintance with these lodgers, and as Brother Ings studied the Bible with him, he readily drank in the truth, and expressed a desire to do all he could to help it along, although he did not then see his way clear to keep the Sabbath. He was what is called a "ship keeper" for the Peninsular and Oriental Steamship Company, which sailed its steamers from Southampton to some eighty seaports in the East and West Indies, Africa, and Central America.

When the steamer was made fast at the docks, the officers and crew of the vessel were released until the next sailing of the vessel, the discharging of the cargo and reloading of the vessel being placed in the hands of stevedores. The ship keeper had charge of the vessel, and lodged upon it nights. As Mr. Nippard became interested in the truth, he did much to aid Brother Ings in his ship-mission work.

Finally he said to Brother Ings, "I can help you send your papers and tracts to other ports if you will furnish them. I can do it on this wise: parcels are placed in my hands to give to the purser of the vessel, directed to the steamer agents at ports where the ship calls. You furnish a little roll of your papers and tracts directed to the agent at any of the ports you may select. Place in the roll a letter asking him to hand the papers and tracts to any who might be interested in them. In this manner you may do much to spread abroad the reading-matter."

We heeded Mr. Nippard's advice. At that time we were receiving one thousand copies weekly of *The Signs of the Times* from America. We would make a roll of a few *Signs*, tracts, and papers in other languages. On our papyrograph I prepared a carefully worded letter. In this the agent was not only asked to circulate the enclosed documents, but to reply, informing us whether more reading-matter was desired, and in what language.

It was among the packages thus sent that the roll of papers, tracts, and a letter went to Cape Haitien. From this venture on Hayti we received no reply, and Brother Tanner's letter, "after many days," is the first knowledge I have had concerning the result of that seed sowing.

In a similar manner we sent parcels to a large portion of the eighty seaports. We had responses from several of them, as Durban, Natal, East London, and Maritzburg, South Africa, and Georgetown, Demerara, British Guiana. From some of these places we had replies expressing a desire for more reading-matter, and to these we sent parcels several times.

In 1896, when I was in Southampton, England, I called upon Mr. Nippard. His companion was with the silent dead. He was settled on a pension from the steamship company. He was in feeble health, but was kindly cared for by his daughter. With tears he would speak of his association with Elder Ings. The reading that he most of all prized was the weekly visits of the *Present Truth* from London. In the year 1900, when I again visited Southampton, I inquired for Mr. Nippard. The dear old gentleman had passed away, probably living up to what light he had. I have given this brief rehearsal to encourage others to cast bread upon the waters.

Mountain View, Cal.

The Canon of the Bible

THE word "canon," as at present employed, signifies a collection of religious writings of an authoritative or normative character, such as "always, everywhere, and by all" have been considered divinely inspired, hence sacred and binding. The term was first used in this sense by Amphilochius, 395 A. D.

The So-Called "Larger" and "Smaller" Canons

Between the New Testament of Catholics and that of Protestants there is absolutely no difference as to canon, or size, the number and order of the books corresponding exactly. But the case of the Old Testament is different; Catholics holding to what is sometimes spoken of as the "larger" canon of the Jews in Alexandria, while Protestants hold to the "smaller" canon of the Jews in Palestine. The actual difference between them is a matter of seven complete books and portions of two others; namely, Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, First and Second Maccabees, together with certain additions to Esther and to Daniel. All these Protestants usually reject as apocryphal, because there is no evidence whatever that they were ever considered canonical by the Jews.

The Canon of the Jews in Alexandria

The chief witness to the existence of a possible "larger" canon in Alexandria is the Greek version of the Old Testament known as the Septuagint (which was translated probably between 250 and 150 B. C., and frequently designated "LXX"). But it is exceedingly doubtful whether the Jews in Egypt ever had a larger canon than their brethren in Palestine. There is absolutely no explicit witness to this effect. The LXX version is inconclusive. The mere existence of manuscripts of this ancient version which contain the canonical and deutero-canonical or apocryphal books, intermingled, is a long way from substantial evidence. For not only are all the extant manuscripts of Christian origin, but they differ widely as to their contents among themselves, no one of

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Are You Ready?

Say, brother, are you ready for the coming of the King?
Do the signs of his appearing to your soul sweet comfort bring?
Are you of the few and faithful who believe the time is near?
Does your heart beat high with gladness, or sink with dread and fear?

Are you halting and discouraged? are you tempted now to say,
As the evil servant said, "My Lord his coming doth delay"?
Because the Bridegroom tarries, do you think you've been deceived?
Is the "blessed hope" less precious than when you first believed?

My brother, are you watching through the dark and sinful night
For the glory of the morning? Do your eyes behold the light?
Or are they dull with slumber, or dazzled by the glare
Of the world and its attractions, which will prove a fatal snare?

Then arouse, and gird your armor! for the Master bravely toil;
See that your lamp is burning, and well filled with heavenly oil;
Be not like the foolish virgins, who awoke to woe and shame,
With their vessels dry and empty when the midnight summons came.

— *Herald of Life.*

* * *

Lessons From the Life of Solomon — No. 18

Outward Display

MRS. E. G. WHITE

One sad feature of Solomon's experience was his supposition that massive buildings and magnificent furnishings give character to the work of God. He endeavored to pattern after, and to compete with, the world. He lost sight of the foundation principle underlying the influence that is ever to be exerted by the people of God,— obedience to every precept of Holy Writ. The real power of God's people lies not in numbers, nor in the wealth and worldly prosperity that may be displayed, but in steadfast adherence to his Word. The truth, obeyed, is made the power of God unto salvation.

Solomon became ambitious of excelling all other nations in power and grandeur. It was his desire to attain greater political power, that led him to form alliances with idolatrous nations, and to seal these alliances by marriages with heathen princesses. In conformity with the customs of surrounding nations, he maintained a luxurious court, in many respects surpassing in splendor the courts of the rulers of other kingdoms. Luxury was followed by wanton extravagance. Vast riches were squandered. This led to the levying of a grievous tax upon the poor people.

"I made me great works," Solomon declares. Among these were "Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer." "And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; and Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion."

So engrossed was Solomon with thoughts of vanity, that perfection and beauty of character were overlooked in his attempt to surpass other nations in outward display. He sold his honor and his integrity in seeking to glorify himself before the world, and he finally became a despot. The power and the riches obtained at a sacrifice of right principles, proved to him a terrible curse.

How striking is the contrast between Solomon's ambitious desire to exalt himself, and the life that the Son of God lived upon this earth! The Saviour of mankind was born of humble parentage in a sin-cursed, wicked world. He was brought up in obscurity at Nazareth, a small town of Galilee. He began his work in poverty and without worldly rank. He sought not the admiration or the applause of the world. He dwelt among the lowly. To all appearance he was merely a humble man, with few friends. Thus God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in this age. At the very beginning of the gospel dispensation he taught his church to rely, not on worldly rank and splendor, but on the power of faith and obedience.

"The kingdom of God cometh not with outward show." The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is not the largeness or the grandeur of an edifice that impresses hearts, but the principles of righteousness, of justice and equity, practised within. Our institutions will give character to the work of God just according to the consecrated devotion of the workers,— by revealing the power of the grace of Christ to transform the life. Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. We shall gain the victory, not by erecting massive buildings in rivalry with our enemies, but by cherishing a Christlike spirit of meekness and lowliness. We are to be distinguished from the world because God has placed his seal upon us, because he manifests in us his own character of love. Our Redeemer covers us with his righteousness.

As Solomon continued to conform to the customs of the world, his pride greatly increased. And the worldly prosperity that attended his apostasy, was regarded by him as a token of God's favor. So fully had he yielded himself to evil influences, that his spiritual discernment was well-nigh destroyed. He could not see the terrible losses that were sustained by the nation spiritually because he brought into the kingdom an abundance of the gold of Ophir and the silver of Tarshish.

To-day there exists the same danger of mistaking prosperity for the favor of heaven. The prosperity that often for a time attends those who turn from a plain "Thus saith the Lord" to follow a way of their own choosing, is not an assurance of divine approval. Men many interpret it thus, but it is no sign that God's prospering hand is with them. Let all learn a lesson from Solomon's experience. Notwithstanding his violation of a plain "Thus saith the Lord," riches and worldly honor poured in upon him, and seemingly he was greatly blessed. This is in harmony with Job's declaration that the wicked spend their days in prosperity. And the psalmist testifies: —

"As for me, my feet were almost gone;
My steps had well-nigh slipped.
For I was envious at the arrogant,
When I saw the prosperity of the wicked. . . .
Pride is as a chain about their neck;
Violence covereth them as a garment.
Their eyes stand out with fatness:
They have more than heart could wish.
They scoff, and in wickedness utter oppression:
They speak loftily."

Like Solomon, those who esteem their own wisdom above the wisdom of the Lord will surely feel the sad result of their course. For a time they may seemingly be prospered, but their work will not abide. The Lord will let them pass through bitter experiences, in order that they may have an opportunity to learn that real prosperity comes not by outward display, but only by conformity to his will and purpose.

God's way is always the right and prudent way. It always brings honor to his name. Man's only security against rash, ambitious movements is to keep the heart in harmony with Christ Jesus. Man's wisdom is untrustworthy. Man is fickle, filled with self-esteem, pride, and selfishness. Let the workers in God's service trust wholly in the Lord. Then they will reveal that they are willing to be led, not by human wisdom, which is as useless to lean upon as is a broken reed, but by the wisdom of the Lord, who has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

Fellow Christian, keep your religion pure and untainted. Worldly interests may tempt you to yield your principles. but "what shall it profit a man if he gain the whole world, and lose his own soul?" Worldly greatness is no equivalent for integrity, honesty, a pure heart, and a noble, unwavering purpose to do right. Even Solomon, in all his glory, was not arrayed like him who possesses the ornament of a meek and quiet spirit, untouched by the tinsel and show of the world.

A Condition and a Result

C. MC REYNOLDS

THAT we are living in the time for the "latter rain" no true Seventh-day Adventist will question. The Lord has told us to pray for rain in the time of the latter rain. The former rain was given when a certain condition was reached by the Lord's followers — when they were all "of one accord." Those who succeeded in coming into accord with Christ, "the head of the church" and "the head of every man," found themselves in perfect accord with one another, because they were of one accord with him. It was an individual work.

We are desiring the refreshing, the latter rain. The condition upon which the reception of it depends is clearly set forth by the spirit of prophecy. It is that same condition of perfect accord with Christ. "Those who receive the seal of the living God and are protected in the time of trouble, must reflect the image of Jesus fully."

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord. . . . They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. . . . I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." — "*Early Writings,*" *pages 60, 61*. How clearly is here stated the only condition upon which we can ever receive the "refreshing." This is in the article entitled, "Preparation for the End."

It is further stated in this same connection: "Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building." The obtaining of the "victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action," is the condition; the result is the "refreshing," "the latter rain."

In the article on "The Shaking" (and we are in it now) a view was given of those who obtained this victory — who reached the condition required for receiving the "refreshing." Their voices were heard, "sweet and harmonious," "full of mercy, compassion, and elevating, holy joy. . . . They were clothed with an armor [the "whole armor of God." Eph. 6:13], from their head to their feet. They moved in exact order, like a company of soldiers. . . . They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy. . . . Evil angels still pressed around them, but could have no power over them." "Sin shall not have dominion over you." Rom. 6:14. "Wherefore he is able also to save them evermore who come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25, margin. "We shall be saved by his life." Rom. 5:10. "Unto him that is able to keep you from falling." Jude 24.

These receive the "refreshing" because they have obtained the victory. What is the result? "I heard those clothed with the armor speak forth the truth with great power. It had effect. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'" — "*Early Writings,*" *pages 131-133*.

In this same connection is this statement: "The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness." "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ."

The repentance is an individual work. The faith must be exercised individually for entire victory. "This is the victory that overcometh the world, even our faith." The victory is individual victory. The refreshing is an individual refreshing received by every one who is brought into accord with Christ our Captain. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth." Acts 1:8. As long as we walk in blindness and darkness, and through a lack of repentance and faith fail to obtain the victory over every besetment, over every wrong word and action, we can not receive the refreshing — the latter rain — the source of power. Hence, the power to become witnesses for him is not received, and thus the coming of Jesus is delayed. Let us do the repenting, the confessing, the restoring, the believing. Let him do the living in us, let him get the victory for us, pour upon us the refreshing, fill our hearts with gratitude and gladness, our voices with music sweet and harmonious, clothe us with the garment of praise instead of the spirit of heaviness, bestow upon us the power of the Holy Spirit which will make us witnesses of the power of the living Christ within, and hasten the coming of our Redeemer and glorious King. "Come, Lord Jesus, come quickly."

Bethel, Wis.

A Significant Sign of the Age

JOHN S. WIGHTMAN

THE apostle James, in the fifth chapter of his remarkable letter to "the twelve tribes" scattered abroad, gives a remarkably clear and concise description of the time we call "to-day" and of a condition of affairs everywhere prevalent, when the rich, impelled by insatiable greed, shall gather treasures into such vast "heaps" as shall be universally regarded as phenomenal. It is obvious to every candid observer that we are living in an age in which the affairs of men are as never before controlled by an oligarchy of wealth to that extent that the situation is appalling. The apostle declares that it is "for the last days" that individuals are vainly heaping treasures together, just before "the coming of the Lord," in the solemn time when "the Judge standeth at the door."

James Bryce, in the *American Commonwealth,* observes that up to 1840 there were no large fortunes in the United States. But writing in the later eighties, he says: "Now there is some poverty, many large fortunes, and a greater number of gigantic fortunes than in any other country in the world." In New York City alone there are more than two thousand millionaires. The Rockefeller family, of which John D. is the head, possesses wealth of an estimated vale of a thousand millions. The human mind quite fails to grasp so huge a sum. If the wealth of this one family could be converted into gold coin, and carried upon the backs of porters into Canada or Mexico, it would require twenty-three thousand strong men, for it would weigh one thousand seven hundred and fifty tons. To carry a single day's interest on this sum would require seven strong men, for it would weigh a thousand pounds in gold. Ten men — J. D. Rockefeller, Andrew Carnegie, Marshall Field, W. K. Vanderbilt, John Jacob Astor, J. P. Morgan, Russell Sage, J. J. Hill, Wm. H. Clark, and Wm. Rockefeller — control an estimated aggregate of two thousand million dollars. Note the figures, $2,000,000,000.

Byron W. Holt, editor of *Moody's Magazine,* and the statistical expert of R. G. Dun & Co., offer us a conservative estimate of the total value of the wealth of America's five thousand multimillionaires, as follows: —

No. of fortunes	Amount
10 aggregating	$2,000,000,000
490 aggregating	3,000,000,000
4,500 aggregating	10,000,000,000
5,000 aggregating	15,000,000,000

So five thousand men in this country actually own, as declared by Mr. Cleveland Moffett "(without counting what they

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

A Pilgrim and Stranger

Heb. 11:13

A PILGRIM and stranger here sadly I roam,
But I look for a kingdom which is soon to come;
A home in that kingdom, a mansion secure,
If I but prove faithful, hold fast, and endure.

A pilgrim and stranger! Though foes should arise
To hinder my way to my home in the skies,
I'll meet them with courage, and ne'er be afraid;
While Jesus is with me, I'll ne'er be dismayed.

A pilgrim and stranger! I'll seek but to know
The will of my God, and thus daily show,
By example and precept, by word and by deed,
I'm striving his counsel and precepts to heed.

The shaking is coming; O who'll be prepared
To stand in the battle in the day of the Lord?
None but the true pilgrim, the stranger to earth,
Shall enter those mansions of heavenly worth.

A pilgrim and stranger, O then let me be,
And patiently suffer, my dear Lord, with thee!
Then with Abram and Isaac, those pilgrims of old,
I shall reign with the Lamb in the city of gold.

— *P. H. Cady, 1862.*

Lessons From the Life of Solomon—No. 19

In the Thoroughfares of Travel

MRS. E. G. WHITE

UPON the Israelites God bestowed great privileges, blessing them richly from his abundant goodness. He looked for them to honor him by revealing the principles of his kingdom. In the midst of a fallen, wicked people — a world in which violence and crime, greed, oppression, and the most corrupt practises were indulged without restraint — the Israelites were to represent the character of God. In the holiness of their lives, in their mercy and loving-kindness and compassion, they were to show that "the law of the Lord is perfect, converting the soul."

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of his light to the whole world. The nations of the world, through following corrupt practises, had lost the knowledge of God. Yet in his mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with him through his church. He designed that the principles revealed through his people should be the means of restoring the moral image of God in man.

The Lord's vineyard, his own chosen possession, was planted in the land of Canaan. And as the tower in the vineyard, God placed in the midst of the land his holy temple. In the temple his glory dwelt in the holy Shekinah above the mercy-seat.

In the days of Solomon, the kingdom of Israel extended from Hamath on the northward, to the border of Egypt on the southward, and from the Mediterranean Sea to the Euphrates River. Through this territory ran many natural highways of the world's commerce. Caravans were constantly passing to and from distant lands. Thus there was given Solomon and his people a most wonderful opportunity to reveal the character of the true God so clearly that men of all nations would be taught to reverence and obey the King of kings. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto him should live. All who, like Rahab the Canaanite and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with his chosen people. As the numbers of Israel increased, they were to enlarge their borders, until their kingdom should embrace the world.

But Solomon lost sight of God's high and holy purpose. He failed of improving the magnificent opportunities for enlightening the representatives of all nations who were continually passing through his territory and tarrying for rest at the principal cities. A selfish use was made of the strategic points along the well-traveled highways. Solomon sought to strengthen his position by building fortified cities at the gateways of commerce. He rebuilt Gezer, near Joppa, and lying along the road between Egypt and Syria; Beth-horon, to the westward of Jerusalem, commanding the passes of the highway leading from the heart of Judea to Gezer and the seacoast; Megiddo, situated on the caravan road from Damascus to Egypt, and from Jerusalem to the northward; and "Tadmor in the wilderness," along the route of caravans from the East. All these cities were strongly fortified.

The commercial advantages of an outlet at the head of the Red Sea were developed by the construction of "a navy of ships in Ezion-geber, . . . on the shore of the Red Sea, in the land of Edom." Trained sailors from Tyre, "with the servants of Solomon," manned these vessels on voyages "to Ophir, and fetched from thence gold," and "great plenty of almug trees, and precious stones."

The missionary spirit that God had implanted in the heart of Solomon and in the hearts of many true Israelites, was rapidly supplanted by a spirit of commercialism. The precious opportunities afforded by contact with many nations, were misused for personal aggrandizement. The revenues of the king and of many of his subjects were greatly increased, but at what a cost! Because of the cupidity and the short-sightedness of those to whom had been entrusted the oracles of God, the countless multitudes that thronged the thoroughfares of travel were allowed to remain in ignorance of the true God.

Our Opportunity

To the church of to-day God has given the care of his vineyard. The workers of to-day are called to do the work that Israel failed of doing. The salvation of God must be made known to all the people living on the face of the earth. God's glory is to be revealed, his word established, and Christ's kingdom set up to give deliverance to the world. His followers are now to arise and shine.

Those who, in response to the call of the hour, have entered the service of the Master Workman, may well study his methods of labor. During his earthly ministry, our Saviour took advantage of the opportunities to be found along the great thoroughfares of travel. It was at Capernaum that Jesus dwelt in the intervals of his journeys to and fro, and it came to be known as "his own city." This city was well adapted to be the center of the Saviour's work. Being on the highway from Damascus to Jerusalem and Egypt, and to the Mediterranean Sea, it was a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest on their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and great as well as the poor and lowly, and his lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and his mission would be brought before the world.

[In these days of travel, the opportunities for coming in contact with men and women of all classes and of many nationalities, are much greater than in the days of Israel. The thoroughfares of travel have multiplied a thousandfold. God has wonderfully prepared the way. (1) The agency of the printing-press, with its manifold facilities, is at our command. Bibles and publications in many languages setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world.

We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination, seek to impart it.] Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light

(1)
Evangelism p. 702-703

that has blessed their own souls. Let literature be distributed judiciously on the trains, in the street, on the great ships that ply the seas, and through the mails.

Christians who are living in the great centers of commerce and travel have special opportunities. The believers in these cities can work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, their influence will be felt.

The truth is not to be hidden in the corners of the earth. It must be made known; it must shine in our large cities. Like Christ, the messengers of the Most High to-day must take their position in the great thoroughfares of travel, where they can meet people from all parts of the world. Like him, they are to give the true light; they are to sow the gospel seed; they are to rescue truth from its companionship with error, and present it in its original simplicity and clearness, so that men may comprehend it. The third angel's message is a world-wide message. It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the by-ways.

(1) [In the world-renowned health resorts and centers of tourist-traffic, crowded with many thousands of seekers after health and pleasure, there should be stationed ministers and canvassers capable of arresting the attention of the multitudes. Let these workers watch their chance to present the message for this time, and hold meetings as they have opportunity. Let them be quick to seize opportunities to speak to the people. Accompanied by the power of the Holy Spirit, let them meet the people with the message borne by John the Baptist: "Repent ye: for the kingdom of heaven is at hand." The word of God is to be presented with clearness and power, that those who have ears to hear, may hear the truth. Thus the gospel of present truth will be placed in the way of those who know it not, and will be accepted by not a few, and carried by them to their own homes in all parts of the earth.]

A great work is to be done, and those who know the truth should now make mighty intercession for help. The love of Christ must fill their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. As they consecrate themselves to God, a convincing power will attend their efforts to present the truth to others. We must no longer sleep on Satan's enchanted ground, but call into requisition all our resources, avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many peoples, and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you alway, even unto the end of the world."

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . I will make thee an eternal excellency, a joy of many generations. . . . Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

The Canon of the Bible

(Concluded)

The Canon of the Later Reformed and Anglican Churches

Repeated endeavors were made during the sixteenth and seventeenth centuries to have the apocryphal books removed from the Scriptures. The Synod of Dort (1618-19), Gomarus, Deodatus, and others sought to accomplish it, but failed. The only success achieved was in getting them separated from the truly canonical writings and grouped by themselves. The Puritan Westminster Confession went further, and declared that they were of a purely secular character. The various new versions of the Bible, then being made, likewise placed them by themselves, apart from the acknowledged books, as a kind of appendix. The first English version to omit them altogether was an edition of King James's Version, published in 1629; but the custom of printing them by themselves, between the Old and New Testaments, continued till 1825, when the Edinburgh Committee of the British and Foreign Bible Society protested that the society should no longer translate these apocryphal writings, and send them to the heathen. The society finally yielded, and decided to exclude them (May 3, 1827). Since then, Protestants in Great Britain and America have given up the practise of publishing the Apocrypha as a part of Sacred Scripture. In Europe, also, since 1850, the tendency has been in the same direction.

The Church of England, however, and the American Episcopal Church do not wholly exclude them; certain "readings" being selected from Wisdom, Ecclesiasticus, and Baruch, and read on week-days between October 27 and November 17. Yet, when the English Revised Version appeared in 1885, though it was the special product of the Church of England, there was not so much as a reference to the apocryphal writings. The Irish Church, likewise, removes them; and the American Revised Version ignores them altogether.

The Apocryphal Writings Self-Condemned

From the discussion up to this point it becomes obvious how far apart Catholics and Protestants stand in reference to the size of the Bible. The natural question which arises in the reader's mind must be, What is the intrinsic value of these deutero-canonical writings which have stood so long upon the border land, and which have become at last fully canonized by Rome, but are usually rejected by Protestants? What are their merits? What their defects? Why accepted by some and rejected by others? There is no doubt but that they contain many good moral teachings; that they supplement the history of Judaism and bring it down to the Christian era; and that many of the doctrines in the canonical Scriptures are to be found also in them. On the other hand, they contain practically nothing of value which could possibly assist in furthering the interests of Christianity. By their contents they are self-condemned. Here are a few only of the blemishes that might be enumerated: —

1. The Book of Tobit teaches the meritorious value of almsgiving; and is infused with quackery and puerility.
2. The Book of Judith approves of deception and falsehood, and treats a breach of the ceremonial law as a deadly sin.
3. The Book of Wisdom teaches the doctrines of purgatory, the pre-existence of the soul, and that the body is a clog upon the soul.
4. The Book of Ecclesiasticus forbids giving bread to the wicked, and advises to torture a malicious slave.
5. The Book of Baruch teaches that God hears the prayers of the dead, and predicts that the captivity shall last seven generations instead of "seventy years."
6. The First Book of Maccabees practically identifies Simon with the Messiah, and sees in the Maccabean rule the fulfilment of the hope of Israel.
7. The Second Book of Maccabees relates how the sacred fire upon the temple altar was miracuously preserved till Nehemiah's time; and how Jeremiah, when Jerusalem was destroyed, hid the tabernacle, the ark, and the altar of incense. It also describes an apparition which prevented Heliodorus from invading the sanctity of the temple, and teaches the doctrine of sacrifices for the dead. It even justifies, tacitly, the sin of suicide, and in conclusion lays no claim to inspiration.

In view of such blemishes, are we not forced to allow that these books are not only not equal in authority to the true canon, but that they are positively contradictory to the spirit of the Bible's teaching?

Concluding Remarks on the Canon

In conclusion, it has been shown that our Lord and his apostles used only the strictly canonical books of the Greek Version and none of the Apocrypha; that the canon of the Jews in Palestine corresponded exactly to the strict Protestant canon of to-day; that the early church taught theoretically the same view, but *used* a larger canon; that as an argument, however, *usage* proves too much; that Jerome advocated most strenuously a strict canon; that Augustine, while he wavered, distinguished, nevertheless, between the inspiration of the proto- and that of the deutero-canonical books; that down to the six-

(1)
Colporteur Ministry, p. 40

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

The Touch of Jesus

TOUCH thou my tongue, so strangely still,
When all thy works show forth thy praise;
May I some grateful song upraise —
Sweet echoes from thy holy hill.

Touch thou my feet, that they may keep
Thy forward step; teach me to run,
With sacred haste till tasks are done,
And wearied, I sink down to sleep.

Touch thou my hands, that they no more
May tighten in their selfish greed;
But, open to the sorer need,
May some of thy great gifts outpour.

Touch thou my heart, and all on fire
Its every beat shall be for thee;
Thy love shall make it glad and free,
Thyself its one supreme desire.

— Henry Burton, D. D.

FE 488-503 (ENTIRE ARTICLE)

Lessons From the Life of Solomon—No. 20

"Be Ye Separate"

MRS. E. G. WHITE

PLACED at the head of a nation that had been set as a light to the surrounding nations, Solomon might have brought great glory to the Lord of the universe by a life of obedience. He might have encouraged God's people to shun the evils that were practised in the surrounding nations. He might have used his God-given wisdom and power of influence in organizing and directing a great missionary movement for the enlightenment of those who were ignorant of God and of his truth. Thus multitudes might have been won to an allegiance to the King of kings.

Satan well knew the results that would attend obedience, and during the earlier years of Solomon's reign,— years glorious because of the wisdom, the beneficence, and the uprightness of the king,— he sought to bring in influences that would insidiously undermine Solomon's loyalty to principle, and cause him to separate from God. And that the enemy was successful in this effort, we know from the record: "Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David."

In forming an alliance with a heathen nation, and sealing the compact by marriage with an idolatrous princess, Solomon rashly disregarded the wise provisions that God had made for maintaining the purity of his people. The hope that his Egyptian wife might be converted, was but a feeble excuse for the sin. In violation of a direct command to remain separate from other nations, the king united his strength with the arm of flesh.

For a time, God in his compassionate mercy overruled this terrible mistake. Solomon's wife was converted; and the king, by a wise course, might have done much to check the evil forces that his imprudence had set in operation. But Solomon began to lose sight of the Source of his power and glory. Inclination gained the ascendency over reason. As his self-confidence increased, he sought to carry out the Lord's purpose in his own way. He reasoned that political and commercial alliances with the surrounding nations would bring them to a knowledge of the true God; and so he entered into unholy alliance with nation after nation. Often these alliances were sealed by marriage with heathen princesses. The commands of Jehovah were set aside for the customs of the surrounding nations.

During the years of Solomon's apostasy, the spiritual decline of Israel was rapid. How could it have been otherwise, when their king united with satanic agencies? Through these agencies the enemy worked to confuse the minds of the people in regard to true and false worship. They became an easy prey. It came to be a common practise to intermarry with the heathen. The Israelites rapidly lost their abhorrence of idolatry. Heathen customs were introduced. Idolatrous mothers brought their children up to observe heathen rites. The Hebrew faith was fast becoming a mixture of confused ideas. Commerce with other nations brought the Israelites into intimate contact with those who had no love for God, and their own love for him was greatly lessened. Their keen sense of the high and holy character of God was deadened. Refusing to follow in the path of obedience, they transferred their allegiance to Satan. The enemy rejoiced in his success in effacing the divine image from the minds of the people that God had chosen as his representatives. Through intermarriage with idolaters and constant association with them, Satan brought about that for which he had long been working,— a national apostasy.

Unscriptural Alliances

The Lord desires his servants to preserve their holy and peculiar character. "Be ye not unequally yoked together with unbelievers," is his command; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Never was there a time in earth's history when this warning was more appropriate than at the present time. Many professed Christians think, like Solomon, that they may unite with the ungodly, because their influence over those who are in the wrong will be beneficial; but too often they themselves, entrapped and overcome, yield their sacred faith, sacrifice principle, and separate themselves from God. One false step leads to another, till at last they place themselves where they can not hope to break the chains that bind them.

Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed. Because of this, many men and women are without hope and without God in the world. Their noble aspirations are dead; by a chain of circumstances they are held in Satan's net. Those who are ruled by passion and impulse will have a bitter harvest to reap in this life, and their course may result in the loss of their souls.

Institutional Work

Those who are placed in charge of the Lord's institutions are in need of much of the strength and grace and keeping power of God, that they shall not walk contrary to the sacred principles of the truth. Many, many are very dull of comprehension in regard to their obligation to preserve the truth in its purity, uncontaminated by one vestige of error. Their danger is in holding the truth in light esteem, thus leaving upon minds the impression that it is of little consequence what we believe, if, by carrying out plans of human devising, we can exalt ourselves before the world as holding a superior position, as occupying the highest seat. (1)

God calls for men whose hearts are as true as steel, and who will stand steadfast in integrity, undaunted by circumstances. He calls for men who will remain separate from the enemies of the truth. He calls for men who will not dare to resort to the arm of flesh by entering into partnership with worldlings in order to secure means for advancing his work — even for the building of institutions. Solomon, by his alliances with unbelievers, secured an abundance of gold and silver, but his prosperity proved his ruin. Men to-day are no wiser than he, and they are as prone to yield to the influences that caused his downfall. For thousands of years Satan has been gaining an experi-

(1) Counsels on Health, p. 290

ence in learning how to deceive; and to those who live in this age he comes with almost overwhelming power. Our only safety is found in obedience to God's Word, which has been given us as a sure guide and counselor. God's people to-day are to keep themselves distinct and separate from the world, its spirit, and its influences.

"Come out from among them, and be ye separate." Shall we hear the voice of God and obey, or shall we make half-way work of the matter, and try to serve God and Mammon? There is earnest work before each one of us. Right (1) thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them. In all our institutions, our publishing houses and colleges and sanitariums, pure and holy principles must take root. If our institutions are what God designs they should be, those connected with them will not pattern after worldly institutions. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of his church, they will answer to the call, "Come out from among them, and be ye separate." "Be not partakers of her sins."

God would have us learn the solemn lesson that we are working out our own destiny. The characters we form in this life decide whether or not we are fitted to live through the eternal ages. No man can with safety attempt to serve both God and Mammon. God is fully able to keep us in the world, but not of the world. His love is not uncertain and fluctuating. Ever he watches over his children with a care that is measureless and everlasting. But he requires us to give him our undivided allegiance. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon."

Solomon was endowed with wonderful wisdom; but the world drew him away from God. We need to guard our souls with all diligence, lest the cares and the attractions of the world absorb the time that should be given to eternal things. God warned Solomon of his danger, and to-day he warns us not to imperil our souls by affinity with the world. "Come out from among them," he pleads, "and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

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It is a true saying that "Our generosity is measured not by what we give, but by what we have left."

(1) *Counsels on Health, p. 290-291*

God and His Dwelling-Place

S. N. HASKELL

The Bible teaches that God has a personality. Man was made in his image. Gen. 1:26, 27; Heb. 1:3. "Image" means form or shape. Gen. 5:3; Rom. 1:23. Because of sin no man can see God's face, and live. Ex. 33:20. But his face will be seen. Rev. 22:4. The pure in heart will see him. Matt. 5:8.

If God and Christ have a personality, they must have a local dwelling-place. This place is called by Christ, "My Father's house." John 14:2; Ps. 122:1, 9. The term "sanctuary," or "tabernacle," is applied to it more frequently than any other; and this sanctuary, or tabernacle, is said to be in heaven. Ps. 102:19; 103:19; Heb. 8:1-3. It is also called God's habitation. Luke 16:9; Isa. 63:15. From this habitation God's voice will be heard. Jer. 25:30. The term "habitation" occurs thirty-one times in the Bible, and in every instance it implies a dwelling-place in some locality. It is also called the temple, in which is God's throne. Ps. 11:4. From this place will one day be heard the words, "It is done." Rev. 16:17. It is also said to be God's dwelling-place where he hears prayer, and whence cometh forgiveness of sins. 2 Chron. 6:21, 23, 25, 27, 30, 33, 35, 39; 30:27; Acts 7:38. It is called a palace. 1 Chron. 29:1; Luke 11:21. Here are seven different terms, which in their use in the Bible aggregate many hundreds of times; and every one of them implies a particular dwelling-place in some locality for some one who has a personality. And yet for some reason there are many who claim Christ as their Saviour, and yet deny that God has any real place in which to dwell. They claim that he has no personality, and if he has, it is of no particular account to us. And yet our salvation depends upon the intercession of Christ at the right hand of the Father in that dwelling-place.

Another consideration is, each of these terms is associated with the sanctuary built on earth, first by Moses, second, by Solomon, third by Zerubbabel, and then with the one in heaven. The one on earth is said to be a figure of the one in heaven. Heb. 9:9. The study of the work of Christ in this sanctuary, this home, this Father's house, this God's habitation, this heavenly palace, reveals to us the real plan of salvation. It is expressly stated that it is where we learn the "ways of God" (Ps. 77:13); of "his goings" (Ps. 68:24); the location of his throne. Ps. 80:1. In the sanctuary we learn of the end of the wicked. Ps. 73:15-17. We also learn that from the sanctuary cometh all our help. Ps. 20:2. The strength and beauty of God is displayed in the sanctuary. Ps. 96:6. Christ turned his eyes toward this sanctuary in heaven when he prayed. John 17:1. The ark of God's testimony is in his heavenly temple. Rev. 11:19. The study of the sanctuary reveals a part of the science of salvation that will be sung throughout eternity. Yet notwithstanding all these facts there are many, yea, very many, who take no interest in this dwelling-place of God, nor in the science of salvation as it is revealed in the sanctuary above.

Loma Linda, Cal.

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True Missionaries and a True Missionary Spirit

D. H. KRESS, M. D.

The true missionary is always a home missionary, never a foreign missionary. The one who has a true home missionary spirit will be a home missionary wherever he may be. He will be satisfied to do his best, and will feel perfectly contented, in the place where he is; for he feels he is just where he should be. When the Lord calls him to go elsewhere, he will go, not because he is dissatisfied and desires to flee from his present place or surroundings, but because he recognizes the call of God, and desires to be where God wants him to be. He will be just as true and just as contented in the next place, for he will be a home missionary there. The spirit that he revealed in his previous place, will be revealed in his new place.

Such missionaries are needed everywhere. They are especially needed in foreign fields. From my own observations I have found that the desire to be a foreign missionary is frequently due to feelings of discontent, or arises from sentimental feelings, or a desire to travel. Such workers carry this spirit with them wherever they go, and will surely become dissatisfied with their new work and surroundings.

Home missionaries with a foreign missionary spirit usually manifest a foreign missionary spirit no matter where they are. They are of little value to the work. If they are sent into a foreign field, they soon return to the country whence they came, or go to some other country, with the same unsatisfied feelings. These feelings of restlessness reveal the absence of the true missionary spirit.

I have come to look with suspicion upon young people who have a burden for foreign mission work, and who at the same time give little evidence of being home missionaries. The only ones who are really fitted to be sent forth into foreign fields are those who do their home work so faithfully, and appreciate it so highly, that they would sooner be there than on any other spot on the face of the earth. Their brethren look upon them as indispensable and true home missionaries. The Lord, observing such a spirit of faithfulness, can trust them to stand alone in a foreign field, and will, when faithful workers are needed elsewhere, impress their brethren, and say to them as he did to his servants anciently, "Separate me Barnabas and Saul for the work whereunto I have called them." Upon such workers hands may safely be laid, wit-

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Walking by Faith

By faith in Christ I walk with God,
With heaven, my journey's end, in view;
Supported by his staff and rod,
My road is safe, and pleasant, too.

I travel through a desert wide,
Where many round me blindly stray;
But he vouchsafes to be my Guide,
And will not let me miss my way.

Though snares and dangers throng my path,
And earth and hell my course withstand,
I triumph over all by faith,
Guarded by his almighty hand.

The wilderness affords no food;
But God for my support prepares,
Provides me every needful good,
And frees my soul from wants and cares.

With him sweet converse I maintain;
Great as he is, I dare be free;
I tell him all my grief and pain;
And he reveals his love to me.

Some cordial from his Word he brings,
Whene'er my feeble spirit faints;
At once my soul revives and sings,
And yields no more to sad complaints.

I pity all that worldlings talk
Of pleasures, that will quickly end;
Be this my choice, O Lord, to walk
With thee, my Guide, my Guard, my Friend!

— *John Newton.*

Lessons From the Life of Solomon—No. 21

"Godly Sorrow Worketh Repentance"

MRS. E. G. WHITE

Twice during Solomon's reign the Lord had appeared to him with words of approval and of counsel. Soon after he ascended the throne, the king passed through a remarkable experience at Gibeon, where the Lord, after promising him wisdom, riches, and honor, admonished him to remain obedient and humble. "Walk in my ways," he counseled the youthful king, "to keep my statutes and my commandments." And after the dedication of the temple, "the Lord appeared to Solomon the second time," and exhorted him to remain true to his sacred trust. "Walk before me," the Lord pleaded, "as David thy father walked, in integrity of heart, and in uprighteousness, to do according to all that I have commanded thee." As the reward of obedience, the Lord declared, "I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel."

Plain are these admonitions, wonderful are these promises of prosperity on condition of obedience; and yet of him who in circumstances, in character, and in life, seemed favored above all others, it is recorded that "his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded."

Solomon's apostasy was so complete, his heart became so hardened in transgression, that his case seemed well-nigh hopeless. But the Lord in his infinite mercy forsook him not. By terrible judgments and by words of stern rebuke he sought to arouse the king to a realization of the sinfulness of sin. God's protecting care was removed, and adversaries were permitted to harass and weaken him. "The Lord stirred up an adversary unto Solomon, Hadad the Edomite." "And God stirred him up another adversary, Rezon, . . . captain over a band," who "abhorred Israel, and reigned over Syria. And Jeroboam, . . . Solomon's servant," "a mighty man of valor," "even he lifted up his hand against the king."

God spoke to Solomon not only by means of these judgments, but also through a prophet, who delivered the startling message: "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son."

When Solomon heard this terrible denunciation, he awoke as from a dream. His folly began to dawn upon him in its true light. By his own bitter experience, he had learned the emptiness of a life that seeks in earthly things its highest good. He had erected altars to heathen gods, only to learn how vain is their promise of rest to the soul. And now, in his later years, Solomon returned to drink at the fountain of life. For him at last the discipline of suffering accomplished its work.

The Book of Ecclesiastes

The history of the king's wasted years, with their lessons of warning, he by the Spirit of inspiration recorded for after generations. And thus, although the seed of his sowing was reaped by his people in harvests of evil, the life-work of Solomon was not wholly lost. Chastened, broken in spirit, trusting not in his own power, but in the power of Him that is "higher than the highest," he acknowledged that "the heart of the sons of men is full of evil, and madness is in their heart." Whenever left to their own devices, he confessed, "they have sought out many inventions." And "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Through his own experience Solomon learned that, "though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."

In meekness and lowliness Solomon "taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs." He "sought to find out acceptable words: and that which was written was upright, even words of truth." "The words of the wise," he declared, "are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished."

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

A Touching Appeal

The true penitent does not put his past sins from his remembrance. He does not, as soon as he has obtained peace, grow unconcerned in regard to the mistakes he has made. He thinks of how many have been led into evil by his wrong course, and he tries in every possible way to help those whom he has led into false paths. The clearer the light that he has entered into by returning to the Lord, the stronger his desire to set the feet of others in the right way. He does not gloss over his wayward course, making his wrong a light thing, but lifts the danger-signal, that others may take warning. He walks humbly and carefully, his eyes fixed on his Leader.

Solomon's later writings reveal that he realized the wickedness of his course, and sought to warn those who were in danger of going astray. With sorrow and shame he confessed that in the prime of manhood, when he should have found in God his comfort, his support, his life, he had lost sight of the rich experience of his youth and of the signal blessings bestowed at the time of the dedication of the temple. How sad the confession recorded in Ecclesiastes! For a time, he had turned from the light of heaven and the wisdom of God; he had confounded idolatry with religion.

After the king repented, and returned to his allegiance to God, he made a special appeal to those who were still in the earlier years of life. His yearning desire to save others from the bitter experience through which he had passed, is clearly revealed in this touching appeal: —

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but *know thou, that for all these things God will bring thee into judgment.* Therefore remove sorrow from thy heart, and *put away evil* from thy flesh: for youth and the prime of life are vanity" — they soon pass away.

"Remember also thy Creator in the days
of thy youth,
Or ever the evil days come,
And the years draw nigh,
When thou shalt say, I have no
pleasure in them;

Or ever the sun,
And the light,
And the moon,
And the stars,
Be darkened,
And the clouds return after the rain:

In the day when the keepers of the
house shall tremble,
And the strong men shall bow themselves,
And the grinders cease because they
are few,
And those that look out of the
windows be darkened,
And the doors shall be shut in the
street:

When the sound of the grinding is
low,
And one shall rise up at the voice of
a bird,
And all the daughters of music shall
be brought low;

Yea, they shall be afraid of that which
is high,
And terrors shall be in the way;

And the almond tree shall blossom,
And the grasshopper shall be a burden,
And the caper-berry shall burst:

Because man goeth to his long home,
And the mourners go about the streets:

Or ever the silver cord be loosed,
Or the golden bowl be broken,
Or the pitcher be broken at the
fountain,
Or the wheel broken at the cistern:

And the dust return to the earth
As it was,
And the spirit return unto God
Who gave it."

The Hope of the Penitent

Christ, the gift of the Father to our world, is the hope and efficiency of the penitent. In him all hopes of eternal life center. He is our advocate in the heavenly courts. He is interceding in our behalf. Without his grace, no progress in spiritual grace can be made. The penitent can not take one step in sincerity, in truthfulness, in righteousness, without the help of the Lord Jesus. For this help let us most earnestly plead.

Through no power of his own could Solomon have broken from the snare of Satan. By no human means could he have been cleansed from the defilement of sin. Without divine help, he would have sunk lower and still lower. Only by coming to Jesus in humility and contrition, with heartfelt confession of sin; only by making a full surrender; only through the merits of Christ's righteousness, could he hope to be freed from the snare of the enemy, and be cleansed.

"Godly sorrow worketh repentance to salvation not to be repented of." True repentance can never be mistaken. It bears fruit that testifies to its own genuineness. Self is subdued; Christ is magnified.

The words and deeds of the truly penitent bear witness that theirs is a repentance that needs not to be repented of. They will offer earnest petitions for fresh grace, for new supplies of strength, for the efficiency and power of the Holy Spirit, promised to all who ask in faith. The truly penitent soul will reach high attainments of holiness, peace, and joy. But he will never forget that he owes it all to the Saviour. A sense of deep humiliation and contrition will fill his heart, and he will bow low before God.

The Origin and History of the Text of the American Standard Edition of the Protestant Bible

(Concluded)

King James's Version; or the Fifth Revision of the Protestant Bible (1611)

The Catholics published their New Testament in 1582. Among Protestants at that time, there was a growing rivalry between the Bishops' Version, which enjoyed the ecclesiastical sanction of Anglicans, and the Genevan, which was the Bible of the Puritans. The necessity of having one authorized Protestant translation became more and more apparent. King James favored the idea, and called an ecclesiastical conference of both parties. In due time, fifty-four (or more probably only forty-seven) representative men, who were learned in Hebrew and Greek, were appointed to undertake the task, and the enterprise was launched.

Fifteen rules were drawn up to govern them in their work. How they actually proceeded is not definitely known; but from Dr. Smith's preface to their version we may be sure that they carried out most thoroughly and systematically their instructions. They were divided into six companies, two meeting at Cambridge, two at Oxford, and two at Westminster. The work was apportioned among them. The time spent in the execution of the task was about two and three-fourths years. They are known to have consulted many sources. In their order of words, choice of vocabulary, striking phrases, and concise and literal renderings, they were sensibly influenced also by the Rhemish Testament. But their version differs from the Rhemish in seeking to fix an intelligible sense on the words rendered, and in leaving the literal renderings uncolored by any expository notes.

The faults of the King James's Version, though insignificant compared with those of other versions of the same period, are nevertheless not inconspicuous. (1) Its inequalities. In the Old Testament, Job, the Psalms, and some of the prophets are very defective; in the New Testament, the epistles, but especially Romans and Corinthians, are poorly done. (2) It contains faulty renderings and occasional interpolations due to the scanty materials at the revisers' command. The science of textual criticism was scarcely born in the seventeenth century. Only two of the great MSS. were known to them. (3) It fails to bring out the different shades of thought. The revisers' knowledge of the niceties of Greek and Hebrew philology was limited, and so they often failed to catch the full force of a root, an article, a tense, and certain particles in the originals. (4) It sometimes obscures important distinctions through translating two or more words in the original by one in the English. (5) On the other hand, it frequently creates distinctions for the sake of variation when faithfulness to the original required the same word. The principle of avoiding mechanical uniformity is a legitimate one, but it is easily abused.

The merits of King James's Version are especially noteworthy. (1) It is a *revision,* not an arbitrary translation disregardful of its English antecedents. On its title page it is described as "newly translated out of the original tongues, and with the former translations diligently compared and revised." It represents, therefore, a fresh stage in the process of correcting and polishing through which the Protestant Bible has passed. (2) Its general accuracy. Almost every change which the revisers introduced was an improvement in the direction of absolute correctness. Bishop Westcott says: "When every deduction is made for inconsistency of practise and inadequacy of method, the conclusion yet remains absolutely indisputable that their work issued in a version of the Bible better — because more faithful to the original — than any which had been given in English before." (3) It was the product of the ripest scholarship, not of one party, but of many parties. (4) Its matchless vocabulary and style, which are "equally admired by friends and opponents." The revisers appropriated happy expressions wherever they found them. Their version is, therefore, a kind of mosaic of the best results of previous revisions. Not less than ninety per cent of its words are Anglo-Saxon. It combines Saxon strength and Norman grace with Latin majesty. It belongs to the golden age of English literature. It is elevated, venerable, sacred. It reads like poetry. As F. W. Faber has said, "It lives on the ear like a music that can never be forgotten — like the sound of church bells."

But the original version was poorly edited, and consequently there arose variant editions. What is especially singular is the fact that though called the "Authorized Version," so far as history knows, it was never authorized: and, though the canons and constitution

General Articles

"Whatsoever things are **true**. whatsoever things are **honest**. whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

The Transformed Life

One morning as I careless stood,
And from a window facing east,
Looked down upon the grass beneath,
A dazzling gem before me lay —
So clear, so bright, so beautiful,
That beams of rising sun were grasped,
Reflected back with rainbow hues,
And splendors, deepening, revealed.

I looked, surprised and overjoyed,
A prize so radiant to find
Within my easy reach, my own.
Entranced, its beauty held me there.
From every view new glories flashed;
And from the bower where it lay
Its rays now shone with brighter light,
Declaring value yet untold.

Then, as I watched and thought to take
That priceless gem within my hand,
It passed from sight, and left no more
Than drop of dew upon the grass,—
A drop of dew transformed by light
Which shone upon its surface pure;
Its glories were reflected rays.

As drop of dew by light transformed
To diamond of spotless form,
So, when in light of Christ we live,
Transformed are we by Life divine.
No longer self, but Christ is seen;
His life is ours, his light, his love;
We shine, but in his glory beams;
All that we are, we are in him.

— *Ernest G. Wesley, in Christian Advocate.*

Lessons From the Life of Solomon—No. 22

The Power of Influence

MRS. E. G. WHITE

For hundreds of years after the death of Solomon, a strange and melancholy sight could be seen opposite Mount Moriah. Crowning the eminence of the Mount of Olives, and peering above the groves of myrtle and olive trees, were imposing piles of buildings, for the idolatrous worship of gigantic, unseemly images of wood and stone. Many a devout stranger, seeing these shrines for the first time, was led to inquire, "How came these buildings and idols on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God?" The truthful answer must be given: "The builder was Solomon. He whom God so wonderfully honored, failed to give God the glory, and finally was persuaded by his heathen wives to build these altars for idol worship."

Little did Solomon think when he built the unholy shrines on the hill before Jerusalem, that these evidences of his apostasy would remain from generation to generation, to testify against him. Notwithstanding his repentance, the evil that he did lived after him, witnessing to the terrible fall of the greatest and wisest of kings.

More than three centuries later, Josiah, the youthful reformer, in his religious zeal demolished these buildings and all the images of Ashtoreth and Chemosh and Moloch. Many of the broken fragments rolled down the channel of the Kedron, but great masses of ruins remained. Even as late as the days of Christ, the ruins on the "Mount of Offense," as the place was called by many of the true-hearted of Israel, might still be seen. Could Solomon, when rearing these idolatrous shrines, have looked into the future, how he would have started back in horror to think of the sad testimony they would bear to the Messiah!

By a life of loyalty and integrity, Solomon could have done much to preserve God's people from backsliding. His early piety and his great wisdom, the power and the prosperity that attended his reign, the respect and the honor shown the kingdom of Israel by the surrounding nations,— all these favorable conditions combined to increase greatly the influence wielded by the king. Had he remained sincere, earnest, and true, had no taint of apostasy marred his life, he might have exerted a most powerful influence for good on the lives of others. But he swerved from his allegiance to God; and the nation, of which he had been the pride, followed his leading. So powerful was his influence, that through his apostasy he became their seducer.

Solomon's repentance was sincere, but the harm that his example of evil-doing had done the people, could not well be remedied. In the anguish of bitter reflection on the evil influence of his sinful course, he was constrained to declare: "Wisdom is better than weapons of war: but *one sinner destroyeth much good.*" "There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: folly is set in great dignity." "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor."

During the king's apostasy, there were faithful men who remained true to their trust, maintaining their allegiance to purity and loyalty. Many, however, were led astray by his example, and the forces of evil that were set in operation as the result of the introduction of idolatry and worldly practises, could not easily be stayed by the penitent king after his return to God. His influence for good was broken. Many hesitated to place full confidence in his leadership.

How sad the thought that the far-reaching influence of Solomon's apostasy could never be fully counteracted! The king confessed his sins, and wrote out, for the benefit of after generations, a record of his folly and repentance; but he could never hope to destroy the baleful influence of his evil deeds. Emboldened by his apostasy, many continued to do evil, and evil only. And in the downward course of many of the rulers that followed him, may be traced the sad influence of the prostitution of his God-given powers.

Among the manifold lessons that we may learn from Solomon's life, none are more plainly taught than the power of influence for good or for ill. However contracted may be one's sphere, he exerts an influence. That our influence should be a savor of death unto death, is a fearful thought, yet this is possible. One soul misled — forfeiting eternal bliss — who can estimate the loss! And yet one rash act, one thoughtless word, on our part, may exert so deep an influence on the life of another that it will prove the ruin of his soul! One blemish on the character may turn many away from Christ.

God calls for strong, brave Christians, whose influence is always exerted for the right. His cause needs men and women whose every word and act draws those around them to Christ, binding them to him by the persuasive force of loving service. Men and women who commune with God, who, because they co-operate with the heavenly angels, are surrounded by a holy influence, are needed at this time.

It is only through the grace of God that we can make a right use of our influence. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness, and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our Heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world. (1)

Prayer

WM. COVERT

The church and church people who do not earnestly seek the Lord in prayer will become cold and careless about Christianity and their own salvation. The Lord, through the writings of Paul, advised that prayer be made without ceasing. Indeed, all men everywhere are admonished to pray. The same need exists everywhere to-day that was seen by the apostle when he wrote as he did. Could all our people now be enabled to see their principal need, they would arouse to the necessity of prayer.

Churches should not fail to maintain regular prayer-meetings. Every effective church has essential interests under consideration, and these interests need to be earnestly considered before the throne of God. No church should think of executing important plans until the members have unitedly considered the things together with the Lord. It should always be understood that church organ-

(1) My Life Today, p. 302

General Articles (1)

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Knowledge

ONCE I thought that healing came
From the angels' wings.
Now the bruised hands of men
Seem the kindest things.

Once I thought to pluck and eat
The fruit of paradise.
Now I break with these their bread
With unsaddened eyes.

Once I thought to find on earth
Love, perfect and complete.
Now I know it carries wounds
In its hands and feet.

— Anna Hempstead Branch.

Lessons From the Life of Solomon—No. 23

"Stedfast Unto the End"

MRS. E. G. WHITE

THE life of Solomon is full of warning, not only to the youth, but to those of mature years and to the aged, those who are descending the hill of life and facing the western sun. We see and hear of unsteadiness in youth,— the young wavering between right and wrong, and the current of evil passions proving too strong for them. But we do not look for unsteadiness and unfaithfulness in those of mature years; we expect the character to be established, the principles to be firmly rooted. In many cases this is so, but there are exceptions, as with Solomon. "Let him that thinketh he standeth take heed lest he fall." When Solomon should have been in character as a sturdy oak, he fell from his stedfastness under the power of temptation. When his strength should have been the firmest, he was found the weakest of men.

From such examples as this we should learn that watchfulness and prayer are the only safety for either young or old. A man is not one whit the safer because he occupies an exalted position, and has been given great privileges. Those who for many years have enjoyed a genuine Christian experience, are, nevertheless, still exposed to Satan's attacks, and are liable to fall into grievous sins. In the battle with inward corruptions and outward temptations, even the wise and powerful Solomon was vanquished. His failure reveals to us that, whatever a man's intellectual qualities may be, and however faithfully he may have served the Lord in past years, he can never with safety venture to trust in his own wisdom and integrity.

Whenever man accomplishes anything in spiritual or temporal lines, he should bear in mind that he does it only through the grace and co-operation of his Maker. When left to himself, man reveals his natural temperament; selfishness appears; human wisdom occupies the throne of the heart. But [those who make God their efficiency, realize their own weakness, and the Lord supplies them with his wisdom. As day by day they depend upon God, carrying out his will with humility and whole-heartedness and strictest integrity, they increase in knowledge and ability. By willing obedience they show reverence and honor to God, and are honored by him.]

From the beginning there has been opposition between the forces of good and evil. God declares, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Man vainly attempted to exalt himself by following his own way, in harmony with Satan's temptation, and in opposition to the will of God. He thus gained a knowledge of evil, but he gained it at the cost of his loyalty; and his disobedience opened the flood-gates of woe upon our world. Ever since, men have been trying to exalt themselves by the same means. When will they learn that the only way to true exaltation is the path of obedience? Men's plans may seem to them to be exceedingly wise, but there is safety for those only who walk in accordance with a "Thus saith the Lord."

The originator of evil, Satan comes with stealthy tread, presenting plausible theories to the people of God, telling them that if they do this or that, even though it may be questionable, they will gain great advantage, and the end will justify the means. He tries to persuade them that the eating of the forbidden fruit will be to them a source of great good. When men listen to him, the spiritual insight is dimmed, and the power of distinguishing between good and evil is lost.

Nothing has been so difficult for the people of God to learn as loyalty to the pure, elevated, unselfish principles of heaven. And as a result, sin and suffering make up a large part of their history. The words spoken to Daniel by the angel are positive: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." Satan, as a strong man armed, is continually on the watch, seeking to bring in questionable methods, and thereby mar the work of God. He would be well pleased to eclipse the brightness of God's principles by the selfishness of the principles on which he works. If he possibly can, he will tarnish the pure gold of character. If he can place the false where the true should be, his object is gained.

Shall we give heed to the warning of Solomon's apostasy, and shun the first approach to those sins that overcame him who was called the wisest of men? In these days of peril, nothing but obedience will keep man from apostasy. God has bestowed on man great light and many blessings. But unless this light and these blessings are received, they are no security against disobedience and apostasy. When those whom God has exalted to positions of high trust turn from him to human wisdom, their light becomes darkness, and how great is that darkness! Their entrusted capabilities are a snare to them. They become an offense to God. There can be no mockery of God without the sure result.

Till the conflict is ended, there always will be a departing from God. Satan will so shape circumstances that unless we are kept by divine power, they will almost imperceptibly weaken the fortifications of the soul. We need to inquire at every step, "Is this the way of the Lord?" As long as life shall last, there is need of guarding the affections and the passions with a firm purpose. Not one moment can we be secure only as we are relying upon God, the life hid with Christ in God. [The safeguards of our purity must be watchfulness and prayer.] (2) We must do nothing to lower the standard of our religious principles.

Notwithstanding the warnings that God has given in his Word and through his messengers, many have closed their eyes to danger, and have gone on in their own way, infatuated, deluded by Satan, until they fall under his temptations. Then they abandon themselves to despair. This was the history of Solomon. But even for him there was help. He truly repented of his course of sin, and found hope. Let none venture into sin as he did, in the hope that they, too, may recover themselves. Sin can be indulged only at the peril of infinite loss.

All who enter the city of God, enter there through the strait gate,— through agonizing effort. But none who have fallen need give themselves up to despair. Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but there is still hope for them if they repent, forsake sin, and turn to God. He who has so graciously declared, "Be thou faithful unto death, and I will give thee a crown of life," has also inspired the invitation, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." God hates sin, but he loves the penitent, and declares, "I will heal their backsliding, I will love them freely."

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight."

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh

My Life Today, p. (1) 110; (2) 72

righteousness, and speaketh the truth in his heart." "Blessed are the pure in heart: for they shall see God."

"My beloved brethren," the apostle Paul wrote, "be ye stedfast, unmovable." God desires us to "hold the beginning of our confidence stedfast unto the end." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever."

* * *

Importance of Studying the Scriptures

S. N. HASKELL

The Bible is truthfully said to be the Book of books. There is nothing more calculated to strengthen the intellect than the study of the Scriptures. But how will the study of the Scriptures strengthen the intellect? It can not be done by hastily reading the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep, hidden meaning. Yet every person should read the Bible through, not once or twice, but do it continually. Then he will involuntarily begin to compare scripture with scripture. Strength comes by taxing the mind not only to retain, but to compare spiritual things with spiritual; as the blacksmith's arm is strengthened by constant use.

The apostle Peter's words are, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." He again instructs us as to how we may grow. It is by "laying aside all malice, and all guile, and hypocricies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." There is no growing by the Spirit without the word. For Christ's words "are spirit, and they are life." We are begotten by the word of truth. If we are not doers of the word, but hearers only, then we deceive our own selves. We are like the man who beholds his natural face in the glass; for "he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." We are to be sanctified through the truth; the word of God is truth.

No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is seldom seen in our day. The Bible has in it all the power and intelligence of God. But we can not derive this from the Word of God without taxing the mind, without meditating upon its contents as we read it. My friend, if you would become acquainted with the Saviour, study the Scriptures. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory.

The secret of the apostle Paul's strength was his personal application of the Scriptures to himself. When the prophet Ananias came to him, he quoted Isa. 49:6: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." In believing that the Spirit of God inspired these words and applying them to himself lay Paul's strength. He lived until he saw the fulfilment of Col. 1:23.

It is when we take the Scriptures and personally apply them to our own heart, meditate upon them, and act in harmony with them, that they unconsciously impart to us strength of intellect. It is then we will go forward in the strength of God; for it is God that is in the word, and circumstances bow in submission to the will of the soul. One day without food brings physical weakness. One day without taking some scripture to meditate upon brings barrenness of soul. We can not live spiritually, we can not grow in grace, without meditating upon the word until it becomes the magnet of the soul. It should be the first thought in the morning, the last thought at night. In our waking moments, some rich promise, or some Bible thought, will, like a magnet in the midst of steel shavings, draw us from evil.

"My first thought shall be of Jesus,
To greet the rising day;
My last thought shall be of Jesus,
When twilight fades away."

Loma Linda, Cal.

* * *

The Law of God and the True Sabbath

A Bible Reading

SWIN SWINSON

1. What is the character of the law of God? Ps. 19:7; Rom. 7:12, 14.

2. What is the character of God? — Holy, just, good, true, perfect, spiritual. 1 Peter 1:16.

3. If the character of God can not be changed, can his law be changed? — Surely not.

4. Then is not the law of God and his character the same? Rom. 8:7, 8.

5. Did the death of Christ make void the law? Rom. 3:31. Faith in the death of Christ and the cross will establish the law in the heart of the believer.

6. What will he oppose who opposes the law of God? Rom. 8:7. He also opposes the atonement effected on the cross.

7. If it is a sin to oppose God, is it not a sin to oppose his law? 1 John 3:4.

8. Is the Sabbath of Jehovah part of God's law? Luke 23:56.

9. For whom was the Sabbath made? Mark 2:27, 28.

10. When was it made? Gen. 2:1-3.

11. What are the benefits derived from the true Sabbath? Eze. 20:12, 20; Isa. 58:13.

12. If the Sabbath was to be a benefit unto man even after the fall, and all benefits come to us through Christ since the fall, through whom does the Sabbath blessing come? — Through Christ.

13. Did Jesus keep the commandments? John 15:10.

14. Who are we following when we keep the seventh day instead of the first day of the week? — Jesus our Lord.

15. Through whom were all things created? — Christ. Eph. 3:9; Heb. 1:1, 2; Col. 1:16, 17.

16. Who rested on the seventh-day Sabbath? — Christ.

17. Who blessed the seventh-day Sabbath? — Christ.

18. Who sanctified the seventh-day Sabbath? — Christ.

19. Who by these three acts made it the Sabbath? — Christ, associated with the Father.

20. What have we then? — A blessed, holy, sanctified, seventh-day, Christian Sabbath; for Christ is its Author.

21. Under what authority does the first day of the week come in? — Under the authority of the Catholic Church.

22. "What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday? Ans.— We have for it the authority of the Catholic Church and apostolical tradition." — *"Catholic Christian Instructed," page 202.*

23. "Have you any other way of proving that the church has power to institute festivals of precepts? Ans.— Had she not such power, she could not have done that in which all modern religionists agree with her — she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, — a change for which there is no Scriptural authority." — *"Doctrinal Catechism," page 174.* "But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." — *"Faith of Our Fathers," by James Cardinal Gibbons, page 111.*

24. What does Jesus say to such testimonies? Matt. 15:9.

25. Will God regard our prayers if we knowingly trample on his holy law? Prov. 28:9.

26. Did Jesus teach that the seventh-day Sabbath should be kept this side of the cross? — Yes. Matt. 24:20.

27. When was Jerusalem overthrown? — A. D. 70.

28. Did the apostles meet on the seventh day to hold religious service? Acts 13:14, 27.

29. What day did the Gentiles keep? Acts 13:42-44. This was in the year A. D. 45.

30. What did Paul do at Corinth? Acts 18: 4, 11.

31. What was Paul's custom? Acts 17:2.

32. Whom was he following? — Christ, his example. Luke 4:16.

33. Who is to blame for the trampling of the sign and seal of God's law under foot? Eze. 22:25-28.

Ladysmith, Wis.

General Articles

"Whatsoever things are **true** whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Rest In the Lord

(Ps. 37:7)

"REST in the Lord!" I calmly wait;
My cross points to the pearly gate.
E'en though I deeply mourn, heart-broken,
Yet shall hope's trustful words be spoken:
"My Loved is mine!" (Cant. 2:16) whate'er he send
Will prove a blessing in the end.

He loves me deeply, tenderly,
He came, from sin to rescue me,
Sprang into death's dark, yawning portal,
To bring life's light to me, the mortal.
Faithful is he, and ever kind,
In him I full abundance find.

I know thy love, my faithful God!
And should I suffer cross or rod,
Were all my days consumed in anguish,
Or if my flesh and heart must languish:
Thy will, my Lord, is always best,
In thy love let my soul find rest.
— From the German, by H. Meyer, Author Unknown.

"Go Ye Into All the World, and Preach the Gospel"

INDEXED

MRS. E. G. WHITE

THE truth for this time is to be proclaimed to all peoples, all nations. The question before us is, How shall this work be done? Shall we take hold of it listlessly and indifferently, doing it as a routine, or shall we enter into it with the same spirit in which Christ entered into it, putting into its accomplishment every power of mind and body?

If we take up this work as drudgery, failing to remember that it is the Lord's work, which we are to do to his name's glory, to bring light to those in darkness, we shall not find much satisfaction in the doing of it. Such service is a mere form. The hand and mind work in a formal way, but the heart is not in it. Such service brings no refreshing to the worker; for he feels no real interest in it.

My brethren and sisters, take up this work as the Lord's work, doing it with thoughtfulness and patience. This is real service, which the Master will approve. Work with a clear sense of the obligation resting upon you, knowing that angels of God are present, to set the seal of heaven to faithfulness, and to condemn unfaithfulness in any form.

Taking hold courageously of the work that needs to be done, and putting the heart into it, makes the work a pleasure, and brings success. Thus God is glorified.

We each have a work to do. We may be of different nationalities, but we are to be one in Christ. If we allow peculiarities of character and disposition to separate us here, how can we hope to live together in heaven? We are to cherish love and respect for one another. There is to be among us the unity for which Christ prayed. We have been bought with a price, and we are to glorify God in our bodies and in our spirits.

When you are given a duty to perform, do not ask whether it will glorify you, or whether it will show your wisdom and judgment to be superior to that of your fellow workers. Take up the duty with an eye single to the glory of God, in living sympathy with the object to be gained. Hold communion with Christ in God, knowing that the work in which you are engaged has been given you by the Master, and that by its faithful performance you are to glorify him.

As you faithfully do your work, your mind will be assimilated to the mind of Christ. By prayer and supplication seek for the promised blessing. Ask God to give you a true comprehension of the work to be accomplished. Do not allow yourself to be drawn away or hindered by any counter-influence. Act faithfully your part in bringing blessing to your fellow men. Praise God for the privilege of co-operating with him in his work. As you put your whole heart into the work to be done, you will enter into true companionship with your fellow workers. You will see Christ in your brethren.

God does not mean you to look upon any work that he has given you as drudgery. Lift your hearts and voices in praise to him. All duties are irksome into which the heart is not brought. There is a great work to be done, and into the doing of this work we are to put our whole hearts. The duties that the Lord places in our way we are to perform, not as a cold, dreary exercise, but as a service of love. Bring into your work your highest powers and sympathies, and you will find that Christ is in it. His presence will make the work light, and your heart will be filled with joy. You will work in harmony with God, and in loyalty and love and fidelity.

We are to be sincere, earnest Christians, doing faithfully the work placed in our hands, and looking unto Jesus, the author and finisher of our faith. Our reward is not dependent upon our seeming success, but upon the Spirit in which our work is done. As canvassers or evangelists, you may not have had the success you have prayed for, but remember that you do not know and can not measure the result of faithful effort.

Let the fear of God influence you, not the fear of man. Use all the tact and skill at your command in giving the truth to those who know it not. Remember that all around you there are souls perishing in sin. Be as true as steel to principle, and put your whole heart into the work of winning souls to Christ. Speak and act in such a way that at the last great day Christ can say to you, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

An advance work is to be done in our conferences. Our churches are to be aroused to take up aggressive warfare. We are to consecrate soul and body to God. We are to hunt and fish for souls. We are God's witnesses, and every power of the being is to be put to use in his service. Sing his praises. Pray with and for souls. So order your life and conversation that through association with you souls will be convicted and converted. Do not forget that every worker needs a daily conversion, a daily fitting up for service. Let Christ dwell in your hearts by faith. Give back to God his treasures. Distribute his bounties. Learn daily of Christ, that your hearts may be meek and lowly. Remember that the Lord has rich blessings for all who will lay hold upon him.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The powers of the whole being are to be employed in unselfish service. Every talent is to be used. Improve the future better than you have the past. Put your talents out to the exchangers; for Christ is hungry for souls.

The Lord's workers are now to exercise every capability in preparing for his coming. We are to work while the day lasts; for the night cometh, in which no man can work. Let every one seek to prepare the King's highway. Take up the stumbling-blocks. Show that you are God's property. The heart is to be purified from all dross. The thoughts and affections are to be brought into obedience to the Lord's will.

I speak to our church-members in every place. You must reach a higher standard of consecration to God. If you will seek the Lord, putting away all evil speaking and all selfishness, and continuing instant in prayer, the Lord will draw nigh to you. It is the power of the Holy Spirit that will give efficacy to your efforts and your appeals. Humble yourselves before God, that in his strength you may rise to a higher standard.

We have no time to lose. Every moment is precious. We know not how soon our cases may pass in review before God. Brethren and sisters, for Christ's sake purify your souls by obeying the truth, that you may have clear spiritual discernment. Leave not one duty undone. Arise and move forward on your upward march. Can you afford to be careless and indifferent, at the risk of losing heaven? Wake up, wake up! You need keen perceptions, that you may understand how to be laborers together with God. Let there be no uncertainty. Postpone no duty. Work to the point. Error of every species will come in, and unless your mind is clear, unless you know and practise the truth, Satan will take advantage of you, and you will be led away by his sophistrics. You must know the meaning of practical godliness. Our only safety is union with Christ. If you are abiding in him, the fruit you bear will be unto righteousness.

There is to be deep searching of heart. Ask yourselves, "On what foundation

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am I building?" We are to live Christlike lives. Not a thread of selfishness is to be woven into the pattern. Christ is to be our all and in all. By the sanctification that he gives, we are to bear witness to the world that we are children of God.

Take deep drafts of the water of life. Then you will flourish in the Lord. A great work is to be done in a short time. Arouse the energies of your soul, and work for time and for eternity. Put all that you have and are into this glorious enterprise, saying, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Lay aside every weight, and the sin that doth so easily beset, and run with patience the race set before you. Press on toward perfection. Then you will have success in your service. The message that you bear will be a living message: for you will be filled with the earnestness of the Spirit.

The Day of Pentecost

F. C. GILBERT

Much labored effort has been and is being put forth to show that the Pentecost of Acts 2 occurred on the first day of the week, commonly called Sunday. In fact, there is a growing tendency to believe that Pentecost and the other feasts given to the Israelites, always occurred on the same day of the week. One special reason for this doubtless is a desire to prove that the first day of the week, commonly called Sunday, is the day that Christians should observe for the Lord's day, or Sabbath, instead of the seventh day, which the Lord gave originally, and which was confirmed by the Lord Jesus both in his life and by his death. John 15:10.

Now all the feasts which God gave to Israel occurred annually, and were to be observed only at the time when they were due, save the Passover, which was allowed to be kept the same day of the month in the second month, by those who, on account of ceremonial uncleanness, were unable to keep it in the first month. Num. 9:1-14.

The origin of the feasts is given as follows: "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: . . . and the feast of harvest, the first-fruits of thy labors, . . . and the feast of ingathering." Ex. 23:14-17; 34:23; Lev. 23:4, 5, 10, 26-32, 33, 34, 37. Thus it is clear that the Passover, feast of first-fruits or feast of weeks (Deut. 16:16), and the feast of harvest occurred but once a year. Ex. 13:10; 23:16.

The Bible recognizes twelve months to the year. See 1 Chron. 27:1-15. The months were regulated by the new moons. In fact, the Hebrew word for month is the identical word for new moon. There is but one Hebrew word, *Cho-desh*, which means new moon, and which also means month. To this very day the orthodox Jews observe the *Rosh Cho-desh*, beginning of the new moons, otherwise called months. Therefore, these feasts, whenever they came, were regulated not by the days of the week, but according to the times of the new moons, or months. It is evident to every thinking person that the new moons could not fall on the same day of the week as they came one by one; therefore the months could not begin the same day of the week, month by month, as they came. Consequently the yearly feasts could not come on the same day of the week, year by year, as they came. The Bible plainly says they are annual feasts, governed by the revolutions of the year. Ex. 34:22, margin. The word "end" in this last verse referred to, is *Te-koo-fa*, the identical word which in Ps. 19:6 is translated circuit. It literally means "revolution."

Now with this in view, let us examine what the Scripture says concerning the "Pentecost," or "feast of weeks," "feast of first-fruits." Acts 2:1; Deut. 16:16; Lev. 23:9, 10; Ex. 23:16. It is also known as the "feast of the fiftieth day," the "feast of the conclusion," the "season of the giving of our law." See Josephus, "The Jewish War," book 2, chap. 3, par. 1. All these terms of this feast are recognized by the Jews even to the present day. The command concerning this feast is given in Leviticus 23, as follows: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord. . . . And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord." Verses 9-16.

Here the Lord states that they were to count to them seven sabbaths complete, which literally is seven full weeks complete (verse 15. Hebrew *Sheva Shab-bathos T'me-moth*, seven perfected or completed weeks), from the day they brought the wave sheaf. This seventh full week, which was begun the day after the sabbath, was to reach to Pentecost.

Now the question involved is, What does this sabbath in verse 15 refer to? By reading verses 7, 8, and comparing them with verses 34, 35, 38, 39, it will be seen that the first and last days of every feast were to be days of holy convocation, also said to be sabbaths. The people were to perform no servile work in them; but they were to rest on those days from their labors. Thus the first day of the Passover was a sabbath, a day of rest from toil, irrespective of the day of the week.

The Passover began on the fourteenth day of Abib, afterward called Nisan. Deut. 16:1; Esther 3:7. The lamb was slain on that fourteenth day, between the two evenings, between twelve and six. Ex. 12:6, margin. The night following was to begin the first sabbath of the feast, for the day in the Bible begins at sunset. Gen. 1:5, 8, etc.; Deut. 16:6; Mark 1:32. The lamb being offered on the fourteenth day in the afternoon, the evening following would begin the fifteenth day of Nisan, or the first sabbath of the Passover. This would continue till the evening of the next day. When the sun would set this next day, irrespective of the day of the week, three men with baskets in their hands, and with sharp sickles, would cut down the sheaf, after they had asked several questions of the bystanders, in order to bring out the distinctiveness of the ceremony.

Now the Lord Jesus Christ, just before he was crucified, said to the disciples that after two days was the Passover. Matt. 26:1, 2. He greatly desired to eat this last Passover with them before he suffered. Luke 22:15. So the disciples came to him, at the proper time, and asked him where he would like to have them prepare for him to eat the Passover. Matt. 26:17. He gave them their instructions, and they made ready the Passover. Verse 19. When the proper time came, he sat down with the twelve. Verse 20.

It is therefore evident that the Saviour ate the Passover at the proper time with his disciples. The disciples knew when the Passover had to be slain, even though they did not then recognize that Christ was to be offered as the paschal lamb to fulfil the type. The typical lamb was killed, therefore, according to the law, on the fourteenth day of Nisan. But this was on Thursday, for the next day, the day he was crucified, was the preparation for the Sabbath of the Lord. Luke 23:54, 56. It was always allowable that when the Sabbath of the Lord immediately followed any festival sabbath, necessary preparations be made on this festival sabbath for the rest of Jehovah. This was universally recognized among the Jews at the time of Christ, and is extant to this present day.

The Saviour ate the Passover on the fourteenth, and was crucified on the fifteenth, which was the first sabbath of the Passover. About the time the Saviour was taken down from the cross, at the beginning of the Sabbath of the Lord, the wave sheaf was cut, thus showing that he was a type of the wave sheaf also, the first-fruit. The next day therefore, the sixteenth of Nisan, was the beginning of the counting of the Omer, or the seven weeks, which culminated on the last day of the seventh week from this time. The first day of the seven weeks was the seventh-day Sabbath, the Sabbath of Jehovah; the day after the last day of the seven weeks must also have been the Sabbath of Jehovah. Lev.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Give Me Jesus

C. H. KESLAKE

Give me Jesus, Rose of Sharon,
Lily of the valley sweet;
Give me Jesus, Bread of heaven,
Freely I this Bread would eat.

Give me Jesus, gentle Shepherd,
Faithful Leader of the flock;
Give me Jesus, Rock of Ages,
Proof against sin's rudest shock.

Give me Jesus, Stem of Jesse,
Root of David, Morning Star;
Give me Jesus, Light of heaven,
Shining through the gates ajar.

Give me Jesus, King of Salem,
Prince of Peace, of Righteousness;
Give me Jesus, he will gladly
Clothe me with salvation's dress.

Give me Jesus, Lamb most holy,
Gift of God before the fall;
Give me Jesus, slain for sinners,
Offered for the sins of all.

Give me Jesus, only Jesus,
He alone can satisfy;
Give me Jesus, blessed Jesus,
Give me Jesus, or I die.

Give me Jesus, interceding
Now for me at God's right hand;
Give me Jesus, he will guide me
Safely to the promised land.

Give me Jesus, Stone of Israel,
Rock of Ages cleft for me;
Give me Jesus, in his keeping
I am safe eternally.

St. John's, Newfoundland.

A God of Knowledge, by Whom Actions Are Weighed

MRS. E. G. WHITE

The Lord is a God of knowledge. In his Word, he is represented as weighing men, their development of character and all their motives, whether they be good or evil. Hannah, the mother of Samuel, the child granted her by God in answer to her earnest petition, said, "The Lord is a God of knowledge, and by him actions are weighed." David declared, "Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Isaiah said, "Thou, most upright, dost weigh the path of the just." Solomon wrote, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits."

(1) [It is for the eternal interest of every one to search his own heart, and to improve every God-given faculty. Let all remember that there is not a motive in the heart of any man that the Lord does not clearly see. The motives of each one are weighed as carefully as if the destiny of the human agent depended upon this one result. We need a connection with divine power, that we may have an increase of clear light and an understanding of how to reason from cause to effect. We need to have the powers of the understanding cultivated, by our being partakers of the divine nature, having escaped the corruption that is in the world through lust. Let each one consider carefully the solemn truth, God in heaven is true, and there is not a design, however intricate, nor a motive, (1) however carefully hidden, that he does not clearly understand. He reads the secret devisings of every heart. Men may plan out crooked actions for the future, thinking that God does not understand; but in that great day when the books are opened, and every man is judged by the things written in the books, those actions will appear as they are.

David in the Psalms writes, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. . . .

"If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

The Lord sees and understands all dishonesty in planning, all unlawful appropriation in any degree of property or means, all injustice in man's dealing with his fellow men.]

Commentary, Vol. 3 p. 1160 (1)

There are many who need now to consider the words, "*Tekel;* Thou art weighed in the balances, and art found wanting." God's holy, everlasting, immutable law is the standard by which man is to be tried. This law defines what we shall do and what we shall not do, saying, Thou shalt, and, Thou shalt not. This law is summed up in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

This means just what it says. O how few will be prepared to meet the law of God in the great day of judgment! If the work of individual preparation for which the Lord calls were carried on in the home circle and in the church, how much suffering, how much sin, would be avoided!

My brethren, day and night, and especially in the night season, this matter is presented to me. "*Tekel;* Thou art weighed in the balances, and art found wanting." How do we stand before God at this time? We may be sincere, and yet greatly deceived. Saul of Tarsus was sincere when he was persecuting the church of Christ. "I verily thought," he declared, "that I ought to do many things contrary to the name of Jesus." He was sincere in his ignorance. But after Christ had revealed himself to him, he declared, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

If we are not cleansed by the blood of Christ, we are altogether wanting. We know that there is no one, however earnestly he may be striving to do his best, who can say, "I have no sin." He who would say this would be under a dangerous deception. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." How then can we escape the charge, "Thou art weighed in the balances, and art found wanting"? We are to look to Christ. At infinite cost he has covenanted to be our representative in the heavenly courts, our advocate before God.

Weighed in the balances, and found wanting. Man, weighed against God's holy law, is found wanting. We are enlightened by the precepts of the law, but no man can by them be justified. Weighed and found wanting is our inscription by nature. But Christ is our Mediator, and accepting him as our Saviour, we may claim the promise, "Being justified by faith, we have peace with God through our Lord Jesus Christ."

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. . . . Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth."

How important that we, living as we are at the very close of this earth's history, should be very careful to put away our own individual sins, so that we shall not grieve the heart of Christ. Let each one, old or young, be faithful in dealing with himself, lest he shall stumble along in darkness, making grievous mistakes, and thus helping others to make mistakes.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

"And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you in all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with him in love. There will be seen that union for which Christ prayed just before his trial and crucifixion: —

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Christ is glorified in his saints. He, the propitiation for their sins, will be glorified in all who believe in him as their Saviour, all who commit themselves and their interests to his guidance. They are on Christ's side, known by the manifestation that Christ makes through them of his power to save. They obtain victory after victory over the world, the flesh, and the devil. They are made perfect in their victory through Christ.

Shall We Buy Mining Stock?

FRANCIS M. WILCOX

These are days of peril; not alone in so-called spiritual ways, but in every phase of human experience. The spirit of speculation is rife in the land. Speculative philosophy is seeking to turn away thousands from the truth of God. We see the same spirit of idle speculation in the commercial world. As never before, men are investing their money in idle schemes which hold out great promise of sudden wealth.

And this temptation assails the believers in this message as well as the men and women of the world. Every device will be invented by Satan whereby the means of this denomination shall be tied up, and thus our needy missions be robbed of the support which God designs his people to afford them. If Satan can induce Seventh-day Adventists to invest their means in some patent right, some new invention, some mining scheme, or in the thousand and one worldly inducements which present themselves, he is most highly pleased. And the fact that thousands have invested their means in such ways, and lost their all, seems to have no deterring influence in preventing others from rushing heedlessly on in the same worldly ventures.

We are forcibly reminded of this by letters recently received from some of our conference officers in the East, making inquiry as to whether it is advisable for our brethren and sisters to invest their means in mining interests in Colorado, in answer to alluring advertisements which are being sent to them. We have responded to these letters, advising that under no circumstances should investments be made in these enterprises until our brethren had satisfied themselves by thorough personal investigation as to their reliability.

But a thorough investigation would be difficult for the majority of our brethren to make. Totally unacquainted with mining operations, they would therefore be almost wholly dependent upon the representations made by others; thus they would be largely at the mercy of wild speculators, who, while perhaps perfectly honest in their faith in the outcome of the venture, and perhaps members of the Seventh-day Adventist Church, would be so drunken with the spirit of speculation that they could not carefully and correctly weigh the question in all its bearings.

We have known Seventh-day Adventists to withdraw thousands of dollars from our institutions, where they were receiving a reasonable rate of interest, and where their money was accomplishing good for the cause of God, and invest it in mines in Colorado, with no returns whatever except mining stock, which is absolutely worthless. The fact that these mines were operated by Seventh-day Adventists, did not make the investment one whit more safe or successful.

Hence we wish to say to our brethren and sisters throughout the country everywhere, Beware of every scheme and representation which would lead you to withhold or withdraw your money from the cause of God to invest it in mines or other questionable enterprises, where in the majority of cases you will be sadly disappointed in the realization of your hopes.

Says our Saviour, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

In harmony with this plain scripture injunction, much has been said in the writings of the spirit of prophecy on this subject. While many quotations might be made, the following extract from page 665, Vol. II, of "Testimonies for the Church," contains the central thought of all: —

"A flattering prospect may be presented to invest in patent rights, or some other supposed brilliant enterprise, around which Satan throws a bewitching enchantment. The prospect of getting more money, fast and easily, allures them. The reason that, although they had resolved to put this money into the treasury of God, they will use it in this instance, and will greatly increase it, and will then give a larger sum to the cause. They can see no possibility of a failure. Away goes the means out of their hands, and they soon learn, to their regret, that they have made a mistake. The brilliant prospects have faded. Their expectations are not realized. They were deceived. Satan outgeneraled them. He was more shrewd than they; and he managed to get their means into his ranks, and thus deprive the cause of God of that which should have been used to sustain it in extending the truth, and saving souls for whom Christ died. They lost all they had invested, and

General Articles

"Whatsoever things are **true**. whatsoever things are **honest**. whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

In My Dreams

ELIZA H. MORTON

IN my dreams I have seen the heavens
Aglow with a flood of light,
And my eyes have beheld my Saviour
Descending with angels bright.
I have seen his face in its beauty,
His hands with the nail-marks there,
And the wound in his side for sinners —
A vision most wondrous, fair.

In my dreams I have seen a city
With streets of the purest gold,
And with stones in glittering splendor
That walls of jasper uphold,
And with gates of pearl in their gleaming,
Wide open for you and me.
O city of God in thy glory —
A city where all are free!

In my dreams I have seen the righteous
Caught up by an angel band,
And I would I had words to tell it
To make you all understand;
But no tongue can describe that meeting,
No painter can paint that scene.
Like a flash in the dark 'twas given,
A picture upon a screen.

Ah, those dreams are dreams to remember,
Like etchings in frames of white
They are hung in the chamber of silence
To brighten the hours of night;
They'll come true, those dreams, in the future:
They're all in a Book that is given
To guide us in paths that are upward,
That end at the gate of heaven.

North Deering, Maine.

A Holy People

MRS. E. G. WHITE

"HEAR my voice, O God, in my prayer; preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

"But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory."

This scripture will be literally fulfilled. Everything is to be shaken that can be shaken, that those things that can not be shaken may remain. I am amazed as I consider the past, present, and future of the people of God. The Lord will have a pure, holy people,— a people who will stand the test. Every believer needs now to search his heart as with a lighted candle.

We may well ask the question asked by the lawyer, "What shall I do to inherit eternal life?" Christ said to him, "What is written in the law? how readest thou?" The answer came, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Christ said, "Thou hast answered right: this do, and thou shalt live."

The Sinner's Only Hope

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God is our creator, benefactor, preserver. The author of all good, he is able to fulfil his purpose in the creation of human beings.

The wickedness that fills our world is the result of Adam's refusal to take God's word as supreme. He disobeyed, and fell under the temptation of the enemy. "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." God declared, "The soul that sinneth, it shall die." And, apart from the plan of redemption, human beings are doomed to death. "All have sinned, and come short of the glory of God." But Christ gave his life to save the sinner from the death sentence. He died that we might live. To those who receive him he gives power that enables them to separate from that which, unless they return to their loyalty, will place them where they must be condemned and punished.

Christ is the sinner's only hope. By his death he brought salvation within the reach of all. Through his grace all may become loyal subjects of God's kingdom. Only by his sacrifice could salvation be brought within man's reach. This sacrifice has made it possible for men and women to fulfil the conditions laid down in the councils of heaven.

Christ came to this earth and lived a life of perfect obedience, that men and women, through his grace, might also live lives of perfect obedience. This is necessary to their salvation. Without holiness no man shall see the Lord.

Before us is held out the wonderful possibility of being like Christ — obedient to all the principles of the law of God. But of ourselves we are utterly powerless to attain to this condition. All that is good in man comes to him through Christ. The holiness that God's Word declares we must have before we can be saved is the result of the working of divine grace as we bow in submission to the discipline and restraining influence of the Spirit of truth.

Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of true obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his diseased soul. He has not the wisdom and strength without which he can not overcome. They belong to the Lord, and he bestows them on those who in humiliation and contrition seek him for help.

The work of transformation from unholiness to holiness is a continuous work. Day by day God labors for man's sanctification, and man is to co-operate with him by putting forth persevering efforts in the cultivation of right habits. The way in which we are to work out our own salvation is plainly specified in the first chapter of Second Peter. Constantly we are to add grace to grace, and as we do this, God will work for us upon the plan of multiplication. He is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to his faithful ones. Gladly he grants them the blessings that they need in their struggle against the evils that beset them. Those who listen to the counsels of his Word shall not want any good thing.

The reason that many who once knew and loved the Saviour are now in darkness, wandering far from him, is because in self-confidence and self-sufficiency they have followed their own inclinations. They walked not in the way of the Lord — the only way of peace and happiness. By disobedience they cut themselves off from receiving his blessings, when by obedience they might have gone forward in his strength.

The abundant evidence given by God that he desires the salvation of all, will be the condemnation of those who refuse the gift of heaven. At the last great day, when all will be rewarded or punished according to their obedience or disobedience, the cross of Calvary will appear plainly before those standing before the Judge of all the earth to receive sentence for eternity. They are made capable of comprehending something of the love that God has expressed for fallen human beings. They see how greatly he has been dishonored by those who have continued in transgression, choosing sides with Satan, and showing contempt for the law of Jehovah. They see that obedience to this law would have brought them life and health, prosperity and eternal good.

To-day angels are sent to minister to those who shall be heirs of salvation, to help them to escape from the thraldom of Satan's power, and stand as faithful volunteers in the army of him who in their behalf came to this world and endured suffering and affliction. Each human being is given the freedom of choice. It is his to decide whether he will stand under the black banner of rebellion, or under the blood-stained banner of Prince Emmanuel. With deep solicitude heaven watches the conflict between good and evil. None but the obedient can enter the gates of the city of God. Upon those who choose to continue in transgression, the death sentence must at last be pronounced. The earth will be purified from their misdoings, their defiance of God.

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Those who refuse to conform their characters to the divine similitude can never enter the city of God. They have cut themselves off from the happiness, and hope, and peace, and joy that might have been theirs. Had they accepted the grace of Christ, they would have been made strong to resist the temptations of the enemy; and they would at last have been received into the holy city as sons and daughters of God, to be eternally blessed, to live a life measuring with the life of God.

But the mournful words that God spoke of Israel, he will be obliged to speak of many, many living on the earth to-day: "My people would not harken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." God would have rejoiced to number them with the saints in light, but he could not; for they refused all his invitations and appeals. He says, "O that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee."

The Divine Standard of Character

God's law is the transcript of his character, and those only who obey this law will be accepted by him. Every departure from obedience to the law of God is rebellion. It is for the highest interest of man to obey the law of God; for conformity to the principles of this law is essential to the formation of a righteous character. The rules of life that the Lord has given will make men pure and happy and holy. Those only who obey these rules can hear from the lips of Christ the words, "Come up higher."

(1) Idolaters are condemned by the word of God. Their folly consists in trusting in self for salvation, in bowing down to the works of their own hands. God classes as idolaters those who trust in their own wisdom, their own devising, depending for success on their riches and power, striving to strengthen themselves by alliance with men whom the world calls great, but who fail to discern the binding claims of his law.

God will more than fulfil the highest expectations of those who put their trust in him. He desires us to remember that when we are humble and contrite, we stand where he can and will manifest himself to us. He is well pleased when we urge past mercies and blessings as a reason why he should bestow on us higher and greater blessings. He is honored when we love him, and bear testimony to the genuineness of our love by keeping his commandments. He is honored when we set apart the seventh day as sacred and holy. To those who do this the Sabbath is a sign, "that they (2) might know," God declares, "that I am the Lord that sanctify them." Sanctification means habitual communion with God. There is nothing so great and powerful as God's love for those who are his children.

Jeremiah and Zedekiah

S. N. HASKELL

Jeremiah prophesied in the days of Josiah, Jehoahaz, Jehoiachin, and Zedekiah. It was Zedekiah that went into captivity under the hand of Nebuchadnezzar. Zedekiah was vacillating in character. He professed to believe the testimonies of Jeremiah, and would often surrender himself to them, but would afterward swerve to the popular sentiment of the people.

The book of Jeremiah is a compilation of personal testimonies to these rulers and to the people that went into captivity. Oftentimes the curtain would be rolled back before the prophet's mind, and he would see the end of this world and the condition of the people of God in the closing scenes of this world's history.

Zedekiah would frequently inquire of the prophet if the Lord had any word for him and his people. On a certain occasion when this inquiry was made, the prophet told him that there was word from the Lord, and that he was not to be deceived, saying, "The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire." Because of this personal testimony given the king, the prophet was put into a dungeon, for there were many who heeded his words.

Through the influence of one Ebedmelech, an Ethiopian, the king repented of what he had done to Jeremiah and ordered him taken from the dungeon. "So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison." Zedekiah repented of the course he had pursued and was anxious to do the will of the Lord, and so he asked the prophet if there was any word of the Lord for him. The prophet said there was, and the king swore unto him secretly, saying, "As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hands of these men that seek thy life." When he thus made a covenant to follow out the words of the Lord, the following promise was made to the king: "If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me." (3) The prophet became exceedingly anxious that Jerusalem might be saved from the judgments that God had threatened would come upon the city, and he besought the king, saying, "Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so shall it be well unto thee, and thy soul shall live." The prophet assured him that everything that he feared would come upon him if he did not go forth. But Zedekiah was a weak man. He yielded to the popular sentiment and did not go forth, but was destroyed, and so was Jerusalem, and the people went into captivity.

From this history we learn several important facts. First, the threatened judgments of God are conditional, as are his promises. If we obey God, we live; if we disobey, we die, and bring upon ourselves swift destruction. Second, the testimony of the Lord, in adapting itself to the situation, appeared to be contradictory because the people changed, and what would apply to the king before he repented, would not apply when he repented. And so when the Lord said that Jerusalem would be destroyed, it was on condition that the people continued in their sinful course. Third, the Lord was anxious to save the king and the people from the judgments that he had said would come upon them. The prophet's very soul was drawn out that they might be saved, but the conclusion of it all was that the king feared the people, surrendered to the people, and practically took back the covenant that he made with the prophet, and brought upon himself and upon the people the judgments threatened.

Loma Linda, Cal.

There Is no Escape

J. S. WASHBURN

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." "Whosoever committeth sin is the servant of sin." Yes, not the servant, as we consider a servant to-day, but the *bondslave*. We have sold ourselves for naught, and our will has been sur-

(1) Commentary, Vol. 1 p. 1105; (2) Vol. 7, 908

(3) Sons and Daughters of God, p. 192

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

"Come Ye Yourselves Apart . . . and Rest Awhile"

MRS. M. A. LOPER

God says to us sometimes, "My child, come thou
Apart and rest awhile, and be with me.
Thou art too busy, hast too many cares,
To learn the lessons that I have for thee."

Sometimes affliction's hand upon us falls,
That we may heed the invitation given;
'Tis then we lay aside our cares and toils,
And turn our straying thoughts to God and heaven.

But how unjust to use the loaf of time
In service of, not Christ, but self and sin,
And when it seems life's end is drawing near,
To give the last remaining crumb to him.

'Tis best to serve God faithfully each hour,
To learn his lessons, and his goodness tell
To others in the paths of sin. Then come
What will, if life or death, all will be well.

Fresno, Cal.

Search the Scriptures

MRS. E. G. WHITE

I HAVE a decided message from the Lord for the people who claim to believe the truth for this time. I can but present before them their danger. There are many who, though members of the church, are unconverted, having lost their first love. God will not accept any excuse for backsliding, for continuing in a cold, lifeless condition spiritually. Christ has given every encouragement for his disciples to grow in grace. "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

If you remain servants of sin, the result of the consequence will rest upon you; for you have had light. We are not to turn from the One mighty in counsel to ask guidance of men. Let those who are inclined to do this read and receive the Bible as the word of God to them. The Bible is the voice of God to his people. As we study the living oracles, we are to remember that God is speaking to his people out of his Word. We are to make this Word the man of our counsel. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." If we realized the importance of searching the Scriptures, how much more diligently we would study them! With awe we would take up the inspired Word, and with earnest desire search its pages, beginning a new life of genuine experience in the things of God. The Scriptures would be read and studied as the sure evidence of God's will concerning us.

The Bible is to be studied with special interest; for it contains the most valuable information that finite beings can have, pointing out the way in which we are to prepare for the coming of the Son of man in the clouds of heaven, putting away sin, and putting on the white robes of character that will give us entrance into the mansions that Christ told his disciples he was going to prepare for them. "If I go" away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also."

If we do not receive the Word of God as food for the soul, we shall miss the greatest treasure that has been prepared for men and women; for the Word is a message to each and every soul. Christ declares that those who make its truths a part of their lives are eating his flesh and drinking his blood. If obeyed, it gives spiritual life and strength. The pure, spiritual current that enters the life in a living experience is eternal life to the receiver.

God's Word is our light. It is Christ's message to his heritage, who have been bought with the price of his blood. It was written for our guidance, and if we make this Word our counselor, we shall never walk in strange paths. Our words, whether we are in the home or associating with those outside the home, will be kind, affectionate, and pure. If we study the Word, and make it a part of our lives, we shall have a wholesome experience, which will always speak forth the truth. We shall search our hearts diligently, comparing our daily speech and tenor of life with the Word, that we may make no mistake. With the example of Christ Jesus before us, none need make a failure of the life-work.

In our daily experience, we shall be safe in criticizing ourselves in the light of the great moral standard of righteousness which never changes. "The law of the Lord is perfect, converting the soul," and when we bring our lives into harmony with the life of Christ, it will be seen that we are eating the flesh and drinking the blood of the Son of God. The spiritual life is built up from the food given to the mind; and if we eat the food provided in the Word of God, spiritual and mental health will be the result.

Eternal interests are involved in this matter. From a diligent study and faithful practise of the principles of the Word of God, we shall obtain the highest of all education. The Word must not be neglected for other interests. No other food can build up the spiritual life. My brethren and sisters, do not depend upon minister or physician to create your experience for you. The Word of God is to be your counselor. I am deeply in earnest, because this instruction, in most forcible words, has been given me to give to our church-members.

We are each deciding our eternal destiny, and it rests wholly with us whether we shall gain eternal life. Shall we live the lessons given in the Word of God, Christ's great lesson book? It is the grandest, and yet the most simply arranged and easily understood study book ever provided for human beings. It is the only book that will prepare men and women for the life that measures with the life of God.

Christ is the only judge of the fitness of human beings to receive eternal life. The gates of the holy city will open to those who are humble, meek, lowly followers of his, those who learn in his school, and receive from him the eternal life insurance policy, forming characters after the divine similitude.

One night I was standing before a congregation, calling their attention to the way to obtain the life insurance policy by living upon the plan of addition. Read the first chapter of Second Peter. I now call upon all who desire to obtain the eternal life insurance policy to take the Word of God as their guide. Let them not listen to the words of men who are not studying the Word with the determined purpose of carrying out the principles of the teaching of Christ, but who have come to suppose that they can be a law to themselves. If those who suppose this continue to carry on the same kind of character building that they have carried on, they will at last find themselves outside the gates of the city, with that company who think that they can take the city, and hold it as their property, though they have no right to it. They are disqualified by disobedience for being received into the kingdom of God as loyal citizens.

Let all who shall read these words, all to whose notice they shall come, remember that they are truth,— a solemn, earnest warning. I know that in the hearts of our people there is a large work to be done. O how grateful I should be if I could see a deep, thorough work accomplished in the hearts of all! Purification of soul is needed. Let us begin at once to take out of our hearts the root of bitterness. Let us consider the time in which we are living, the nearness of the end, and the work that God expects us to do.

* * *

To be successful in life's race, we must keep our faces toward the future. Everything good is set before the Christian, nothing but his sins behind him. He who tries to walk or run with face turned backward is very likely to encounter trouble.

General Articles

"Whatsoever things are **true**, whatsoever things **are honest**, whatsoever things **are just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Revive Thy Work

ELIZA H. MORTON

REVIVE thy work, O Lord, we pray,
Cast not aside.
Our feet are wandering in a maze,
Be thou our guide.

The days are growing short and dark,
Thy coming near,
A storm is gathering in the East,
Hearts fail with fear.

The hosts of evil are abroad,
Be thou a wall
About thy people, and a hedge,
Lest many fall.

The sparks men kindle will deceive
Us with their glow,
Unless the Spirit gives us power
The truth to know.

Revive thy work within our hearts
Till self is dead,
And on the words of love and life
Our souls are fed.

Come thou within, thy knock we hear,
O welcome Guest!
Thy presence leaves no place for sin,
Or vague unrest.

Thy work will be revived when all
Thy chosen stand
As soldiers ready to obey
Their King's command.

Our talents and our time and wealth
To thee belong.
O let thy Spirit do its work
And make us strong!

North Deering, Maine.

The Truth as It Is in Jesus

MRS. E. G. WHITE

THERE are many in this age of the world who act as if they were at liberty to question the words of the Infinite, to review his decisions and statutes, indorsing, revising, reshaping, and annulling at their pleasure. We are never safe while we are guided by human opinions, but we are safe when we are guided by a "Thus saith the Lord." We can not trust the salvation of our souls to any lower standard than the decisions of an infallible Judge. Those who make God their guide and his word their counselor, behold the lamp of life. God's living oracles guide their feet in straight paths. Those who are thus led do not dare to judge the word of God, but ever hold that his word judges them. They get their faith and religion from the word of the living God. It is the guide and counselor that directs their path. The word is indeed a light to their feet and a lamp to their path. They walk under the direction of the Father of light, with whom is no variableness, neither shadow of turning. He whose tender mercies are over all his works makes the path of the just as a shining light, which shineth more and more unto the perfect day. (1)

[The word of God is to be our spiritual food.] "I am the bread of life," Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The world is perishing for want of pure, unadulterated truth. Christ is the truth. His words are truth, and they have a greater value and a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. They will discern the precious gems of truth, though they may be buried treasure.

How needful for all who are workers in the cause of God to ponder these things, that they may guard against self-sufficiency. If men are self-sufficient, the Lord leaves them to their own human wisdom. We are not to trust in self, or make self our god. Pride, selfishness, and all desire for self-exaltation place human agents in a position where the Holy Spirit can not work with them. In no case can the Holy Spirit co-operate with the methods and plans of self-sufficient men. It is not for any one to seek to be a great preacher or a wonderful evangelist. All who realize the dignity and elevated character of the message they bear will hide in Christ, realizing that their security and efficiency come from God.

Men may turn from one doctrine to another, and yet know nothing of the meaning of the words, "A new heart also will I give you." Accepting new theories merely does not bring new life into the soul, even though the church that is entered may be established on the true foundation. A connection with the church does not take the place of conversion. To have one's name placed on the church roll is not of the least value unless the heart is truly changed.

This question is a serious one, and should be fully entered into, and its meaning realized. Men may be members of a church. Apparently they may work religiously, performing a round of prescribed duties from year to year, and still remain unconverted. There are those who write in regard to religious matters. But although they delight to do this work in defense of Christianity, they may yet be unconverted. A man may preach pleasing, entertaining sermons, but he may be far from Christ as regards genuine experience. He may be self-sufficient, and exalted to the pinnacle of greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have gone no deeper. The truth has not been brought into the inner sanctuary of the soul.

By his conscience every honest Jew was convinced that Jesus Christ was the Son of God, but the heart, in its pride and ambition, would not surrender. When the truth is held as the truth only by the conscience, when the heart is not stimulated and made receptive, the mind only is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and captivated the soul by its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character.

Unless a man is renewed in the spirit of his mind by the transforming power of the Holy Spirit, he will become restless and dissatisfied, because he has not died to self. "Come unto me," Christ said, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Again Christ says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Without me ye can do no good thing, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the Holy Spirit's power. It is as saying without doing. It is a confession of faith, without works.

He who really believes the truth will live a life of unselfishness; for the truth is elevating, refining, and sanctifying in its influence. The true minister of the gospel will not stand before the people to speak smooth words, to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus. The truth comes from his lips clear, plain, decided, as if he fully believed that the words spoken will be a savor of life unto life or of death unto death. The words of the minister who knows that he has the Spirit and power of God, will awaken the conscience of his hearers.

Truth must become truth to the receiver, to all intents and purposes. It must be stamped on the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the service that God accepts. Nothing short of this is accounted by him as pure and undefiled religion. The heart is the citadel of the being, and until that is wholly on the Lord's side, the enemy will gain constant victories over us through his subtle temptations.

If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Jesus Christ. From the treasure of the heart are brought forth appropriate and fitting words. Writing to Timothy, Paul says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."

The Faith I Live By, p. 20 (1)

"All that will live godly in Christ Jesus shall suffer persecution," he says again. But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? Whence can peace come to the soul if not from the Prince of Peace? To what source can we look for help but to him who can give us light in the midst of darkness?

Christ has promised to send us the Comforter, whose work it is to establish the kingdom of God in the soul. Full and abundant is the provision that has been made that we may have mercy, grace, and peace. Why, then, do human beings act as if they entertained the idea that the truth is a yoke of bondage? — It is because the heart has never tasted and seen that the Lord is good. The soul that cherishes the love of Christ is full of freedom, light, and joy in Christ. In such a soul there are no divided thoughts. The whole man yearns after God. He goes not to men for counsel, to know what is duty, but to the Lord Jesus, the Source of all wisdom. He searches the Word of God, that he may find out what standard has been set up.

Can we ever find a surer guide than the Lord Jesus? True religion is embodied in the Word of God, and consists in being under the guidance of the Holy One in thought, word, and deed. He who is the Way, the Truth, and the Life, takes the humble, earnest, wholehearted seeker, and says, Follow me. He leads him in the narrow way to holiness and heaven. Christ has opened this path for us at great cost to himself. We are not left to stumble our way along in darkness. Jesus is at our right hand, proclaiming, "I am the Way." And all who decide to follow the Lord fully will be led in the royal path, yea more, in the path cast up for the ransomed of the Lord to walk in.

God calls upon his people to reveal him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish desire to be first be shown by the followers of Christ? Shall not the principles cherished by them be unselfish, laid upon the true foundation, even Christ Jesus? What material shall we bring to the foundation? Shall we bring wood, hay, and stubble, or gold, silver, and precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the daily life?

* * *

"Down amid the depths of heathen darkness
There are heroes true and brave,
Shrinking not from death, or toil, or danger,
They have gone to help and save.
But hear them crying, 'Do not leave us
'Mid these dreadful depths to drown;
Let us feel your arms of prayer around us,
Hold the ropes as we go down.'"

Morning and Evening Worship

S. N. HASKELL

The sanctuary service was taken from the view given Moses of the heavenly sanctuary, and the counterpart of that service consists of Christian duties which are in harmony with Christ's work in heaven. The highest type of Christianity is faith and works. Faith without works is dead, being alone. These works are to keep step with Christ's work in heaven.

There were three articles of furniture in the first apartment in the earthly sanctuary — the table of showbread, or "bread of his presence," the candlestick with its seven lamps, and the golden altar of incense. Heb. 9:2; Ex. 40:4, 5. The services connected with each of these articles taught essential, practical truths for every Christian. It is impossible to co-operate with Christ in his work as our high priest without a knowledge of these truths. In view of this fact, the prophet said, "Wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure." Isa. 33:6.

What lesson was taught by the altar of incense and its service? It was the work of the priest to burn sweet incense upon the golden altar when he dressed the lamps every morning and evening. Ex. 30:7, 8. During this ceremony the whole multitude of the people were without, praying. Luke 1:9-11. It was at the time of this service that the angel Gabriel appeared to Zacharias and announced the birth of John. Luke 1:11-15.

Several events are associated together, namely, the offering of the morning and evening burnt offering, the offering of incense, the trimming of the lamps, and the morning and evening worship on the part of the people. Here lies the foundation of morning and evening worship in families, with a promise of God's special blessing. The families that neglected family worship in the days of Jeremiah were classed among the heathen, as shown by the following: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate." Jer. 10:25.

The judgments of the Lord fell upon those who burned strange incense. Lev. 10:1-3. But David prays, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141:2. Daniel considered praying three times a day, with his face toward Jerusalem, of such importance that rather than compromise this privilege he went into the lions' den. Daniel 6. Over one hundred psalms testify to the fact that David was a man of prayer and praise. "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Ps. 55:17. Again, "O come, let us worship and bow down: let us kneel before the Lord our Maker." Ps. 95:6.

In heaven there is an altar and censer with incense, and a service conducted by our great High Priest answering to this earthly morning and evening prayer. "There was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:3, 4; 5:8. The incense represents the righteousness of Christ that makes our prayers acceptable in God's sight. *Much* incense is added, so when family worship is instituted on earth, the prayers of the family ascend, and Christ adds *much* of his righteousness, which makes them acceptable before God.

Christ rose early in the morning to pray. Cornelius had his season for prayer, and while praying was visited by the angel and instructed to send for Peter. The angel found Peter during his noon-time season of prayer. Acts 10. Peter and John attended the regular hour of prayer at the temple. Acts 3:1. Elijah and the prophets of old had their regular seasons of prayer. It was at the time of the evening oblation that the Lord answered Daniel's prayer. The Lord will hear prayer at all times, but he that regards morning and evening worship will find that the Lord especially regards it, and at such times there is an abundant supply of grace given to impart strength and wisdom to overcome the temptations of Satan.

San Bernardino, Cal.

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"He Goeth Before Them"

T. E. BOWEN

It is said of the true shepherd, "He goeth before them." The sheep need the shepherd to guide them. They love to follow, but do not know the way.

All this is speaking of the Great Shepherd. He knoweth his sheep. "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." The sheep do not have to be told their true shepherd is before them. This they know. And, furthermore, it is said, "A stranger will they not follow." They will not follow him simply because he is a stranger.

There is great significance in all this just now. Some people are getting terribly perplexed because the people of God will not follow them. They blame everything and everybody except the right cause — themselves. The trouble is significantly apparent. They have the scent of the stranger upon their garments. Their voice betrays them.

Christ goeth on before his people. The Good Shepherd's voice can be heard ahead calling, "This is the way," "follow me." He is still on the old highway cast up for the remnant of the Lord to walk in, even the "path of his commandments." And rejoicingly his people are following. It requires true humility of soul to follow the Lord. Simply ad-

General Articles

(1)

> "Whatsoever things are **true** whatsoever things are **honest**. whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Awake!

Church of the living God, awake!
  Arise, go forth at his command;
Behold the bonds of darkness break;
  The morning is at hand.

Then shall thy beauty win the earth,
  And alien hearts shall mercy crave,
When those who name the Name go forth
  To witness and to save.

Go forth in the eternal strength;
  One soul redeemed shall overweigh
All wealth and pomp and fame at length —
  Go work for God to-day!

His love would bid thee sloth forsake;
  Thy love shall bid his kingdom come;
Church of the living God, awake,
  And bring lost sinners home!

— *Christian.*

1SM 246-251

*The Word Made Flesh**

MRS. E. G. WHITE

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of his greatness and majesty. He flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity.

(1) The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon himself human nature, a nature inferior to his heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son." John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened. (2)

(1) Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He was the son of Mary; he was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. "This Man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." (2)

(3) But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God.

(4) The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.

(5) The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord possessed me in the beginning of his way," he declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth."

(4) There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Here the pre-existence of Christ and the purpose of his manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." "We preach Christ crucified," declares Paul, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

(5) That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we can not hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God. He may exert his intellectual powers to the utmost, he may have what the world calls a superior education, yet he may still be ignorant in God's eyes. The ancient philosophers boasted of their wisdom; but how did it weigh in the scale with God? (6) Solomon had great learning; but his wisdom was foolishness; for he did not know how to stand in moral independence, free from sin, in the strength of a character molded after the divine similitude. Solomon has told us the result of his research, his painstaking efforts, his persevering inquiry. He pronounces his wisdom altogther vanity.

By wisdom the world knew not God. Their estimation of the divine character, their imperfect knowledge of his attributes, did not enlarge and expand their mental conception. Their minds were not ennobled in conformity to the divine will, but they plunged into the grossest idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is the worth of all requirements and knowledge apart from Christ.

"I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." Christ is invested with power to give life to all creatures. "As the living Father hath sent me," he says, "and I live by the Father; so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Christ is not here referring to his doctrine, but to his person, the divinity of his character. "Verily, verily, I say unto you," he says again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

God and Christ knew from the begin-

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mmentary, Vol. 7 (1) p. 1130; Vol. 3 (6) 1165

Ques. on Doct., p. 653 (2), 645 (3); 642 (4); 644 (5); Evangelism (3) p. 615-616 ning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. "A body," said Christ, "hast thou prepared me." But he did not come in human form until the fulness of time had expired. Then he came to our world, a babe in Bethlehem.

(1) No one born into the world, not even the most gifted of God's children, has ever been accorded such demonstration of joy as greeted the Babe born in Bethlehem. Angels of God sang his praises over the hills and plains of Bethlehem. "Glory to God in the highest," they sang, "and on earth peace, good will toward men." O that to-day the human family could recognize this song! The declaration then made, the note then struck, the tune then started, will swell and extend to the end of time, and resound to the ends of the earth. It is glory to God, it is peace on earth, good will to men. When the Sun of Righteousness shall arise with healing in his wings, the song then started in the hills of Bethlehem will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Allelujah, for the Lord God omnipotent reigneth."

(2) By his obedience to all the commandments of God, Christ wrought out a redemption for man. This was not done by going out of himself to another, but by taking humanity into himself. Thus Christ gave to humanity an existence out of himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with him as he is one with the Father, that God may love man as he loves his only begotten Son, that men may be partakers of the divine nature, and be complete in him.

The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ.

The Spirit of Prophecy in the Church

D. H. KRESS, M. D.

RIGHTEOUSNESS is right doing. No man can be righteous who is not a right doer.

In the past God's people have been reproved for wrong-doing by prophets sent from God, but in many instances they refused the message and messenger, claiming to be right, or righteous, and not in need of the warning or correction. Jeremiah was cast into a dungeon because he dared to tell the king of Israel that his ways were not right. John was beheaded for the same reason.

Many are led astray by trusting to impressions. This is never a safe course. A self-satisfied spirit is no surety or evidence of being right. How, then, may we know whether we are right or wrong? There need be no uncertainty about this: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If our impressions or actions are not in harmony with both the law and the testimony of God's Spirit, we may rest assured that they are wrong and not to be relied upon; for the righteousness of God is "witnessed by the law and the prophets." Rom. 3: 21. If our course is right, the law will witness to it, and so will the spirit of prophecy.

Anciently, when the people did evil before the Lord and forsook the law unconsciously, thinking they were doing right and keeping the law, the record says: Thou "testifiedst against them, that thou mightest bring them again unto thy law." Neh. 9:29. This reveals both the object and the need of the spirit of prophecy in the church, "that thou mightest bring them again unto thy law." The law could not witness that they were right until they believed the prophets.

The remnant which keep the commandments of God have the testimony of Jesus Christ to witness to God's righteousness. Without the testimony of Jesus Christ there is danger of deception, danger of mistaking our own righteousness for God's righteousness, and being satisfied with it. Man may claim to be right, but if the righteousness which he claims is not witnessed by the law and by God's Spirit in his prophets, it is not God's righteousness; it can be nothing more than self-righteousness.

The children of Israel claimed to keep God's law, they claimed to be righteous; but when they were corrected, instead of acknowledging that they were wrong, they went about justifying their course or establishing their own righteousness, and stoned the prophets because they would not witness to it.

God still, as anciently, corrects his people by his Spirit in his prophet. To all who will take heed and refuse to trust in their impressions, or their own righteousness, and will do according to all God commands, it will be said, as it was to Noah, "Thee have I seen righteous." The Lord, through his law and the spirit of prophecy, will witness to his own righteousness still. When in possession of it, there can be no condemnation. We know we are righteous, not because we feel righteous, but because God pronounces our course righteous. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?"

Wahroonga, N. S. W.

God's Strong Reasons

S. N. HASKELL

ALMOST every man has some strong personality. There are reasons for this. Such a thing does not come by chance. These strong personalities fit men and women for some specific work. It may be a good work, or it may be a bad work. God takes an account of this in the judgment. He says, "I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there." Ps. 87:46.

The early influences of a man's life, and even those before his birth, have much to do in making these strong characteristics. All this God recognizes, and when a religious reform is to be brought about, he has even sent his angel to instruct mothers how to live and how to train their children. Judges 13; Luke 1:11-17. Because of this no man can take glory to himself. Sometimes God has used wicked men to do a great work for him. Cyrus, the Persian king, furnishes a striking example of this. Yet Cyrus never knew the Lord. Isa. 45:1-5.

A knowledge of these circumstances and conditions that reveals, before they are born, what these men will do is God's strong reason why men should believe in him. He challenges all false gods and unbelief of every kind upon this point. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together." Isa. 41:21-26.

This knowledge of future results, from present conditions and their relation to the future, is a divine characteristic of the Creator of the heavens and the earth. None can reveal this but he who knows the past, the present, and the future. It is One who can control circumstances that shapes character, that will fit men for a certain work when they seek him. Such a Being can give warnings through his prophets. His prophets are his mouthpiece. 2 Chron. 36:12. It is not in man of himself, but it is the gift that God has placed in his church, for the benefit of his people. "Where there is no vision, the people perish." Prov. 29:18. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6. God's people are destroyed for lack of knowledge; and because they reject knowledge, he will reject them. Hosea 4:6. "Believe his prophets, so shall ye prosper." 2 Chron. 20:20.

My Life Today, p. 363 (1)

Commentary, Vol. 7 p. 927 (2)

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

"The Old, Old Story"

Let no strange fire be kindled
On the altar of the Lord!
Or oil, unbeaten, mingled
In sacrifice be poured;
For God most high is jealous
Of wisdom man assumes,
His righteous wrath is zealous
Lest human pride presumes.

All hail the blessed Jesus,
Earth's lowly paths that trod.
Who died, from death to save us —
Now on the throne of God!
Go, go proclaim his glory —
The cradle, cross, and crown;
Go tell the old, old story,
Till all the Saviour own.

Behold! the day is breaking —
The glory shining forth!
The Gentile nations shaking
Through all the wide, wide earth!
What fills the world with glory,
Makes human wisdom dross?
The same, the old, old story
Of Jesus and the cross!

— *Selected.*

Depending on Christ

MRS. E. G. WHITE

Let not those connected with the Master's service look to men of large ability to do their work for them. God stands behind the one who does his best. Let the workers rely on divine power, and God will impress the hearts of those for whom they labor. Great good may be accomplished by the sincere, humble worker, who realizes that success does not depend on appearances, but on the One who has given him his commission.

The reason that the number of workers is so much smaller than it should be is that men are looking at their supposed weakness, and putting their trust in those whose appearance and capabilities will, they suppose, bring success. Thus spiritual consumption is brought into the church, and souls are dying because the spiritual life-blood is poisoned. Men have depended on men till they are strengthless.

God desires a different mold placed on his work. Let men go forth to labor, trusting in the Lord, and he will go with them, convicting and converting souls. One worker may be a ready speaker, another a ready writer; another may have the gift of sincere, earnest, fervent prayer, another the gift of singing. Another may have special power to explain the word of God with clearness. And each gift is to become a power for God because he co-operates with the worker. To one God gives the word of wisdom, to another knowledge, to another faith. But all are to work under the same head. The diversity of gifts leads to a diversity of operations, "but it is the same God which worketh all in all."

Let no man despise the supposed lesser gifts. Let all go to work. Let no one fold his hands in unbelief because he thinks that he can do no mighty work. Cease looking at self. Look to your Leader. In meekness, sincerity, and love do what you can. Do your best in faith, and out of weakness you shall be made strong. God will certainly bless whole-hearted workers.

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to him who has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." "These signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "Lo, I am with you alway, even unto the end of the world."

Claim this promise, instead of going to men for help. There stands among you the Mighty Counselor of the ages, inviting you to place your confidence in him. Shall we turn from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we not fallen far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give?

In a variety of figures matters have been presented to me regarding the church-members who are dwarfed in spirituality because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the strength of hope and courage by exercising faith in God. The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But when in trouble they think that they must go to earthly friends, telling them their troubles, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great Burden-bearer, stands beside them, saying, Come unto me, and I will give you the rest for which you are longing. Why do we turn from him?

My brethren and sisters, show more confidence in Jesus. Turn not from the waters of Lebanon to seek refreshing at broken cisterns, which can hold no water. Have faith in God. Praise him with heart and voice. God demands heart and life service. Reach higher and still higher, and catch divine rays from him who is light and peace and joy and gladness. Do not wait for some one more ready of speech, but do what you can in the meekness of the great Master, who gave his life for you, that his joy might remain in you, and that your joy might be full.

There are many souls in the darkness of error. There is abundant work for all who know the truth. Approach the people in a persuasive, kindly manner, full of sympathy and love. Christ is ever passing by, with grace and power that will enable you to present the gospel of salvation. Reach out after the souls ready to perish. Call the attention of the people to the Lamb of God, who takes away the sin of the world.

No human words can express the preciousness of the ministration of the word and the Holy Spirit. No human tongue can portray to the finite mind the value of receiving by living faith the blessing that is given as Jesus of Nazareth passeth by. Many have a deep sense of need,— a need that earthly riches or pleasure can not supply; but they know not how to obtain that for which they are longing.

The gospel of Christ is from beginning to end a gospel of saving grace. It is a distinctive and controlling idea. It will be a help to the needy, light for eyes that are blind, and a guide to the souls seeking for the sure foundation. Full and everlasting salvation is within the reach of every soul. Christ is waiting and longing to speak pardon, and to impart the freely offered grace. He is watching and waiting, saying, as he said to the blind man at the gate of Jericho, What wilt thou that I should do unto thee? I will take away your sins, and wash you in my blood.

In the highways and byways of life there are souls to be saved. The blind are groping in darkness. Give them the light, and God will bless your efforts.

Christ is our Leader. He presents before his soldiers the plan of the battle. He points out the imminent peril of the conflict, and enjoins every one to count the cost. As he shows us the preparation that we must make for the battle, he assures us that we shall have divine assistance. In our human weakness, we shall be enabled to do the deeds of omnipotence.

Christ takes his soldiers to an eminence, and shows them the vast confederacy arrayed against them. He reminds them that they are not warring against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. He reminds them that they are fighting for eternal life. The heavenly universe are marshaled for the conflict, with Christ, the Commander of the forces of heaven, at their head. Infirmities compass humanity, but in the strength that Christ gives, we may be more than conquerors. "Be of good cheer," he declares; "I have overcome the world."

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long;

we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The First Apostasy

G. B. THOMPSON

SIN had its origin with Lucifer, the light-bearer and attendant of God's throne. It originated with one who was a leader, a commander among the angelic host, and who stood next in power and authority to the only begotten Son. The heart of this exalted angel became lifted up because of his beauty. Though perfect from the day he was created, there came a change. He began to admire himself. Pride and self-exaltation came into his heart, and becoming dissatisfied with his exalted position, he sought equality with his Creator. And the disaffection which was in his heart he spread among the angelic host, and nearly one half this sinless company, sympathizing with him, were cast out of heaven. Here is a mystery no human mind can understand. How sin could thus originate is inexplainable; but the fact remains, nevertheless.

It is exceedingly interesting, as well as timely, to trace the working of this subtle and mysterious apostasy in its incipient stages. The Spirit of God has opened before us some of the steps taken by the covering cherub in instigating this terrible rebellion. I will quote a few extracts: —

"But little by little, he [Lucifer] began to seek his own honor, and to employ his powers to attract attention and win praise to himself." — *"Great Controversy," page 317.*

As stated, selfishness and pride lay at the bottom of the strife and commotion which had entered to mar the harmony among the angelic host. Yet while fomenting discord and strife, and seeking to overturn the government of heaven, and set up a government of his own instead, Lucifer denied that he had any such intentions.

"He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great. By disguising himself in a cloak of falsehood, he had gained an advantage. All his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, it could not be made to appear the evil thing it was; his disaffection would not be seen to be rebellion. Even the loyal angels could not fully discern his character, or see to what his work was leading.

"Lucifer had at first so conducted his temptations that he himself stood uncommitted. The angels whom he could not bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon the loyal angels. It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah." — *"Patriarchs and Prophets," page 47.*

This tells the story in brief. Lucifer's tremendous powers of deception were largely increased by the artful disguise with which he clothed himself. Though at war with his Creator, he posed as a loyal angel. He denied the charges preferred against him, and claimed that he had in no way changed, but was seeking to have such improvements made in the management of the universe as would tend to a better form of government, and he was therefore in no way responsible for the discord and strife which had come in to mar the serenity of heavenly affairs. With high and pretentious claims he concealed the iniquitous designs which filled his heart.

But while openly professing loyalty to the truth, secretly, and with mysterious sophistry, he continued sowing the seeds of rebellion, and strengthening his hold on the sympathies of the angels. And under this mask he was able to lead millions of the holy and pure angels, with clear intellects and minds capable of penetrating deep problems, into open revolt against God.

We are also instructed concerning the charges which he preferred against the Creator.

"The discord which his own course had caused in heaven, Satan charged upon the government of God. *All evil he declared to be the result of the divine administration.* He claimed that it was his own object to improve upon the statutes of Jehovah." — *Ibid., page 48.*

The real reason for the discord was his departure from the divine precepts. But this Lucifer denied, and, blinded by sin, he assigned another reason. He set forth as the reason for his actions that there was a great wrong in the organization of the government of heaven. The plan in the heavenly court, it seems, was for some one to stand at the head of administrative affairs, and the Son had been placed in this high position. This system of organization was contrary to Lucifer's ideas, so a difficulty developed in heaven.

"As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end; for had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey his voice." — *"Spirit of Prophecy," Vol. I, page 19.*

Disguising the fact that in his heart he coveted the position held by the Son of God himself, he represented to the angels that this form of government was monarchical, and an absolute tyranny. That which we now call the papacy he claimed had been established, in principle, in the management of the heavenly government, and that to submit to this arrangement would be to have their liberties abridged.

"The Son of God warned and entreated him not to venture thus to dishonor his Maker, and bring ruin upon himself. But instead of yielding, Satan represented to those who loved him, that he had been wrongly judged, that his dignity was not respected, and that his liberty was to be abridged." — *"Great Controversy," page 317.*

While in his heart envy and jealousy were urging him on in his rebellious course, he stood before the heavenly family as the great exponent and defender of liberty. It was liberty he wanted for himself and those with whom he had been associated in the work of the divine administration. But while disguising himself under the mask of standing in defense of the rights of the angels, and against a system of tyranny which he claimed was in heaven, he himself had in his heart the seeds of all the despotic power which has cursed the earth since the introduction of sin.

The preceding paragraphs from the spirit of prophecy, studied in the light of the following, which has recently come to us from the same source, are exceedingly interesting: "God calls upon all his ministers and all his medical workers to be on guard. Those who are following the devising and the plans and the subterfuges of the one so determined to have his own way are misrepresenting their Heavenly Father; for God is not instructing him. Evil angels are leading him on to do a work similar to that which was begun in heaven."

Takoma Park, D. C.

What God Requires of His People

C. M. SNOW

WE have long been looking for a time to come when the work of the enemy would be so systematized and centralized that the forces of this world and the numerous Christian churches could be directed by one head. We have come to a place now where we can see that this very work is being rapidly wrought out. We see the backward movement along religious liberty lines that foretokens the religious persecution which the book of Revelation tells us will be brought to bear upon all of God's people in the close of this dispensation.

There is a great upheaval in the religious affairs of the Old World at the present time; and while, at times, it may appear that religious liberty principles are triumphing in certain parts, we can see underneath and through it all the masterful manipulations of our great enemy.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

The Surrendered Life

Is it hard for the flower when summer comes
To turn its face to the sun?
Is it hard for the flaming red orb to sink
When its course for the day is run?
Is it hard for the dew to moisten the earth
When night's dark shade doth fall?
Is it hard for the bird to answer again
The note of its mate's sweet call?

Or merely for man is it hard to achieve
The will of the Mind above —
For man who both daily and hourly receives
Fresh proof of the Father's love?
Is the only strong straining against God's will
To be on the part of his child?
While everything, joyous, fulfils his behest,
From mart of the tangled wild?

All life that is fully surrendered to God
Sweeps on with a step serene,
Moved by the bounding, unlimited force
That throbs in the earth's fresh green.
Thus, as tree and flow'ret in forest and glade
Adorn, without effort, the sod,
The fragrance and power may be felt of a life
Wholly surrendered to God.

— *Mary L. Cummins.*

Be Vigilant

MRS. E. G. WHITE

I HAVE a positive message from the Lord to those who are standing as watchmen in the Lord's cause. There must be an earnest contending for the faith once delivered to the saints. If you weaken your presentation of evidence in regard to the dangers of the present time, you will lose an advantage that should be maintained. Hold fast to the One who has given you power to become the children of God. Let your life be hid with Christ in God. Satan is not dead. He is not indifferent or careless. He is working with all deceivableness of unrighteousness, striving to lead men and women to deny the faith and enter the path where he leads the way.

Many who profess godliness are asleep. They do not discern between righteousness and unrighteousness. Some have cherished unconsecrated traits of character till they are spiritually blind. O that every one would believe and live the truth as it is in Jesus! "Learn of me," said the greatest Teacher the world has ever known, "and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The lesson that every soul needs to learn is to copy the perfect pattern. The lessons of the King of peace, when practised, reveal that Christ's ways are ways of pleasantness and all his paths are peace.

Many who suppose that they are fitted to give counsel and instruction to others need first to learn from the Great Teacher what is truth. Many who think that they are wise enough to teach others are building upon a sandy foundation. Such need to offer to the Lord Jesus Christ the prayer, "Lord, teach me thy way." Obedience to the truth will sanctify the soul, making men and women Christlike in thought, word, and deed. The Lord calls for earnest, whole-hearted, sensible men and women, whose habits and practises and ideas are brought into conformity to the Word, and who are ever ready to stand in defense of the truth.

"I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but . . . by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. . . . Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever." Rom. 16:17-27.

No Change in the Message

I have been instructed that the messages given in the past are to be revived, and that it is essential that as brethren and sisters, we be joined together in the bonds of sacred union in the accomplishment of the work before us. The world knows very little of the truths that we believe, and in clear, straight lines the message for this time must be given to all the world. The message comes to me, "Wake up the watchmen. Let every one now come into working order."

Certain ones are presented before me, with a representation of their words and works and influence. I am not to retract one word of the message I have borne. My message is, "Be not deceived; God is not mocked." In the near future all will be judged. Very soon every hidden thing will be brought to light. O how untiringly the mystery of iniquity has worked! How many souls there are who will be lost as the result of the evil working of human agencies.

I am instructed that by pen and voice I must bear a straight, clear testimony, and that I must never call sin righteousness. The apostle declares, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God."

The Lord permits the present condition of things to exist in order that those who have had an experience in proclaiming the truth may now rehearse the past experience of God's servants, and bring to the front the testimonies that are more valuable than gold.

"Be Strong in the Lord"

We are to do as we are instructed in the following scriptures: —

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:10-17.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:1-11.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Verses 12-15.

Presenting the Evidences Received

My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate. These evidences are as treasure hidden in a field. Search for them. Study the Bible truths that for fifty years have been calling us out from the world. Present this evidence in clear, plain lines. Those who have been long in the truth, and those who have recently received the truth, must now dig for the buried heavenly treasure. Let every man work to the point. Study the Word of God. Revive the evidences given in the past. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me."

Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the word, and preach the word. Let the word be in their hands as a sharp, two-edged sword. Let it testify to past truths, and show what is to be in the future.

Christ came from heaven to give to John the great, wonderful truths that are to shape our lives, and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit.

A Plea for Unity

One thing we must not do: we must not draw away from our brethren, ministers or physicians, who have been following the Lord, and who have demonstrated that the Lord is with them. To those standing at the head of the work I would say, Come close to your brethren. Do not pick up suppositions and make them facts. We need to use tenderness and true courtesy in our dealings with one another. We are to strive earnestly to win souls, and to remove the difficulties that are causing division. The Lord forbid that we should neglect this part of the work. We are not to repel men, but to draw them to Christ. I bear this message to every one, Come close to the ones who are tempted, and try to remove the impressions made by the enemy.

The true work of grace in the heart will unite believers to Christ and to one another. They become partakers of the divine nature, escaping the corruption that is in the world through lust. They are one with Christ in God. And as he loves his Son, the Father loves the members of the fallen human race who are changed from sin to holiness.

This is the wonderful representation given in the prayer recorded in the seventeenth chapter of John. It is the privilege of men and women to have an enduring union with Christ, a union that opens to them the source of rich and eternal happiness, which outlives all earthly, sinful enjoyment.

Those who become one with Christ in God are under the sanctification of the Holy Spirit. Their lives blend with the life of Christ. True believers in Christ, his servants, chosen of God and precious, will speak and act in such a way as to reflect light, to the saving of many souls. They will receive power from God to become his children, accepted in the Beloved, acknowledged and rewarded as the purchase of the blood of Christ. They will receive their reward in the great day when every one is judged by the things written in the book.

I am instructed to say that we are to continue to stand on affirmative ground. Strong, decided testimonies in favor of the truth are to be borne, but we are to give no occasion for any one to charge us with being inconsiderate or unjust. We are to do all we possibly can to win souls to Christ. He went through the shame and agony of the death on the cross to save souls to whom Satan was holding out every inducement to allure them to his side. The Lord's standard-bearers are to carry the work forward with power, yet in Christlike love for souls. They are to show a decided care for those who are being drawn away. They are to urge them to face about. They are to fight for the souls of those for whom Christ has died. Too often there is shown an inclination to stand apart from those who need to be helped. Let us remember that every soul that is led to return to the first love is a soul gained for Christ. Let us not pass on in indifference, leaving the tempted ones to become the prey of the enemy. We are to watch for souls as they that must give an account.

I say to all, Press together, press together. Be very critical in regard to yourselves, but exercise all the tenderness of Christ toward your brethren. I entreat the Lord's people to cease to criticize one another, and to give themselves to the proclamation of the truth for this time. The Spirit of God is being withdrawn from the earth, and drunkenness, insanity, revelry, and crime are rapidly increasing. There is before us a terrible crisis. The lives of many will go out in darkness. We need now to bow before God in true humility of soul; for the day of clouds and thick darkness is fast approaching.

The last great conflict is before us; but help is to come to all who love God and obey his law, and the earth, the whole earth, is to be lighted with the glory of God. "Another angel" is to come down from heaven. This angel represents the giving of the loud cry, which is to come from those who are preparing to cry mightily, with a strong voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

We have a testing message to give, and I am instructed to say to our people, Unify, unify. But we are not to unify with those who are departing from the faith, giving heed to seducing spirits and doctrines of devils. With our hearts sweet and kind and true, we are to go forth to proclaim the message, giving no heed to those who lead away from the truth.

Let those who shall read these lines wash their robes of character and make them white in the blood of the Lamb. We are to go forth under the Holy Spirit's guidance, studying how to save souls. We are to put our entire trust in the Lord Jesus, and pray and talk and work in faith.

How Is a True Prophet Known?

S. N. HASKELL

It is not by any one test alone that we determine whether or not a prophet is a prophet of the Lord. Neither can he be judged by a human standard. His prophecies are not arraigned at the bar of human reason. If so, then human reason is set above the prophet. Who by searching can find out God? "Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him? for he knoweth vain men: he seeth wickedness also; will he not then consider it? for vain man would be wise, though man be born like a wild ass's colt." Job 11:7-12.

The true prophet further unfolds the plans of God. There is an infinity in the plans of God. The mysteries of the past, and the present, and the future are all alike outspread before God. A prophet is a mouthpiece for God. The relation of a true prophet of God to God was illustrated by the relation of Moses and Aaron. "And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." "Thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

The Bible has given many tests of a true prophet. These tests are found here and there all through the Bible. To study this question from the Bible standpoint is to study the life and character of the prophets of the Bible; for a prophet in one age of the world is the same as a prophet in any other age of the world. God has never left this world without a prophet or a priest. There have been times when there has been no

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

Watching for the Master

LONG has the world, the Master's rule disowning,
  Hating his presence and his holy sway,
Cried, "Where is now the promise of his coming,
  And where the signs of the long-promised day?"

But still above the scoff, and taunt, and laughter,
  The still small voice ariseth, "Watch and pray;"
And still to cheer the hours of lonely waiting,
  "Behold, I come," I hear the Master say.

It may be that the night will yet grow darker,
  It may be that the storms are not yet spent;
It may be that the times will wax more evil,
  Earth braving heaven and scorning to repent.

It may be that the church's eye shall weary,
  That hope, so long deferred, at last shall faint,
That dark delay the buoyant heart may sadden,
  And shake the faith of many a weary saint.

Still as we hear the Master's daily saying —
  "Behold, I come: awake, arise, prepare!"
For but a little, then there sounds the summons,
  "Ascend, my saints, to meet me in the air!"

Then end at once our weary days of watching;
  Cometh the vision and the vernal day,
Cometh the Master to the waiting household;
  'Tis sunlight bursts, the shadows flee away.

Error and darkness hide their heads forever,
  Truth, life, and righteousness make up our morn;
Earth shall at last arise in holier splendor
  Than when at first in perfect beauty born.

— *Selected.*

A Message to Church-Members

MRS. E. G. WHITE

GOD has instructed me to say to his people, ministers and lay members, "Take your stand on higher ground. Move steadily onward and upward in the path that Jesus trod. Do not trust in your own opinions. Sanctification through the truth is your only safety." The Lord God of Israel would have his people stand in his strength, and in his might, receiving to impart. He will uphold and sustain those who serve him with mind and heart and strength.

We need to understand what it means to put on Christ, what it means to have an experimental knowledge of the grace of Christ, and a continually increasing faith.

Speaking of the mystery "which from the beginning of the world hath been hid in God," Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery; . . (1) to the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God." Not only to those living in this world, but to the principalities and powers in heavenly places is the church on this earth to reveal the glory of God.

A Royal Name

God chose from among the Gentiles a people for himself, and gave to them the name of Christian. This is a royal name, given to those who join themselves to Christ. It is of this name that James is speaking when he says, "Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called?" And Peter says: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

O that God's people would take him at his word, and lay hold of the wonderful treasure of knowledge opened to them! O that they could realize the simplicity of the faith and love that means so much to them!

Words of Instruction

"The elders which are among you," Peter says, "I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed." He who is chosen to fill the office of elder is not, because of this, to become self-exalted. Let him remember that the office does not make the man, but that before angels and before men he is to honor his office.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

The teachers of the word of God are first to learn of Christ, that in spirit and word and act they may represent him.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, . . . for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." You may sometimes feel that you are wronged, abused, misjudged, but looking to Jesus, remember the words, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Our Example and Our Rule

We have before us the highest, holiest example. In thought, word, and deed Jesus was sinless. Perfection marked all that he did. He points us to the path that he trod, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

We have a perfect rule — the word of the living God. This word he has given us as our guide and counselor. The psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." And in Paul's letter to Timothy we read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Christians, those who are to represent God in the world, are not to seek for doctrines that are new and strange. They are not to pry into the mysteries of the future life. Their part is to make their life in this world such as God can approve. They are to practise the lessons that God has given.

Different Instrumentalities

God has not given to any one man all the knowledge and wisdom. He entrusts to different ones the different gifts needed for the accomplishment of the work to be done in this world.

When God gave Moses instruction regarding the building of the tabernacle, he said: —

"See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. . . . And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee."

Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. The work of the canvasser-evangelist, whose heart is imbued with the Holy Spirit, is fraught with wonderful possibilities for good. The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of

(1)
The Faith I Live By, p. 219

praise, humble, heartfelt prayers, and a simple presentation of truth in the family circle, many will be reached. The divine worker will be present to send conviction to hearts. "I am with you alway," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage.

Every church should be a light in the world. If there is in your church a deadness, a stagnation, come together, as the disciples did before the day of Pentecost, and plead with God until you receive the light of life. Then let the light shine to all around you. Do not go on from week to week, from year to year, without knowing whether or not you are in the love of God. When Jesus went away, he promised to send the Holy Spirit, and we have a right to claim that promise. God wants us to work in the power of the Spirit. He wants us to be guided and controlled by the living, abiding principles that will keep us in the truth.

God has not placed any soul on the judgment-seat. We are not to dissect the work and character of others. Each one has enough to do to attend to the work that has been given him. Every one is to bear his burden in the place where he has been appointed to labor, doing his work with the perfection that will give character and influence to the cause of God. This is what the Lord expects of every conference president. It is what he expects of every worker in every line, and of every church-member. Each one is to stand at his post of duty. When God's people act their part, in their appointed places, there will come to them a freedom, a light, a power, that will enable them to endure the seeing of him who is invisible.

Does God Forsake an Old Prophet?

S. N. HASKELL

Any humane government pensions its old soldiers. A responsibility is felt to look after every dependent family whose husband and father has served the government faithfully until old age has come upon him. Provision was made in the law of Moses for those who had officially served the Lord fifty years. God never leaves his people because they are old, if they have continued faithfully in his service. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." These were the words of David in his old age. The prophet Isaiah uttered the following: "Thus saith the Lord that made thee, that formed thee from the womb, which will help thee: Fear not, O Jacob, my servant." Again, "Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." Such is the character of the God of the Bible. It is the God that I am serving and have served for over half a century. I love him, for he first loved me. It is a common thing for man to be deceived, but we can not deceive God. When God calls a man or a woman to stand in the forefront of the battle for over two thirds of their lifetime, then in their old age do you think that God will leave them to the buffetings of Satan?

There are two principles in the work of God that should never be forgotten. God never had two leading prophets at the same time. There were often many prophets in Israel. At one time there were over seventy. There are eighteen mentioned in the New Testament. He never has been in such straits as to confine himself to one when he chose to speak through more then one; and yet he never has set an aged prophet aside when faithfulness has marked his life. David was an old man, and he committed very grievous sins, but God established his testimony even upon his death-bed. No one took his place until he closed his eyes in death. There were other prophets while he lived, even when driven from his throne because of his sin, but none of them took his place. God gave him an opportunity to repent, which he did, and the Lord restored him to his throne. The story of this is familiar to the readers of this paper.

Another principle should never be forgotten. To speak against any prophet whom God has given the most prominent place in his work has always been a grievous sin, even if he did do things which to the eyes of men seem strange. Miriam and Aaron, both prophets, tried it with disastrous results. Nothing but the prayers of Moses restored Miriam from her leprosy that came in consequence of it. Numbers 12. In the New Testament history, the apostle Paul occupied a place much like that occupied by Moses in the Old Testament. There were other prophets and apostles in the church at the same time. There were a number of prophets in Corinth; for they had all the gifts in the church at one time. On one occasion some of these prophets got out of place; so the apostle wrote them some very plain instruction upon this point. The gift of prophecy does not destroy the sense of propriety; but it seemed to do so with some of these prophets. They had forgotten, if they ever knew, that the spirits of prophets were subject to the prophets, and that they were all subject to the leading prophet, the one who had been the instrument in the hands of God of bringing the church into existence. After laying down these principles, which would bring order out of the confusion that existed, Paul then concludes the fourteenth chapter of First Corinthians with these words: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant [or deny this principle], let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."

It is God's order, when he has a prophet in the position of responsibility, that he is responsible for him and will not forsake him. And if his Spirit should rest upon others, they, too, will respect and honor the leading prophet with that honor and respect that will give their testimonies due weight. These principles are as eternal as the throne of God. They will be established in the last days and confirmed. God does not inculcate the worship of any man, but when he chooses an instrument to work through, he does not forsake him even in his old age.

San Bernardino, Cal.

The Real Issue *

I received a letter this week containing a question. For some time I was in doubt whether I ought to pay any attention to it. But as it is a question many others in Battle Creek are asking, and it is one in which thousands of people in this city are interested, it has seemed best that I should try to answer it. I believe it to be an honest inquiry, and I will endeavor to answer it honestly. The letter reads as follows: —

"Dear Brother Farnsworth: Will you be so kind as to state in a word what you understand to be the real issue in the controversy here in Battle Creek? Is it money, administration, doctrine, or what is it? If you would briefly answer this from the pulpit, you would greatly oblige one who is seriously involved, and many others for whom he writes."

I sincerely hope that nothing I shall say will have a tendency to create strife. You will bear me witness, brethren, that since coming here I have not engaged in controversy with any one. I did not come here for that purpose. I have not done so in the past, and do not intend to do so in the future.

If I should simply give my opinion as to what is involved in the present perplexity, it would be worth very little. The opinion of any other man might be even better than mine. But I take it for granted that this congregation believes the Testimonies the Lord is sending us, and that what is stated in them is authoritative, and so in answer to this inquiry I shall read considerable from them.

What is the issue in this controversy? I read from a Testimony which was written in 1903, and which has recently been printed in "Series B, No. 7." I might read some of later date, but I read this purposely because it has been so long before the people.

"I am now authorized to say that the time has come to take decided action. The development seen in the cause of God is similar to the development seen when Balaam caused Israel to sin just

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* Abstract of a sermon delivered by Elder E. W. Farnsworth in the Tabernacle, Battle Creek, Mich, Feb. 17, 1906.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

The Great Commission

HARK, how the great commission —
The Master's charge sublime —
His promise of fruition,
Rings through this latest time!
"All power to me is given,
Your King and risen Lord,
All power in earth and heaven,
Go, therefore, speak my word!

"Go ye to every nation,
And teach ye in my name
The gospel of salvation,
Ye ministers of flame!
Lo, I am with you ever,
Unto the ages' end,
My Spirit fails them never —
The heralds whom I send!"

The church in deadly slumber
Hears not, all unawaked;
Nor fills she up the number
Of precious souls elect
From every tribe and kindred,
Where'er are found the lost;
She goes not forth unhindered
To gather in God's host!

Hark to Christ's last commission,
His resurrection tone!
"Sin's full and free remission,
Teach this and this alone!"
The church has ONE vocation,
But ONE her labors here —
To spread the great salvation,
Till Christ himself appear!

— *The late Mrs. Merrill E. Gates.*

The Great Controversy

MRS. E. G. WHITE

THE warfare that began in heaven did not end there. When Satan was cast out, there were cast out with him a large number of angels whom by his sophistry he had led to rebel against God. They came to this earth, and the same deception by which Satan caused the fall of the angels, he practised upon Adam and Eve. They fell under his temptation, and ever since there has been waged an unceasing, desperate conflict between good and evil. This earth is the scene of the conflict, the field of the battle between the forces of Satan and the forces of Christ. Until the end there will be warfare between satanic agencies and those who accept Christ, those for whom he gave his life, that they might have power to obey the law of God. This conflict, which is outlined in the Word of God, concerns us individually, and in it we are now to be intensely interested.

When Adam apostatized, he placed himself on Satan's side; his nature became evil, and he became separated from God. Had there been no interference on the part of God, Satan and man would have formed an alliance against heaven, and together they would have carried on a battle against God. There is not a natural enmity between fallen angels and fallen man. Naturally both are united in rebellion against good. Evil, wherever it exists, will always league with evil against good, so that naturally fallen angels and fallen men are linked in a desperate companionship.

But as soon as man transgressed, God gave the promise that he would put enmity between Satan and the seed of the woman. This promise is the key that opens to the world the grand plan of redemption. When Satan had succeeded in causing the fall of our first parents, he supposed that the whole of the human race would come under his control, that he and his sympathizers could induce men to join them in rebellion, as he had induced the angels to join him. He thought that he would have human beings as his allies against heaven, and that he could dethrone the Omnipotent One, and once more take his place in heaven.

When Satan heard the word, "I will put enmity between thee and the woman, and between thy seed and her seed," he knew that man would be given power to resist his temptations. He realized that his claim to the position of prince of the newly created world was to be contested, that One would come whose work would be fatal to his evil purposes, that he and his angels would be forever defeated. His assurance of certain power, his sense of security, was gone. Adam and Eve had yielded to his temptations, and their posterity would feel the strength of his assaults. But they would not be left without a helper. The Son of God was to come to the world, to be tempted in our behalf, and in our behalf to overcome.

There is enmity between fallen human beings and Satan only as man places himself on God's side, and yields obedience to the law of Jehovah. This brings to him power to withstand Satan's attacks. It is through Christ's sacrifice that man is enabled to obey. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Son of God, bearing human nature, and tempted on all points as we are tempted, met and resisted the assaults of the enemy. And in his strength human beings can gain the victory, meeting the tempter, yet not overcome by his artifice and his presumptuous presentations. By accepting Christ as a personal Saviour, men and women can stand firm against the temptations of the enemy. Human beings may have eternal life if they will accept the principles of heaven, and allow Christ to bring the heart and mind into obedience to the law of Jehovah.

Christ saw the meaning of Satan's wiles, and till the end of his test and trial, he stood firm in his resistance, refusing to swerve from allegiance to God. He took his stand on the foundation of truth, and from this foundation he would not move, even for the offer of the whole world and the glory of it, which Satan promised should be his if he would fall down and worship him.

The way in which Satan tempted Christ, he is to-day tempting every soul. He seeks to hold men under his reasoning. The Saviour warns us against entering into controversy with him or his agencies. We are not to meet them except on the Bible ground, "It is written." The less that we have to do with the arguments of those who are opposed to God, the firmer will be our foundation. We are to repeat as seldom as possible the sentiments of Satan's forming. Let every tempted soul keep looking at the principles that are wholly from above, remembering the promise, "I will put enmity between thee and the woman." Ministers, physicians, church-members, enmity against Satan is a gift from God, and the power provided by God is your efficiency.

The plain evidence given in the Word is the evidence that we are to present. The words that God has given, it is safe for us to speak to the opposing forces. "It is written" was the only weapon that Christ used in his contest with Satan.

It is by loyalty to God's law that every soul who shall enter the pearly gates into the city of God will be tested. The Saviour has worked out the salvation of every one who will receive him and believe in him. Christ is to be received by faith, in the full belief that he is the propitiation for our sins. He took upon himself the iniquities of the fallen race, and suffered in the sinner's stead. To lay hold by faith upon Christ, to become a partaker of the divine nature, is the sinner's only hope. Through the efficacy of the atonement made, man may return to his allegiance. Through accepting the righteousness of Christ, he may become loyal to the law of God, united to the Father and the Son.

In the great controversy now going on, God's servants are to put on every piece of the gospel armor, and fight manfully for him. We are wrestling with no human foe. God calls upon every Christian to enter the warfare and fight under his leadership, depending for success on grace and help from above. In God's strength we are to go forward. Never are we to yield ground to Satan. Why should we not, as Christian warriors, stand against principalities and powers, and against the rulers of the darkness of this world? Satan will place temptation before us. He will try by stratagem to overcome us. But in the strength of Christ we may stand firm as a rock to the principles of heaven.

In this warfare there is no release. Satan's agents never pause in their work of destruction. Those who are in Christ's service must guard every outpost. To save perishing souls from ruin is our object. This is a work of infinite greatness, and man can not hope to obtain success in it unless he unites with the divine Worker.

The terrible condition of the world to-day would seem to indicate that apparently the death of Christ has been almost in vain: that Satan has triumphed. The great majority of the world's inhabitants belong to Satan's kingdom. Satanic agencies are not yet subdued. Christ has not yet set up his kingdom on the earth. "We see not yet all things put under him."

But we have not been deceived. Notwithstanding the apparent triumph of Satan on the earth, Christ is carrying forward his work in the heavenly sanctuary. The word of God portrays the wickedness and corruption that should exist in the world in the last days. As we see the fulfilment of prophecy, our faith in the final triumph of Christ's kingdom should be increased. We should go forth with courage to do our appointed work.

"Seeing then that we have a great high priest, . . . Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The Test of Discipleship

H. J. FARMAN

"But if any man have not the Spirit of Christ, he is none of his." Rom. 8:9, A. R. V. "Born of the Spirit," "in the Spirit," "led by the Spirit of God," "walk by the Spirit," "live by the Spirit," "hear what the Spirit saith to the churches," and many similar expressions are familiar to the students of Scripture, and clearly express the Christian's experience. Nothing is more imperative than to know that we are Christians, and one of the important evidences is thus expressed: "The Spirit itself beareth witness with our spirit, that we are the children of God." Verse 16. Having the Spirit of Christ is the test of Christianity, and all other graces follow in their order, as "the obedience of faith" wrought out in love. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." And why no law against such? — Because "they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." Gal. 5:22-24.

No more important questions can be settled by each individual than these: Have I the Spirit of Christ, or have I not? Am I cherishing, following, and obeying the Spirit? Shall I, through the Spirit's power, ever and always so live that the Holy Spirit will witness with my spirit that my ways please him? Upon the right settlement of these and other like questions, depends our future usefulness in the third angel's message. Altogether too much time has now run to waste in careless indifference, as if we had a millennium in which to prepare for the Saviour's coming, when indeed he is now about to lay aside his priestly robes, put on the garments of vengeance, and come to this earth. Are we ready?

It has been, and is, Satan's studied plan to keep God's people from enjoying the presence and power of the Holy Spirit; for should they possess it, his subjects would be continually taken from him, and his end would speedily come. O that this might be so! and it will be so, whether or not we have the Holy Spirit. The writer believes the time has fully come when decisive measures are being taken by the Father to bring his people to himself, where the Holy Spirit can guide them; and those who refuse thus to be drawn to God, will follow their own spirit to death. How dreadful to be left to one's self without the Spirit of God! yet there is but one of two conditions to occupy, namely, to be in possession of the Spirit, or to be without it; there is no middle ground to occupy, it is either one thing or the other; we either have it, or we have it not. We can quickly settle this question by the Word of God, and our own lives, which must be in harmony with it. Here are some of the evidences: "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." 2 Cor. 5:17. "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." Rom. 8:9. "And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. . . . So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are the sons of God." Verses 10-14.

Reader, have you the Spirit of God? If not, ask, seek, knock, and find. Luke 11:9-13. Make speedy application of the promises of God concerning his gift of the Holy Spirit, lest he say to you, "My Spirit have ye grieved away for the last time."

Lynchburg, Va.

Does the Testimony of a Prophet Change?

S. N. HASKELL

The more we study the nature and character of the prophets, the more we shall see that they are mortal men like all other members of the human family, and they themselves are not infallible, but the voice of God spoken through them is infallible. Elijah was a prophet of God, but he "was a man subject to like passions as we are." He represents all other prophets. Notwithstanding this, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The Spirit of God controls men, but men do not control the Spirit of God. God meets men where they are, and when they turn to seek him, their attitude toward God determines God's attitude toward them. The Jews brought upon themselves swift destruction by rejecting Christ and treating him as an enemy. Their attitude was that Christ was an enemy, and that if they let him alone, the Romans would come and take away their city.

To Ahab God said, "Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. . . . It came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house." 1 Kings 21:24-29. If the humbling of the heart of Ahab postponed this awful calamity on the king, it would have done the same for his sons. God's threatenings are conditional upon the repentance of the individual who is in the wrong. It was the same with Zedekiah.

A prophet went out to meet Asa, "and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." Asa had a great victory when he cried unto the Lord in his weakness. But afterward he relied upon his own wisdom and united with his enemies. Through prosperity he became lifted up. For this the Lord reproved him, and said: "From henceforth thou shalt have wars. Then Asa was wroth with the seer, and put him in a prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time." Then it was that God forsook him. Repentance always moves the arm of God. Threatenings come because of departures from God. In this sense the testimonies may be said to change, but it is because men change. God always deals in mercy, and meets men where they are.

The Lord lays down one principle of his government that should never be forgotten: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. And at what instant I shall speak unto a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:7-10. God always works on this principle. He is not arbitrary in his requirements. Men are free moral agents. His prophets reprove for deep-seated wrongs in the hearts of his people. Circumstances always appear to make the case perplexing. All this is permitted of the Lord, as stubbornness exists in the

General Articles

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God in Redemption

NOAH W. VINCENT

God is supremely good,
And all his ways are right;
His words shall be my daily food,
His will my chief delight.
God wills the death of none;
His great salvation's free.
He offers pardon in his Son
To-day to you and me.

Christ bought us with his blood;
He longs to make us pure,
To bring us, holy, near to God,
Our crown and welcome sure.
But if we choose to die,
He gives us our vile choice;
Others the Lamb will glorify,
And in our stead rejoice.

O come to Christ to-day,
Your refuge, life, and friend!
God will draw near to help you pray,
The Holy Spirit send.
Our hearts he will make pure,
And help will still be given
That we may to the end endure,
Brought safe to God and heaven!

Christ's loving welcome heed;
There's hope for you to-day;
To him in trustful prayer make speed,
Fail not by more delay.
Our faith and love we show
In acts that cheer and bless;
Reflecting Christ — so may we know
Our Lord our righteousness!

Caney, Kan.

The New Life in Christ

MRS. E. G. WHITE

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

But a change came. You were convicted and converted. Did you then exercise the faith that works by love and purifies the soul, or did you continue to follow the same evil habits and practises that you followed before your conversion? If you were genuinely converted, you turned away from all wrong. The mind which has been placed in the control of Christ, and on which he has wrought by his grace, becomes refined, purified, elevated.

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Let us consider the representation that God wants us to make before angels and before men. By helpful words, purity of actions, nobility of principle, the Christian is to reveal Christ. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Those who obey these words will show what a belief in the truth that Christ came to impart, will do for human beings.

"Wherefore remember," Paul says, "that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time"— before light broke into the darkened chambers of the soul —"ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ."

The apostle desired those to whom he was writing to remember that they must reveal in their lives the glorious change wrought in them by Christ's transforming grace. They were to be lights in the world, by their purified, sanctified characters exerting an influence counter to the influence of satanic agencies. They were ever to remember the words, "Not of yourselves." They could not change their own hearts. And when by their efforts souls were led from the ranks of Satan to take their stand for Christ, they were not to claim any credit for the transformation wrought.

God's workers to-day are to remember this. The great change that is seen in the life of a sinner after conversion is not brought about by any human goodness. "He that glorieth, let him glory in the Lord." Let those who are brought to repentance declare that it is only because of the goodness of God that they have been led to Christ.

He who is rich in mercy has imparted his grace to us. Then let praise and thanksgiving ascend to him, because he has become our Saviour. Let his love, filling our hearts and minds, flow forth from our lives in rich currents of grace. When we were dead in trespasses and sins, he quickened us into spiritual life. He brought grace and pardon, filling the soul with new life. Thus the sinner passes from death to life. He now takes up his new duties in Christ's service. His life becomes true and strong, filled with good works. "Because I live," Christ said, "ye shall live also."

I ask every church-member to consider the words, "ye must be born again." Are you living the new life in Christ? Are you doing his work? Are you honoring him by showing the great blessing that is found in standing under his banner? Are you so grateful to Christ for his redeeming love, so faithful and true to his service, that your heart can not be haughty, selfish, self-centered? Is watching unto prayer a part of your daily life?

The truly converted man has no time to think or talk of the faults of others. His lips are sanctified, and as God's faithful witness he testifies that the grace of Christ has transformed his heart. He realizes that he can not afford to talk discouragement and unbelief; he can not afford to be harsh and faultfinding. He has not received orders from God to punish the erring by heaping abuse upon them.

My brethren and sisters, be afraid to find fault, afraid to talk against your fellow beings, lest you lose the sense that you are dedicated to the service of God, and that as a faithful servant you must keep his interests in view. You are to live a life that will convince others that you are a child of God, under the training of the Captain of your salvation, that you may be prepared for active service. You have enlisted to fight against Satan's forces, and you have no time to fight against your fellow soldiers.

God calls upon his church to awake to their duty, to show themselves true and loyal to the Captain of their salvation. They are to follow his example, and learn what it means to be faithful to him who loves them, and who has given them a place in his army.

Not to Destroy, But to Save

Envy, evil surmising, backbiting, and faultfinding,— let these not be named among Christ's disciples. These things are the cause of the present feebleness of the church. We have a perfect Pattern, even the life of Christ. It is to be our eager desire to do as he has done, to live as he lived, that others, by seeing our good works, may be led to glorify God. The blessing of heaven will rest upon those who try to help others by doing the work that Christ came to do.

God gave his only begotten Son to die for a race of rebels, that whosoever believeth in him should not perish but have everlasting life. Why should we not walk and work in the way that God has marked out? Why should any one please the enemy by tearing down another's work, using the powers God has given him to kill hope and drive souls into discouragement? In every church there are young men and women who need the help of a strong, compassionate hand-clasp, of a loving, Christlike interest that will not let them go. Let there be an end to bickering over little things. Cease to speak words that do no good, and come close to those who have erred. Take hold of them, and draw them to Christ. Give Satan no chance to enter our ranks.

Angels are sent from the heavenly courts, not to destroy, but to watch over and guard imperiled souls, to save the lost, to bring the straying ones back to the fold. "I came not to condemn, but to save," Christ declared. Have you, then, no pitying words to speak to the straying? Will you let them perish, or will you reach out to them a helping hand? Right around you there are souls who are in danger of perishing. Will you not with the cords of love draw them to the Saviour? Will you not cease your reproaches, and speak words that will inspire them with faith and courage?

God's Message to Us

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

This is the message that I am commissioned to bear to you: You are to take the words addressed by Paul to the church at Ephesus as if addressed to you personally. By alienation, disunion, and diversity of opinion, Satan has hindered the work outlined in the words of the apostle. Had believers put self out of sight, had they refused to carry out the plans devised by Satan to hinder the work of God, how much farther advanced we might now be! For years messages have been sent pointing out the work to be done. But this work has not been accomplished. Believers have stood directly across the path of its accomplishment, blocking the way by envy, evil surmisings, and faultfinding. They have sought the highest place. Commercial business has absorbed the attention and consumed the means that ought to have been given to the proclamation of the message of salvation. Thank God, something has been done, but a thousand times more might have been done than has been done. The enemy has brought in a variety of things to occupy the minds of believers. Time is fast passing, the work is still undone, and the world is growing worse and worse. And yet in mercy the Spirit of God is still striving with souls. Brethren and sisters, I call upon you to put on the whole armor of God. Those who have never heard the reasons of our faith are now to be reached. Many are waiting for a message from God's Word. Go to them, and tell them where we are standing in the history of this world.

The end is near, and the message contained in the third chapter of Ephesians is the message that I am bidden to give to believers. A world-wide work is to be done. We are now to go to work in earnest to proclaim the truth. The Voice said, "Lift up your voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. They are hindering the proclamation of the last message of warning."

Paul carried a burden that we ought now to be carrying. A great work is to be done, and it is to be done in a short time. O, how much there is to do, and how many there are who for various reasons are not engaged in God's work! Satan is devising plans to keep the Lord's forces out of the work. He does not want people to be aroused to a realization of the swift judgments that are coming upon the world.

My brethren and sisters, let us arouse to an understanding of our true position. God will not be trifled with. He has spoken in judgments to arouse those who for years have worked at cross-purposes with him. These judgments were not mere casualties. They were the reproof of God to his people. I entreat those who have, as it were, defied God to his face, no longer to dishonor him by clinging to their own way. Let us now take up the work of God intelligently and unitedly, proclaiming as with one voice the message of warning and salvation. Let us heed the word of the Lord, lest coming suddenly, he find us unready. There will be no second probation. Now, while it is called to-day, if we will hear the voice of the Lord, and turn fully to him, he will have mercy upon us, and abundantly pardon.

The Crisis

S. N. HASKELL

THAT there is a crisis before the people of God is evident. In Revelation 13 we have the final conflict brought to view. It is the beast and his image which are exalted by laws contrary to the law of God. The mark of the beast will be enforced on the people of God. This is from without. It will be a crisis that will come upon every soul who lives. "If any man," says the message. This draws a line between the people of God and the world. But a fiercer conflict is within, in the church itself; and this is over the spirit of prophecy. "Prophesying serveth not for them that believe not, but for them which believe." "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "And the testimony of Jesus is the spirit of prophecy." Here are two things that call forth the hatred of Satan — the commandments of God and the spirit of prophecy. This principle is not new, for it is the same principle that existed in the days of the apostles.

Paul's epistles, which afterward were compiled in the book called the New Testament, were first sent around to individual churches. Some believed them, and some did not. It drew a line in the early church. But they remain, and now the Christian world acknowledges them to be inspired of God. The apostle Peter, in speaking of them, said, "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:15, 16.

There were two points the brethren at that time questioned: first, the apostle was influenced by others; second, a position that always goes with criticism — there was a distinction to be drawn between letters and epistles. As to this latter point a moment's reflection will convince any candid mind that in the New Testament, as well as in the Old Testament, a testimony of God is the same as a letter. The terms are synonymous. 2 Cor. 3:1-3; Jer. 29:1, 4. In this last instance what Jeremiah calls a letter begins with "Thus saith the Lord," etc.

The apostle distinctly declares, "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." If some of the latter-day critics were there, they would say, It was this letter of Chloe that influenced the apostle to write this first epistle of Corinthians. And this was true. How strange that it was put in the Bible and comes down to us as if it were as much inspired as Daniel, Isaiah, or Jeremiah! Yet so it is. And the second epistle corrected this error on the part of the brethren at Corinth; for they were troubled in the same manner. It was really the private letters of the household of Chloe that showed the apostle that the state of things existed which he had seen in vision would exist. So the first epistle to the Corinthians was as much inspired as any other portion of the Bible; and those who were earnestly seeking light did not cast his epistle aside. The Lord had shown him the dangers and difficulties that would arise in the church. So it is, and ever has been. God shows his prophets what will be, and then when circumstances arise, or the prophet has his attention called to it by private letters, he writes what he has seen. It is the same among the people of God to-day who have drifted away from the old landmarks, and who follow their own understanding. The apostle referred to this in his second epistle, and said they called his writing letters. And then adds, "Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present." 2 Cor. 10:9-11. See also "Testimonies for the Church," Vol. V, "Testimonies

General Articles

"Whatsoever things are **true**. whatsoever things **are honest**. whatsoever things **are just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

The Pillar of the Cloud

"ALL sunshine makes the desert,"
The Arab proverb says;
The verdure and the harvest
Come through the rainy days;
The flowers in their fragrance,
The forests in their pride,
Come through the clouds that darken,
The storm which rages wide.

"All sunshine makes the desert."
The soul that knows not pain
Lies in its careless blisses,
And barren must remain.
Not till the storm-clouds gather,
Not till the tempests break,
Can seeds of greatness quicken,
Can powers of good awake.

"All sunshine makes the desert."
The highest ends of life
Lie not within its raptures,
But on through stress and strife;
And all our noblest powers
Of faith and hope and love
Come with the falling showers
From out God's heaven above.

—*Priscilla Leonard, in Youth's Companion.*

Filled With the Fruits of Righteousness

MRS. E. G. WHITE

"AND this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

The Lord presents before his finite creatures no impossibilities. Our Heavenly Father claims not at our hands that which we can not perform. He desires his people to labor earnestly to carry out his purpose for them. They are to pray for power, expect power, and receive power, that they may grow up into the full stature of men and women in Christ Jesus.

Not all the members of the church are cultivating personal piety; therefore they do not understand their personal responsibility. They do not realize that it is their privilege and duty to reach the high standard of Christian perfection. God is not well pleased when all the burden-bearing is done by a few members of the church, whose physical and spiritual powers are taxed to the utmost of their ability in their effort to counteract the influence of the worldly minded, halting, doubting ones. If those so lacking in piety and earnestness would seek to learn the lessons contained in God's Word, and would feel it their duty to practise these lessons, there would be more power in the church. Every member would seek to improve his talents. The light would not be hidden under a bushel, but placed on a candlestick, and its clear, steady rays would shine forth to dispel the darkness.

We are in great need of the pure, life-giving atmosphere that nurtures and invigorates the spiritual life. We need greater earnestness. The solemn message given us to give to the world is to be proclaimed with greater fervency, even with an intensity that will impress unbelievers, leading them to see that the Most High is working with us, that he is the source of our efficiency and strength.

We are not accomplishing one third of what God desires us to accomplish, because careless, ease-loving church-members shirk responsibilities, leaving them to be borne by a few willing ones. But God has not appointed a few to do all the praying, all the watching, all the believing, all the warning and entreating, while the majority look on, taking no part in the great work.

Many who claim to be children of God are only a burden to the church. God has given them capabilities which, if properly used, would enable them to be a great help in his work. He expects them to be colaborers with Christ. Their inexcusable indolence is causing them to be recorded in the books of heaven as unfaithful servants. The "well done" will be spoken to those only who are earnest, faithful workers.

Shall this state of indifference continue from year to year? Are we looking forward to the latter rain, confidently hoping for a better day, when the church shall be endued with power from on high, and thus fitted for work? The latter rain will never refresh and invigorate the indolent, who do not use the powers God has given them. Is Christ always to be disappointed in the beings he has redeemed at an infinite cost?

The power of a higher, purer, nobler life is our great need. God's people are to be filled with holy joy, that its radiance may shine forth from them, brightening the pathway of others. What power, what peace, what joy, the soul may have that is united with Christ. The divine splendor is revealed to those who commune with him who is the source of power.

We know little of the peace and happiness and joy of heaven. We need more efficiency. We need to receive from Christ the water of life, that it may be in us a well of water, refreshing all who come within the sphere of our influence.

It is not spiritual laziness that will bring us near to God, but Christian devotion, personal piety, intelligent advancement in the knowledge of Christ. We shall be filled with the fruits of righteousness. There is a higher standard for us to reach. The world has too much of our thought, and the kingdom of heaven too little.

God has given us talents to be used in the upbuilding of his kingdom. Are we betraying this solemn trust? Do we ask ourselves the question, How am I using the talents my Lord has given me? Have you given to earthly things strength of purpose, tact, and skill, and to God only a feeble, diseased service? Will he accept this at your hand? Shall the eternal be made secondary to the temporal?

Are we doing our appointed work? Are we showing forth in our lives the praises of Him who has called us out of darkness into his marvelous light? Is Christ dwelling in our hearts? Are we not falling far short in our duty? If we are doers of the word, and not hearers only, we shall be whole-hearted in our efforts to make his name a praise in the earth.

Christ tells us to pray with unshaken faith, "Thy kingdom come. Thy will be done on earth, as it is in heaven." These words will surely be fulfilled. Work to the utmost of your ability to answer this prayer. You will then feel so weighty a responsibility resting upon you that you will put away from you all selfishness, all sloth, all indifference. You will rid yourselves of all that Satan could take advantage of in his efforts to defeat Christ's prayer.

We have no time to listen to the suggestions of the foe. [At our baptism we pledged ourselves to break all connection with Satan and his agencies, and to put heart and mind and soul into the work of extending the kingdom of God. All heaven is working for this object. The Father, the Son, and the Holy Spirit are pledged to co-operate with sanctified human instrumentalities. If we are true to our vow, there is opened to us a door of communication with heaven,—a door that no human hand or satanic agency can close.] (1)

We are to despair at nothing in the line of progression. Moral and spiritual perfection, through the grace and power of Christ, is promised to all who believe. At every step we are to ask for the help of Christ. He is the model we are to follow in character building. He calls for deeds, not words, saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Do unto others as you would they should do unto you"—this is to be our rule of life. Christ is the source of light, the fountain of life. He brings us to his word, and from the tree of life presents to us leaves for the healing of the nations. It is his purpose that human beings, purified and sanctified, shall be his helping hand. He leads us to the throne of God, and gives us a prayer to offer to him. When we live this prayer, we are brought into close contact with Christ; at every step we touch his living power. In our behalf he sets in operation the all-powerful agencies of heaven.

My brother, my sister, are you carrying a burden for the unsaved? Do you know what it means to be a Christian? Not ministers only, are to know what saith the Lord. All are permitted to enter the door opened by the sacrifice of Christ. Not ministers only, but all who

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take their stand under the blood-stained banner of Prince Emmanuel, are to work for the Master, presenting to the sin-sick the wonderful gospel remedy.

Is your faith practical? Are you doing what the Bible tells you to do? Are you using all your powers in an effort to bring the lost sheep back to the fold? There are thousands upon thousands in ignorance who might be warned. Pray as you have never prayed before for the power of Christ. Pray for the inspiration of his Spirit, that you may be filled with a desire to save those who are perishing. Let the prayer ascend to heaven, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

The Great California Earthquake

A Sunday in Oakland and San Francisco —April 22, 1906

ABDIEL

The streets of Oakland were like a holiday-celebration occasion — crowded. Special police and State militia were in evidence everywhere. Nearly every other man one met wore a badge, sometimes two and three and four — "Special Police," "Relief Committee," the "Red Cross," and that of the particular order, perhaps, to which he belonged. And then there were many officials, some decidedly officious, others meeting the demands of the occasion with coolness and courtesy.

Some of the streets were closed with ropes and special police. Buildings were dangerous, some of them much worse than they appeared to be. Great brick, stone, and wood cornices were in the streets, splendid plate-glass windows were shattered, and erstwhile solid brick and stone walls were broken and unsafe. All the fine school buildings of Oakland were greatly damaged.

The church parlors of all houses of worship at all available were converted into soup kitchens and bedrooms for the refugees from San Francisco. Oakland, though wounded, was nobly forgetting her own injuries for the sake of others who had lost their all. Said the director of the Chabot Observatory, "I told them that the reception and assembly rooms of the observatory were open." While walking a little way with two young men, each with a roll of blankets swung over his shoulder, we were met by a lady who said, "Excuse me, gentlemen, are you in need of dinner? If you are, there is a warm meal for you at the church right round the corner; and it is good, too, and perfectly free." And such we met everywhere. Thank God, the mercenary spirit of the age has not wholly dried up the milk of human kindness. Yet there will be hundreds who will abuse the hospitality of Oakland and neighboring towns, and continue to stay and feed upon their generosity when they ought to be at work, and then these cities will be charged with niggardliness.

Incidentally in this connection, San Jose suffered fearfully. Some of her finest buildings were ruined by the mighty trembler, yet thousands fled from San Francisco to that place, and the "Garden City" housed, tented, parked, and fed them, with none of the eastern supplies flowing to her. She ought to have a share in them.

"How can I get from Oakland to San Francisco?" I asked of several. "Get a pass." "How? Where? When?" "Go to the city hall, fall into line with those applying, and wait your turn. They may make you work, however. It is martial law over there; and they indiscriminately force men into service at the point of the bayonet, demanding from two to six hours' work."

Hon. C. F. Curry, California's secretary of state, was so conscripted, and made to labor, till an army official recognized him and ordered his release. The irresponsible soldier respected no one, and shot men with little or no provocation.

Yet I concluded to go. I fell into line at 7:30 A. M. Men had already been there for two hours, and there were probably a thousand ahead of me. That line lasted all day nearly. After two hours more I reached the examiners; a fourth of the line, perhaps, were turned down; the rest were granted passes for the day only. After passing this examination, we were told to pass into a room and wait till our names were called. There were a hundred, more or less, waiting. I was getting impatient to go on. A new inspiration struck me. I broke from the ranks, sent my card to the governor, an old neighbor who knew me, and in five minutes received a personal, permanent pass in and out of the military lines of San Francisco, per order of the governor, signed by Adjutant-General Lauchs, and I was off.

I had heard of the city's desolation, of the work wrought by earthquake and fire. I had witnessed ruins and gazed upon pictures of more extensive ruins of the gray and olden past, but the terrible realities of San Francisco eclipsed them all. Those I had seen only as ruins. "The Queen City of the West" I had known in her glory and pride. The language of my heart was, "My God, what destruction, what desolation, what ruin, thou has permitted to come!" Only the language of the prophets of old is adequate to tell of the awfulness of the scene.

And yet when one had known the feel of the earthquake, he did not wonder. During the twenty-eight seconds — which to some measured minutes — it seemed as if no building could endure the strain. The gyratory twisting, the swift, beating waves, the up-and-down pounding, the commingling of every conceivable motion in swift and awful violence, blanched the stoutest heart, and caused strong men to cry like babies, women to scream and faint, and some persons to go stark, staring mad.

Acres and acres of great ruined buildings loom before me through the smoky atmosphere, like specters of a forgotten past; square miles of a once populous city south of Market Street have been swept by the fire fiend, so that all that is left is a few chimney-stacks, iron telegraph poles, and now and then the broken walls of a building.

The fire has burned down many buildings, dynamite has shattered many walls, but all the damage — estimated all the way from two hundred million to five hundred million dollars — was the result of that twenty-eight seconds. One church, St. Dominic's, a huge structure on Steiner Street, seems to be utterly wrecked. One of its high towers stands a mere skeleton, stripped of everything, the other is also a skeleton surmounted only by the dome of the spire, like a parasol. Another part of the church has piled its tons of brick on a large rooming house adjacent, and crushed it to the ground. On the same street there are large three-story wood houses moved four or five feet off from their foundation, still standing. In some cases buildings sank one story. Streets were upheaved, car tracks were twisted, bent at sharp angles, or otherwise distorted. Great steel girders were broken like pipe-stems.

The loss of life is probably not a unit less than one thousand. The San Francisco papers persistently minimize it, and the army officers give what is officially reported, about three hundred up to date. But we have been told of two hundred buried in one trench, very few of whom can be identified; one hundred and fifty or more were caught in the awful whirlwind of fire on Telegraph Hill and burned. This, that, and the other lodging-house went down with from scores to hundreds in them. The odor of burning flesh is still in evidence in many places, where no wholesale meat shops or horse stables existed. Sometime God's books will tell the whole story. Till then we wait. So far as I am able to learn, none of our own people suffered serious physical injury. For this let us thank God.

The extent of the earthquake in any kind of severity was from near San Luis Obispo on the south, where hot springs burst forth, to north of Ukiah. Its width was a narrow strip along the coast range; and yet it was recorded at Johns Hopkins University, at Baltimore. Professor Burckhalter, of Oakland, called it a *great* earthquake, ranking as the ninth in violence in a scale of ten.

The earthquake has its usual number of freaks. It is common to find buildings utterly shattered, and close to them others no stronger unharmed. One part of a building is ruined, another part is uninjured. There is nothing which so clearly solves all these problems as the Word of the Lord, "The earth shall wax old as doth a garment." One of the characteristics of old garments is their weak and strong places. Of course we know that the primal cause is sin; and sin is bearing its full fruitage.

The feeling of many when it came was, "It is the last day;" "It is the

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

A Little Way From This

MRS. MARY V. NOWLIN

A little way from this and it will all be ended,—
The sorrow, the crying, and the pain;
A little way from this the broken hearts be mended,
And we shall find the smiles we lost again.

A little way from this, some fair and golden morning
Shall we behold the snow-white cloud arise;
And it will have for its most beauteous adorning,
All, *all* the glory of the upper skies.

Behold, with clouds He cometh, and every eye shall see;
None from the glorious view will be shut out.
Some will cry, "O rocks, O mountains, fall on me!"
And some will greet their Master with a shout.

A little way from this, O weary, sad hearts weeping
For loved and lost that you have buried deep,
The trump will sound, and the dear ones sweetly sleeping
Will wake forever from their dreamless sleep!

A little way from this the harp strings mutely waiting
For fingers, O so tired and worn with pain!
Will vibrate with a song past human power relating,
And heaven will thrill with one harmonious strain.

A little way from this, the pearly gates wide swinging
And everlasting doors uplifted high,
The "nations who have kept the truth" will welcome, singing
The glory of their King as they pass by.

Day, O, long expected, hope of all the ages,
The hope that lights the tomb, and dries the tear!
O day of glad fruition, foretold in sacred pages,
A little way from this, and thou art here!

A little way from this — but now to know the meaning,
But now to know the cleansing and the power,
And for our strength each day on Jesus to be leaning,—
O, sweet will be the coming of that hour!

And glad will be the meeting with earthly loves long parted —
We've ever missed them from the accustomed place —
To clasp the vanished hand that left us broken-hearted,
But gladder far to see Him face to face!

Washington, D. C.

SEE 9T92-95

The San Francisco Earthquake

MRS. E. G. WHITE

While at Loma Linda, the second night after the dedication of the sanitarium, there passed before me a most wonderful representation. During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified.

The destroying angels of God were at work. One touch, and buildings so thoroughly constructed that men regarded them as secure against every danger, quickly became heaps of rubbish. There was no assurance of safety in any place. I did not feel in any special peril, but the awfulness of the scenes that passed before me I can not find words to describe. It seemed that the forbearance of God was exhausted, and that the Judgment day had come.

The angel that stood by my side then instructed me that but few have any conception of the wickedness existing in our world to-day, and especially the wickedness in the large cities. He declared that the Lord has appointed a time when he will visit transgressors in wrath for persistent disregard of his law.

At about one o'clock I awoke, and was impressed to write out some things regarding the supreme rulership of God, and the sacredness of his law. When I met my secretary early in the morning, I told her that wonderful representations had been passing before me in the night season. After breakfast, we received a message asking us to go to Los Angeles by the afternoon train; but I was unable to take any part in preparing for the journey. I was as one dazed by the awful scenes that had passed before me.

We went to Glendale, near Los Angeles, and the following night, April 17, further representations passed before me. I seemed to be in an assembly, setting before the people the requirements of God's law. I read the scriptures regarding the institution of the Sabbath in Eden at the close of the creation week, and regarding the giving of the law at Sinai; and then I showed that the Sabbath was to be observed "for a perpetual covenant," as a sign between God and his people forever, that they may know that they are sanctified by the Lord, their Creator.

Then I dwelt upon the supreme rulership of God above all earthly rulers. His law is to be the standard of action. None are to pervert their senses by intemperance, or by yielding their minds to satanic influences; for this makes impossible the keeping of God's law. While the divine Ruler bears long with perversity, he is not deceived, and will not always keep silence. His supremacy, his authority as Ruler of the universe, must finally be acknowledged, and the just claims of his law vindicated.

Much more instruction regarding the long-sufferance of God, and the necessity of arousing transgressors to a realization of their perilous position in his sight, was repeated to the people, as received from my instructor.

Wednesday morning, April 18, I was to speak in the church at Los Angeles, where the Southern California Conference was assembled. As we neared the church, we heard the newsboys crying, "San Francisco destroyed by an earthquake!" With a heavy heart I read the first hastily printed news of the terrible disaster.

Two weeks later, on our homeward journey, we went by the way of San Jose, Mountain View, and San Francisco. As we traveled northward, we saw some of the effects of the earthquake; and when we entered San Jose, we could see that large buildings had collapsed, and that others had been seriously damaged.

At Mountain View, the new post-office and some of the largest stores in the town had been leveled to the ground. Other buildings had partially collapsed, and were badly wrecked. When we saw the fallen walls of the Pacific Press, we were sad at heart; but we could not help rejoicing over the fact that no lives were lost. Here, as also in San Francisco, the Lord mercifully spared his children.

We were glad to learn that the proposal of our brethren in Washington, that the situation of our institutions at Mountain View and in San Francisco should be presented in all our churches, met with general favor, and that all will be invited to contribute something toward a fund for their relief. We believe that our people will respond liberally in offerings to meet the present necessities of our institutions that have suffered. There is no necessity of urging our people to help these institutions; for we believe that all will respond with gifts, and with a tribute of thanksgiving to God for his protecting care over his children.

In this their hour of need, the managers of the Pacific Press are not idle. They have enclosed their building, and are now repairing the damaged rooms inside. The machinery was injured but little, and very soon the presses were at work. The office is now busy with the publication of a special edition of *The Signs of the Times,* containing an account of the earthquake, and some articles regarding the meaning of such disasters. A commendable effort is being made to give this Earthquake Special a large circulation, and to accompany its distribution with many books and tracts.

Just now, when people are thinking seriously, literature on the meaning of the signs of the times, wisely circulated, will have a telling effect in behalf of the truth. At this time, when awful calamities are sweeping away the most costly structures as if by a breath of fire from heaven, many sinners are afraid, and stand trembling before God. Now is our opportunity to make known the truth to them.

Brethren and sisters, will you put on the Christian armor? "Your feet shod with the preparation of the gospel of peace," you will be prepared to walk from house to house, carrying the truth
(1) to the people. Sometimes you will find it trying to do this kind of work; but if you go forth in faith, the Lord will go before you, and will let his light shine upon your pathway. Entering the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven, which will abide in these homes.

God's judgments are abroad in the land. Shall we allow these things to come upon the world without telling the people the meaning of these terrible calamities, and how every one may escape from the wrath to come? Shall we let our neighbors remain in darkness without a preparation for the future life? Unless we ourselves realize where we stand, the day of God will come upon us as a thief.

Time is precious. The destiny of souls is in the balance. At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by satanic agencies? The salvation of souls is dependent on the consecration and activity of God's church. The Lord calls upon all who believe in him to be workers together with him. While their life shall last, they are not to feel that their work is done. Until the time comes when Christ shall say, "It is finished," his work for the saving of souls will not decrease, but will grow in importance, and be far-reaching.

On our way home from Mountain View, we passed through San Francisco, and for an hour and a half viewed the destruction wrought in that great city. Buildings that were supposed to be proof against disaster, are lying in ruins. In some instances buildings were partially sunken into the ground. The city presents a most dreadful picture of the inefficiency of human ingenuity to frame fire-proof and earthquake-proof structures.

San Francisco has been laid low, but other cities still remain standing. The mercy of God is shown by his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The Word of God portrays the wickedness and corruption that will exist in the world in the last days. As we see the fulfilment of prophecy, our faith in the final triumph of Christ's kingdom should be increased. We should go forth with courage to do our appointed work.

The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach. O, that the people may know the time of their visitation! We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere. Our understanding is to be quickened by the Holy Spirit. O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him, using their talents aright.

A Strong Foundation

JOHN M. HOPKINS

"IF the foundations be destroyed, what can the righteous do?" Ps. 11:3.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." 2 Tim. 2:19.

The church of Christ is spoken of in the Scripture as a temple, or a spiritual house. Now the question arises, Upon what foundation does this temple rest? Is the foundation strong and secure?

In the first place, the foundation of all is the character of God. He is the fountain, the source, the life, of all things. He is the perfection of truth, the perfection of holiness, the perfection of wisdom, of love, of power, and of strength. Not only is he the source of all these perfect qualities, but he is all this inherently; and not only for to-day, but from eternity to eternity. This is God. And David declares, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90:2.

This is God in character; this is God in eternity. This is the strong foundation. He is the foundation, and the whole Christian church rests upon this foundation. It rests upon infinite wisdom, upon infinite strength, upon infinite truth, upon infinite love, upon infinite justice; it rests upon the eternity of God.

And all this blessedness was manifested to the world in the person of Jesus Christ, the Son of God, the Son of man. Of him the prophet Isaiah declares: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." Isa. 28:16. Of him Paul says: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2:20.

Of the Son it is said: "For it pleased the Father that in him should all fulness dwell." Again: "For in him dwelleth all the fulness of the Godhead bodily." And next follows the blessed assurance: "And ye are complete in him, which is the head of all principality and power." Col. 1:19; 2:9, 10.

Here, then, beloved in the Lord, is the Christian's strong foundation. It is in Christ, the living expression of the eternal God among men. And all this was expressed by Christ in his teaching, in his knowledge and understanding of the very thoughts and motives of men, in the mighty miracles he wrought, in the acts of love and mercy he performed for the suffering, in his godlike fortitude under temptation and trial, in the judgment-hall, upon Calvary, in his triumphant death and resurrection, and in his glorious ascension.

And now, beloved, as God is true, as Christ is true, as Christ for us met and vanquished the foe in every assault he made upon him,— as Satan could not overthrow this strong foundation then, no more can he now.

Wherever you are, my brother, my sister, you stand upon this strong foundation, so that you may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

As sin increases, as the controlling Spirit of God is withdrawn from the earth, just so rapidly will these destructive agencies now working in the earth increase in frequency and power. And as spiritual wickedness increases, the Holy Spirit will be withdrawn from the hearts of men, and they, with their leader, Satan, will make the way of the righteous more and more difficult.

We have already quoted a part of Isa. 28:16. The remaining part of the text reads: "He that believeth shall not make haste." Verse 17 reads: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."

The "winds" of false doctrines and political strife are indeed blowing, and will blow more furiously. Those who "keep the commandments of God, and the faith of Jesus," in these closing hours of probation are the special objects of Satan's hatred and destructive power. Deception in every form must be met and resisted. But the Lord's people can meet it only with the truth, in the name, and strength, and wisdom of God. And here is the sure, the strong foundation. Let us, in our closets upon our bended knees, study the Word of our God. Let us make sure that our house is built upon the rock Christ Jesus, always knowing, always rejoicing, in the blessed assurance that "the foundation of God standeth sure."

Villard, Minn.

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General Articles

"Whatsoever things are true whatsoever things are honest. whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Phil. 4:8.

"Christ In You"

HAS some one seen Christ in you to-day?
Christian, look to your heart, I pray;
The little things you have done or said —
Did they accord with the way you prayed?
Have your thoughts been pure and your words been kind?
Have you sought to have the Saviour's mind?
The world with a criticizing view
Has watched — but did it see Christ in you?

Has some one seen Christ in you to-day?
Christian, look to your life, I pray;
There are aching hearts and blighted souls
Being lost on sin's destructive shoals,
And perhaps of Christ their only view
May be what of him they see in you.
Will they see enough to bring hope and cheer?
Look to your light! Does it shine out clear?

— *The Christian Guardian.*

A Call for Greater Consecration

INDEXED

MRS. E. G. WHITE

ALL day yesterday a very heavy burden rested upon me, and last night I could not sleep after one o'clock. We seemed to be assembled in council meeting, where many things were being considered. The Spirit of the Lord came upon me, and I spoke very earnestly to those present. I will now endeavor to write out some of the things that have been burdening my mind. The Lord has preserved my life for some wise purpose, and has given me instruction upon many points regarding the past, present, and future history of Seventh-day Adventists.

We are now passing through a crisis. This is not an ordinary period in our history. We need now to understand the leadings of providence. None of us should take ourselves under our own supervision, to follow our own desires. In this important time, we are to seek diligently to know the *way of the Lord*, and be sure that we are following our divine Leader. God is our counselor, and we are to follow the light that he gives in his Word.

We see the conflict going on in Battle Creek, and we are to meet the situation in the right way. Every man and woman connected with the work of God is now, while manifold voices are heard, to ask for grace to discern the right way and to understand the Voice among voices. Christ says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Have we responded to his knock? Have we opened the door, and said, "Come in, thou blessed of the Lord; wherefore standest thou without?" Are we desirous of the presence of the heavenly guest? Are we willing to be instructed as workers together with God, willing to be educated, trained, and disciplined in his way for his service? Are we willing to lay aside our individual preferences, in order to follow the Lord's way and do the Lord's will? Are we seated at his feet, as learners in his school? Do our lives express the desire, "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."

I am instructed to speak to all our ministering brethren, saying, Have you in faith asked God for that consecration that will lead to self-denial and self-sacrifice? Many do not move in the confidence of a living assurance that Christ is pleading before the Father as our Intercessor. Christ has identified himself with our necessities, and is able to supply every peculiar need of our weakness. During his life on this earth, he took the attitude of a suppliant, an earnest petitioner, seeking at the hand of the Father a fresh supply of strength, that he might be invigorated and refreshed, and come forth with words of encouragement and lessons of consolation to impart to human beings. His words are to brace every soul for duty and strengthen every soul for trial. As Christ, in his humanity, sought strength from his Father, that he might be enabled to endure trial and temptation, so are we to do. We are to follow the example of the sinless Son of God. Daily we need help and grace and power from the Source of all power. We are to cast our helpless souls upon the One who is ready to help us in every time of need. Too often we forget the Lord. Self gives way to impulse, and we lose the victories that we should gain.

If we are overcome, let us not delay to repent, and to accept the pardon that will place us on vantage-ground. If we repent and believe, the cleansing power from God will be ours. His saving grace is freely offered. His pardon is given to all who will receive it. But the pride of unbelief often rises in the heart, and the sinner turns from the light, and loses the strength that God is so willing to bestow. If he continues in this course, his mind becomes full of criticism of others who do appreciate the light the Lord has given them. But will his criticism of others lessen the mistakes and errors that he in his self-sufficiency has committed? He is dissatisfied with himself, and every word that appears like a reflection on his course he resents.

God will always accept confession, if the evil that has been done is repented of. Our Heavenly Father makes the declaration, "As I live, . . . I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live." Over every sinner that repents, the angels of God rejoice with songs of joy. Not one sinner need be lost. Full and free is the gift of saving grace. Every one may have the salvation that the Lord Jesus will bestow abundantly on all who bring his love into their life-work.

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We are living in the day of preparation. We must obtain a full supply of grace from the divine storehouse. The Lord has made provision for every day's demand.

(1) [Ministers and physicians, in your work you are bearing weighty responsibilities. Let not your thoughts become cheap or common or selfish, for want of the grace of Christ. Our preparation for the home above must be wrought out in this life. The grace of Christ must be woven into every phase of the character.

I am to say to all who claim to be converted, Are your hearts truly changed, and are you watching unto prayer, preserving a thoughtful, consistent course of action, that you may have, not a semblance of religion, but the precious, genuine article? Ministers and physicians, when you accepted Christ, did you experience a deep sense of spiritual need? How much it means to you who are to be ministers of righteousness, to accept the heavenly gift of light and love and peace and joy in the Holy Spirit. You are to be imbued with such love for Christ that you will yield to him your whole affections, surrendering your life to him who gave his life for you. Imbued with the love of Christ, you are to be constrained to perform acts of unselfish service until such acts become your life practise. Daily growth into the life of Christ creates in the soul a haven of peace; in such a life there is continual fruit-bearing.

Brethren and sisters, we need the reformation that all who are redeemed must have, through the cleansing of mind and heart from every taint of sin. In the lives of those who are ransomed by the blood of Christ self-sacrifice will constantly appear. Goodness and righteousness will be seen. The quiet, inward experience will make the life full of godliness, faith, meekness, patience. This is to be our daily experience. We are to form characters free from sin — characters made righteous in and by the grace of Christ. Thus we shall reveal pure and undefiled religion to a world that has not now in the midst of it a Saviour in human form, constantly manifesting his power to heal others' woes. Much depends upon our individual course of action. We should each live in the world the life of a true Christian, that our words and acts may be such as to win souls to Christ. Our hearts are to be cleansed from all impurity in the blood shed to take away sin.

When ministers adorn the doctrine of Christ our Saviour, and when physicians reveal in words and works, and in their influence the healing grace of Christ, when the Saviour is revealed as the One altogether lovely, a great work will be done in behalf of other souls. God calls for truth in the inner sanctuary of the soul, that the whole being may be a representation of the life of Christ.]

This matter has been thus presented to

Counsels on Health, p. 633

me over and over again, and I am instructed to write the same. It is now daylight, and I must take up other matters that have been presented to me in connection with that which I have written. [I entreat my brethren and sisters who are ministers or physicians, to work out in their lives the precious principles of truth, that others may take knowledge of you that you have been with Jesus, and have learned of him who is pure and holy and undefiled, without rebuke in a sinful and corrupt generation. Then many will be turned to the Lord through the earnest efforts made in their behalf by those who know the truth.]

Loma Linda, Cal., May 1, 1906.

The Earthquake Appeal *

An announcement has already been sent out through the columns of the Review and Herald that on Sabbath, May 19, 1906, an opportunity would be given to our people in the United States to contribute to a fund for the relief of the Pacific Press Publishing Company of Mountain View, Cal., and other institutions located in San Francisco, upon which a great calamity has fallen. And indeed this is a great calamity, or at least it appears so to us, who can not always see deeply into God's workings; though, from what we have already learned of God's goodness and mercy, even when visiting heavy chastisements and afflictions upon us, we may confidently believe that, in his own good time and way, he will yet give to his people opportunities and blessings which will far outweigh the losses sustained from the great earthquake and fire.

A Fitting Appeal

It seems highly fitting at this time that such a call as this should be made: —

1. For many years the Pacific Press Publishing Company has stood as a strong, self-supporting light bearer of the third angel's message. Many years ago Elders James White and J. N. Loughborough, and other stalwart pioneers of this cause, crossed the Rocky Mountains, and, foreseeing by faith the possibilities before a publishing house located on the Pacific Coast, they set to work to establish the Pacific Press, and laid its foundations deep in sacrifice and labor.

And now, while this institution, the second of our publishing houses, was in the midst of some of its heaviest financial struggles, a blow was permitted to fall upon it which certainly will appeal most eloquently to the sympathy and generosity of all who love the work which this institution represents.

2. About two years ago, in response to the Lord's counsel that our large institutions move out of the cities, and seek country locations, the Pacific Press moved out by faith, and established its offices in Mountain View, a small town about forty miles southeast of San Francisco. This move was made at great expense, and at a great sacrifice of the earnings of the institution. Two years of struggle, accompanied by considerable loss, much of which was the natural result of such a change, have passed since then, and the Pacific Press was, little by little, working up to a solid standing place, when suddenly out of the earth came this unexpected blow, which in a few seconds of time left the Pacific Press building very largely a wreck.

3. When this same blow fell upon the city of San Francisco and the adjacent towns, this great country, with its mighty resources, flew to their relief. In a few hours trains loaded with cooked food, clothing, tents, medical supplies, and nurses, were hurrying on their way from Los Angeles, Denver, Portland, Chicago, Boston, and, in fact, from nearly every great city in the United States. At Seattle a ship was quickly loaded with provisions, and with every blanket and tent that could be found in the city, and under steam and sail was rushed to the scenes of distress.

It was surely fitting for the prosperous wealthy people of a great country like this to fly thus to the rescue of a once great metropolis which lay in ruins and in ashes, while her four hundred thousand people were scattered, homeless and hungry, in the parks and on the surrounding hills.

When men of the world are moved with such generosity by the needs of a sister city, is it not even more fitting that the children of God should contribute of their abundance to the needs of these institutions which God has been using for many years as facilities for carrying the message to the world? God has blessed us with bountiful harvests for several years, and enabled many of his people to gather in an abundance to their storehouses. And now he opens before us a door of opportunity and privilege which enables us to contribute something from our abundance toward the relief of those in need.

4. We are not unmindful of the fact that, only a little more than one year ago, the General Conference was in serious financial distress, and a letter was written to the far West, to one of the members of the Conference Committee, setting forth the serious difficulties of the situation. One Sunday morning at chapel exercises, this letter was read in the Pacific Press chapel. From long training and practise in the art of giving, the employees of the Pacific Press had learned how to respond to such needs. Voluntarily from the company of workers came the proposition that a fund be started immediately at the Pacific Press office, and that these funds be forwarded immediately to the General Conference. And, further, it was proposed that this movement be extended to all parts of the United States, and that the gifts gathered should be sent in the hands of the delegates to the General Conference as a "surprise party" for that occasion.

By quick movements the resolution was carried into effect, and many thousands of dollars were carried to the General Conference by the delegates. The One Hundred Thousand Dollar Fund was quickly made up, until it beautifully overflowed with the generous gifts. Now the Pacific Press is in need. The chapel where this generous movement started is badly shattered, and will it not be highly fitting for God's people to send them a generous gift?

The Extent of the Loss

This has already been set before you in various articles in *The Signs of the Times*, the Review and Herald, and the State and union conference papers. At first, estimates could not be accurately given. And even now it is impossible to give the extent of damage, particularly in San Francisco, where the destruction was so complete, and where conditions are such as to make it difficult to secure reliable information.

But the leading brethren of the Pacific Union Conference and the Pacific Press Publishing Company have studied the situation carefully, and a conservative estimate places the loss to the Pacific Press at twenty thousand dollars, to the San Francisco branch enterprises of the St. Helena Sanitarium, thirteen thousand dollars. There were losses to other enterprises, which can not be well estimated.

But with the destruction of certain buildings, important business connections have been swept away, making it quite impossible to calculate the losses which will accrue through delays in the work, and the efforts to re-establish it upon a working basis.

A Distribution of Funds

As these losses can not be definitely given, it has been suggested that all funds collected on this occasion be sent to the General Conference Treasury, through the proper channels, and that the Executive Committee of the Pacific Union Conference be asked to appropriate the money to the Pacific Press and to other institutions in proportion as their losses and most urgent needs may appear. It is probable that this course will be pursued in the distribution of these funds.

An Appeal From the Pacific Coast

At the time of this disaster the majority of the members of the Pacific Union Conference were in southern California. Realizing the pressing need of the suffering institutions in the north, they held a council at which Brother and Sister White were present, and they decided to call a meeting in Mountain View on Wednesday, May 2, at which time they would draw up a formal appeal to the General Conference and to the Seventh-day Adventists in the United States, asking that liberal donations be sent to these institutions. This appeal was to be signed by Brother and Sister White and by the members of the Pacific Union Conference.

As the mails from the West are very slow during these days of excitement and congested traffic, the appeal has not yet reached the General Conference office, and it is necessary to send out this reading for May 19 immediately, in order that it may reach all our churches in the

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* A reading prepared and sent out by the General Conference Committee to be used in the churches on Sabbath, May 19, 1906.

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General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on **these things**." Phil. 4:8.

God's Word

God's Word a wondrous tree I find,
And 'neath it day by day
I take the fruits that give me strength
To bear me on life's way;
A beautiful tree, large and tall,
With shelter, rest, and food for all.

God's Word a telescope I find,
And be skies dark or clear,
This trusty instrument reveals
God, and my Saviour dear;
While mirrored daily on my heart
Are splendors that can ne'er depart.

God's Word a treasure-house I find
With ev'ry treasure free;
I reach and take, I simply say:
"The Lord meant this for me."
And for my faith what joys are giv'n.
Love, and peace, and life, and heaven!

God's Word a river deep I find,
No ripple, yet a tide;
I launch my bark, and trusting sail,
My Saviour for my guide;
I view the haven of the blest,
And sweet the comfort, sweet the rest!

— George Whitefield D'Vys.

GC 593-596

The Scriptures a Safeguard

MRS. E. G. WHITE

"To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be stated.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in his Word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

Before his crucifixion, the Saviour explained to his disciples that he was to be put to death, and to rise again from the tomb; and angels were present to impress his words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that he in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if he had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, he requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, "The time will come when they will not endure sound doctrine." That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority, — not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support.

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.

When Christ came to speak the words of life, the common people heard him gladly; and many, even of the priests and rulers, believed on him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate his teachings. Though they were baffled in all their efforts to find accusations against him, though they could not but feel the influence of the divine power and wisdom attending his words, yet they encased themselves in prejudice; they rejected the clearest evidence of his Messiahship, lest they should be forced to become his disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive him if he were the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer.

The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world.

Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages. And his fearful denunciations of the scribes and Pharisees, and his warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.

(To be continued)

"God Is Love"

E. J. HARVEY

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." "We love him, because he first loved us." "And this commandment have we from him, That he who loveth God love his brother also." 1 John 4:7, 8, 19, 21. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." Chap. 5:2, 3. "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." Chap. 3:23, 24.

God's love for us is so great "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. This gift was bestowed when we had no strength to obey God's holy law, but were yet sinners, trampling under our unholy feet all his sacred requirements. Rom. 5:6, 8. Ever since we gave our hearts to him, we find that only in Christ's perfect righteousness can we be overcomers. His strength is made perfect in our weakness. In him we are complete. Christ is all. Like the poor prodigal in the far country we come home to our Father's house when we remember how great is his love. The love of God to us leads us to be forgiving to others. We love, and therefore do good, and not evil, to our fellow creatures. As many as we can lead to Christ for salvation we gladly lead. Jesus is coming soon. O, may we be enabled to turn many to him now!

San Diego, Cal.

The Battle Creek Schools and the Mission Fields

A. C. SELMON, M. D.

In Titus 2:12-14 the Lord's word to us is that, "We should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The word "peculiar" means that a thing is emphatically one's own, and hence dear. The Lord refers to the remnant, who are giving this last message, as his peculiar people. The young man or woman, who allows ambition and love of worldly honor to supplant his love for this truth, soon ceases to be "peculiar;" in fact, he does not wish to be such, but strives in every way possible to identify himself with the world. It is in large part due to this that more of our young people are not pressing into the ranks to do the work that the Lord has to be done in the world at the present time.

We who are here in some of the dark places of the earth, where even the first notes of the last-warning message have never yet been sounded, are earnestly praying that the right kind of young men and women will be raised up to re-enforce us in the work. And because of this any movement, such as that which is being carried on in connection with the medical work in Battle Creek, Mich., claiming to train missionaries for the foreign field, gives us the greatest concern. It means that the mission fields, instead of receiving re-enforcements from that center, have been, and are being, robbed of workers; since young people who should be enlisted in the work of giving the message go there and are turned aside into other lines.

Having been connected with the work there, both as a student and as a teacher, my personal experience leads me to earnestly pray, that any who are contemplating securing a preparation for the Lord's work by attending the Battle Creek schools, will give heed to the recent Testimonies and by no means go there.

Those who have been connected with the work there know that the Testimonies outline the conditions just exactly as they exist. Many who have never come in contact with the inner workings of the institution there have been and are yet greatly deceived as to the true state of affairs. All should secure and carefully read the recently published Testimonies "Series B, No. 7," regarding dangers connected with the medical missionary work, and "Series B, No. 6," regarding our youth's going to Battle Creek to obtain an education.

It reflects very much upon the spirit that pervades a school professing to train missionaries when, among those who enter the school, the great majority enter with a fixed purpose to prepare for work in a foreign mission field, but, by the time the course is finished, the zeal for foreign missions has practically vanished, and its place has been taken by an ambition for scientific work, and a desire to secure a place and position that will be recognized by the world. I have seen fellow students make shipwreck of their faith there by allowing themselves to become engrossed in the scientific work to the neglect of the daily study of the Bible. From personal experience I know that the trend of much of the teaching is to lead one to seek a scientific foundation for his faith in the Bible truths. The influence is subtle in that it leads one to magnify the importance of the so-called physical righteousness, and to lose faith and zeal in regard to the nearness of the Lord's coming and in the special message that we as a people are called upon to give.

One of the gravest dangers that the young will meet in connection with the work there is that of making light of the spirit of prophecy. Those who have never had an opportunity to know anything of the real spirit pervading the work find it very hard to understand how this can be, because of the oft-repeated avowals made by those connected with that work, that the Testimonies are both highly respected and obeyed. The facts in the case are that any one who have had an opportunity to be in the council meetings with the leaders in the work in Battle Creek know that the Testimonies are not only not regarded, but they are even made light of and scoffed at. I have heard men in these council meetings scoff at the idea that the Lord had anything to do with the burning of the sanitarium, and I have heard them express the opinion that the Testimonies were nothing more than man's opinion and judgment.

As stated in the announcement of the Battle Creek schools, "The real purpose of these schools, one and all, is to help forward the Christian altruistic movement of which the Battle Creek Sanitarium has been for more than a quarter of a century the acknowledged center." The young man or woman who is seeking a preparation that will fit him or her for greater usefulness in the work of the third angel's message will never find such a preparation in a place where the above purpose is carried out as it is in connection with the Battle Creek institutions. The life of this message is not in affiliating with the world to do humanitarian work. In the mission field are to be seen the results, or rather lack of results, of such a line of work — great medical missionary institutions being carried on with very little accomplished outside of the relief of bodily ailments. The mission field needs, first of all, men who are rooted and grounded in this truth, who realize that the Lord is soon coming, and who will give the medical work the place it should occupy; namely, using it as a means to prepare the way for the preaching of the everlasting gospel.

Siang-cheng, China.

The True Test

W. E. HASKELL

In every trial of faith or of doctrine, the real issue is between the overwhelming or sufficient God-given evidence on the one hand and the conflicting appearance on the other. This appearance may seem exceedingly plausible, and there may be an apparent inconsistency between it and the fact, beyond our power to understand and explain. Our danger will be in giving heed to the appearance and ignoring and forgetting the real evidence. Our only safety, then, lies, with the Lord's help, in keeping our minds staid upon the God-given evidence in spite of appearances.

Satan is a master — a magician — in the use of appearances, and in the very perfection of heaven itself he led a third of the angels to see a terrible wrong. He made Eve see in what God had forbidden that which was "good," "pleasant," and "to be desired to make one wise." Apparently its virtue had raised a serpent to the wisdom of man, and would it not then raise Eve to the wisdom of God? Then Eve saw in the Lord an enemy, and in the serpent a friend interested in her rights and welfare. On every hand was the overwhelming evidence of God's wonderful love, but this was ignored and forgotten.

So, also, when the Israelites in the wilderness "forgat God their savior which had done great things in Egypt," they then saw in Moses only an arbitrary usurper, and in the testimony that they must die in the wilderness only a human testimony, not one from the Lord.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

An Old Missionary Hymn

THINK on our brethren, Lord,
Who preach the gospel word,
In spirit free and bold,
In hunger, heat, and cold;
Thou art their strength and shield,
Help them to win the field.

Give them an open door,
With wisdom, love, and power
To tell what thou hast done
For all men to atone,
And thus in every place
They will show forth thy grace.

O Lord, before them go;
To every sinner show
What need he hath of thee,
And then most mightily
Impress upon his heart
That thou his Saviour art.

Thou Workman great and wise!
Who shall thy work despise?
Our weakness well thou know'st;
Of nothing can we boast;
But that we trust thy Word,
And know thou art our Lord.

— *Selected.*

Notes of Travel—No. 1

Journey to Southern California

MRS. E. G. WHITE

THURSDAY afternoon, April 12, I left my home near St. Helena for a short visit to southern California. Months before I had promised Elder Haskell and his wife that I would unite with them in planning for the establishment of a training-school for medical missionary evangelists, in connection with the educational work of the Loma Linda Sanitarium. Now the time had come for the fulfilment of this promise, and as the sanitariums at Loma Linda and Paradise Valley were to be dedicated about the time of the annual meeting of the Southern California Conference, it was an opportune time to visit this part of the field. Accompanying me were my son, W. C. White, my secretary, and one of my copyists. My son went by way of the Coast Line, that he might stop over a few hours at Mountain View. The other members of our party went direct by way of the San Joaquin Valley route.

As we crossed a portion of the Mojave Desert, we were reminded of the promise, "The desert shall blossom as the rose." Where one usually can see only sage-brush and cactus, there is now to be seen an abundance of grass, and acres upon acres of wild flowers of varied hues.

The Los Angeles Vegetarian Restaurant

Our train into Los Angeles was a few minutes late, and we could not make close connections with the train for Loma Linda, so we spent a pleasant hour at the vegetarian restaurant, on the corner of Third and Hill Streets. This restaurant is now conducted by the medical missionary department of the Southern California Conference, and is in charge of Brother and Sister Allen, who were stanch Roman Catholics until they attended a series of meetings held by Brother W. W. Simpson and his associates less than two years ago.

During the past few years, the Lord has given much instruction regarding the establishment of hygienic restaurants in large cities. Over and over again he has indicated that in many cities we should have small restaurants, as centers of influence, by which the attention of thinking men would be called to the principles that make us "a peculiar people." Thus many would be led to a knowledge of the message for this time.

In connection with this instruction have been given many cautions against the danger of tying up in restaurant work talent that could be utilized to better advantage elsewhere. Especially is this the danger that attends the conduct of hygienic restaurants so large that many helpers must be employed. The pressure and rush of business is liable to lead to a neglect of the work of soul saving.

In 1902 I wrote out many reasons why it will be best to establish several smaller restaurants in different parts of our large cities. Among these reasons were the following: "The smaller restaurants will recommend the principles of health reform as well as the larger establishments, and will be much more easily managed. We are not commissioned to feed the world, but we are instructed to educate the people. In the smaller restaurants there will not be so much work to do, and the helpers will have more time to devote to the study of the Word, more time to learn how to do their work well, and more time to answer the inquiries of the patrons who are desirous of learning about the principles of health reform."

At noon we returned to the station, and took "The Golden State Limited" for Loma Linda, sixty-two miles east of Los Angeles, on the main line of the Southern Pacific. Ordinarily this train carries no passengers for small stations, like Loma Linda. Had we taken a later train, we could not have reached our destination until a few minutes after the beginning of the Sabbath, and this we very much disliked to do. In the unusual courtesy shown us by the conductor of the limited through train, we recognized the favoring hand of providence.

At Loma Linda we met many friends, and were made to feel at home. Every one was busy preparing for the Sabbath. At this season of the year, the lawns and flower gardens are very beautiful, and the air is filled with the fragrance of orange-blossoms.

Sabbath Sermon

Sabbath forenoon, we assembled in the sanitarium parlors, and I spoke to the patients and helpers on the first chapter of Second Peter. I dwelt upon the thought that Christ in his humanity, perfected by a life of holiness, revealed that humanity may in this world attain unto perfection of character, through co-operation with divinity. Abundant provision has been made for us. Within the reach of every human being God has placed "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

In this scripture is set forth the perfection that we are all to reach. As we live on the plan of addition, there will be granted us the grace spoken of in the second verse: "Grace and peace be multiplied unto you,"— multiplied "through the knowledge of God, and of Jesus our Lord." Christ offers to work in our behalf on the plan of multiplication.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." It is our privilege to lay hold upon these encouraging assurances, that we may place ourselves in right relation to Christ, and thus perfect Christian character.

"He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." We must co-operate with Christ Jesus. We must lay hold of every advantage he has given us, and show that we receive it; for to "as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Precious, precious assurance!

On every hand we see men anxious to insure their lives by taking out a life-insurance policy. Here is your life-insurance policy — an eternal life-insurance policy offered to all who carry out the conditions outlined in this chapter.

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." Every one of us may have living faith in the power of Christ to keep our feet from walking in false paths.

There is in our world a spirit of belief, and also a spirit of unbelief. In the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. We expect that those who refuse to harmonize with Christ will develop into a warring element; but we should not think that this will do us harm. We must remember that they that are for us are more than they that can be against us. This is my hope and strength and power. I believe in God. I know in whom I believe. I believe the messages that God has given to his remnant church. From childhood I have had many, many experiences that have strengthened my faith in the work that God has given me to do.

(1) Early in my public labors I was bidden by the Lord, "Write, write the things that are revealed to you." At the time this message came to me, I could not hold my hand steady. My physical condition made it impossible for me to write. But again came the word, "Write the things that are revealed to you." I obeyed; and as the result it was not long before I could write page after page with comparative ease. Who told me what to write? Who steadied my right hand, and made it possible for me to use a pen? — It was the Lord. When we come into right relation with him, and give ourselves wholly to him, we shall see the miracle-working power of God in word and deed.

In the early days of the message, when our numbers were few, we studied diligently to understand the meaning of many scriptures. At times it seemed as if no explanation could be given. My mind seemed to be locked to an understanding of the Word; but when our brethren who had assembled for study, came to a point where they could go no farther, and had recourse to earnest prayer, the Spirit of God would rest upon me, and I would be taken off in vision, and be instructed in regard to the relation of scripture to scripture. These experiences were repeated over and over and over again. Thus many truths of the third angel's message were established, point by point. Think you that my faith in this message will ever waver? Think you that I can remain silent, when I see an effort being made to sweep away the foundation pillars of our faith? I am as thoroughly established in these truths as it is possible for a person to be. I can never forget the experience I have passed through. God has confirmed my belief by many evidences of his power.

The light that I have received, I have written out, and much of it is now shining forth from the printed page. There is, throughout my printed works, a harmony with my present teaching. Some of the instruction found in these pages was given under circumstances so remarkable as to evidence the wonder-working power of God in behalf of his truth. Sometimes while I was in vision, my friends would approach me, and exclaim, "Why, she does not breathe!" Placing a mirror before my lips, they found that no moisture gathered on the glass. It was while there was no sign of any breathing, that I kept talking of the things that were being presented before me.

(2) These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the spirit of prophecy. I thank God that he has preserved my voice, which in my early youth physicians and friends declared would be silent within three months. The God of heaven saw that I needed to pass through a trying experience in order to be prepared for the work he had for me to do. For the past half century my faith in the ultimate triumph of the third angel's message and everything connected with it, has been substantiated by the wonderful experiences through which I have passed. This is why I am anxious to have my books published and circulated in many languages. I know that the light contained in these books is the light of heaven.

I ask you to study the instruction that is written in these books. To John, the aged apostle, came the message, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The Lord has bidden me write that which has been revealed to me. This I have done, and it is now in printed form.

Let us give our hearts to God; for we have only a little time remaining. We are living in the last days. On every hand are signs of the end. Life is becoming more and still more uncertain. We hear of numerous wrecks and other disasters; we hear of many who are killed in an instant, without a moment's warning. Let us determine not to wait until a more convenient season before preparing to meet the Lord in peace when he comes. Let us give ourselves wholly to him, and then work for the salvation of other souls, from house to house, and wherever we may be. I am expending all the means I have, in the work of advancing the third angel's message. We should be planning to win souls to Christ, and now is our time to do this work. The harvest is ready, but the reapers are few. From all parts of the world we are receiving letters telling us that the light is shining in clear rays in distant lands, and that the honest in heart are accepting the evidences of the truth for this time.

Amid the error that is overspreading the whole earth, let us strive to stand firm on the platform of eternal truth. Let us put on the whole armor of God; for we are told that in this time Satan himself will work miracles before the people; and as we see these things, we must be prepared to withstand their deceptive influence. Whatever is presented by the enemy as truth, ought not to influence us; for we should be under the instruction of the great Author of all truth.

I feel an intense interest in the future work and prosperity of the Loma Linda Sanitarium. God has not given us these buildings for naught. He has not given them for us simply to take pride and comfort in. We know that this beautiful property has been given us as an indication of a great work that is to be done in southern California for the Lord. We are to help every soul in need of help. We desire to see souls converted, that finally they may enter in through the gates into the city of our God. We desire to see these souls receive the crown of life and a golden harp and a palm branch of victory. We desire that they shall have life, eternal life, in the kingdom of glory.

This is why I am willing, so long as my life is spared, to bear the testimony that God may give me. Pray, pray, I beseech of you who are here in this Sanitarium. You who have no hope, do not wait; do not, I beg of you, wait a moment. Get hold of it, oh, get hold of it; for you can have hope. It is offered all who believe in Christ Jesus, and you can have it. If you will work on the plan of addition, God will work on the plan of multiplication, and you will have peace and joy and assurance — a foundation that can never fail. Then you will be prepared to meet the King in his beauty, and will hear him say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

The One Hundred and Forty-four Thousand

J. N. LOUGHBOROUGH

HAVING received the following question, to which I prepared a reply, the thought occurred that the same might be of interest to the readers of the REVIEW, so I forward it for publication.

"For some time, in fact for several years, I have been unable to see how the one hundred and forty-four thousand could be made up partly of those who have died during the third angel's message. Such a position seems to be contrary to the teachings of the spirit of prophecy. Of this favored number, Sister White has written that they are taken 'from among the living.' How could this be, if they are taken partly from 'among the dead?' Again, she says that they 'have endured the anguish of Jacob's trouble,' passed 'through the final outpouring of God's judgments.' How could all sing a song of such an experience if a part, perhaps hundreds, had never had the experience? How could one hundred and forty-four thousand dear souls sing that they had 'passed through the time of trouble such as never was since there was a nation,' and had endured anguish, hunger, sun heat, and the sight of the seven last plagues, if they were sleeping, or at least a part of them? Would not a part of this company be unable to tell and sing a part of that song?

"It may be said that Sister White, in one of her writings, makes herself one of the one hundred and forty-four thousand, but Ezekiel does also. Speaking of the seven last judgments, he represents himself as present at their pouring out, and says, 'and I was left.'

"I am a firm believer in the spirit of prophecy. I believe what it says. By this I mean, that when it comes across my path, I believe that God, through his prophet, has shown me my error. I have no new light. My message is the old,

(1) (2)
Messenger to the Remnant p. 109; 7

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

His Presence

The Master walked with me.
I knew his presence, though I could not see
His face, as when he walked in Galilee.
The inner eye beheld him; and the sight
Filled all the earth and sky and mind with light.

There is no path so drear,
In trackless sea, or desert, far or near,
But soul with soul of him we hold so dear
May have companionship, and inly feel
The grasp of hand unseen, the pledge of weal.

The Master spake to me.
I knew his voice. No personality
Of human friend, by word or act, could be
More surely known, as to the mind he gave
Assurance of his love and power to save.

"Yet not for self alone,"
He gently whispered, "are these mercies shown;
But for the desolate who have not known
The love I bear them, and who would not see
Or know me near, were I not seen in thee."

That he may live in me,
Henceforth, his life of blessed ministry
Is all my prayer for self; that men may see
The Christ of God once more in haunts of pain,
And know that God is love, and trust again.

— *Rev. B. F. Kidder, Ph. D.*

Notes of Travel—No. 2

Dedication of the Loma Linda Sanitarium

(1) Sunday, April 15, the beautiful buildings and grounds of the Loma Linda Sanitarium were solemnly dedicated to the service of God. (2)

The exercises of the day meant much to those who had made many personal sacrifices in order to help secure the institution and set it in operation. During the forenoon, the friends of the sanitarium began to come in from Los Angeles and its vicinity, and from Riverside, Redlands, San Bernardino, and other places in the beautiful valley, in the heart of which is Loma Linda. The morning hours were spent in looking over the property that has so providentially come into our possession. At noon, a lunch was served on the lawn.

Early in the afternoon the people gathered for the dedicatory exercises. Seats had been placed on a gentle sloping lawn, under the shadow of a beautiful grove of evergreen pepper-trees. In front was a large improvised platform, on which were seated the speakers and the singers. The congregation numbered about five hundred. Among those present were several physicians and other leading men from the surrounding cities.

During the exercises, the people were told of the remarkable providences that had attended every step taken to secure the property. The purpose we have in view in the establishment of many sanitariums was also dwelt upon. I was present at the meeting only a portion of the time, and spoke with freedom for nearly half an hour on the advantages of outdoor life in the treatment of disease.

I tried to make it plain that sanitarium physicians and helpers were to co-operate with God in combating disease not only through the use of the natural remedial agencies he has placed within our reach, but also by encouraging their patients to lay hold on divine strength through obedience to the commandments of God.

In Deuteronomy we read: "Harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to *do them, that ye may live.*" And when Moses, just before his death, had repeated the statutes of Jehovah in the hearing of all Israel, he declared: "See, I have set before thee this day *life* and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, *that thou mayest live.*"

Again he pleaded: "I have set before you life and death; . . . *choose life*, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for *he is thy life, and the length of thy days.*"

In his closing admonitions, Moses once more exhorted Israel to observe "all the words" of God's law. "It is not a vain thing for you," he declared; "because it is your life: and *through this thing* [through obedience] ye shall prolong your days."

Physicians and ministers are to unite in an effort to lead men and women to obey God's commandments. They need to study the intimate relationship existing between obedience and health. Solemn is the responsibility resting upon medical missionaries. They are to be missionaries in the true sense of the term. The sick and the suffering who entrust themselves to the care of the helpers in our medical institutions, must not be disappointed. They are to be taught how to live in harmony with heaven. As they learn to obey God's law, they will be richly blessed in body and in spirit.

The advantage of outdoor life must never be lost sight of. How thankful we should be that God has given us beautiful sanitarium properties at Paradise Valley and Glendale and Loma Linda! "Out of the cities! out of the cities!" — this has been my message for years. We can not expect the sick to recover rapidly when they are shut in within four walls, in some city, with no outside view but houses, houses, houses — nothing to animate, nothing to enliven. And yet how slow some are to realize that the crowded cities are not favorable places for sanitarium work!

Even in southern California not many years ago, there were some who favored the erection of a large sanitarium building in the heart of Los Angeles. In the light of the instruction God had given, we could not consent to the carrying out of any such plan. In the visions of the night, the Lord had shown me unoccupied properties in the country, suitable for sanitarium purposes, and for sale at a price far below the original cost.

It was some time before we found these places. First, we secured the Paradise Valley Sanitarium, near San Diego. A few months later, in the good providence of God, the Glendale property came to the notice of our people, and was purchased and fitted up for service. But light came that our work of establishing sanitariums in southern California was not complete; and on several different occasions Testimonies were given that medical missionary work must be done somewhere in the vicinity of Redlands.

In an article published in the Review of April 6, 1905, I wrote: —

"On our way back to Redlands, as our train passed through miles of orange groves, I thought of the efforts that should be made in this beautiful valley to proclaim the truth for this time. I recognized this section of southern California as one of the places that had been presented to me with the word that it should have a fully equipped sanitarium.

"Why have such fields as Redlands and Riverside been left almost unworked? As I looked from the car window, and saw the trees laden with fruit, I thought, Would not earnest, Christlike efforts have brought forth just as abundant a harvest in spiritual lines? In a few years these towns have been built up and developed, and as I looked upon their beauty and the fertility of the country surrounding them, there rose before me a vision of what the spiritual harvest might have been had earnest, Christlike efforts been put forth for the salvation of souls.

"The Lord would have brave, earnest men and women take up his work in these places. The cause of God is to make more rapid advancement in southern California than it has in the past. Every year thousands of people visit southern California in search of health, and by various methods we should seek to reach them with the truth. They must hear the warning to prepare for the great day of the Lord, which is right upon us. . . .

"We are called upon by God to present the truth for this time to those who year by year come to southern California from all parts of America. Workers who can speak to the multitudes are to be located where they can meet the people, and give them the warning message. Ministers and canvassers should be on

(1) *Medical Ministry, p. 55*

(2) *Counsels on Health, p.231-233*

(1) the ground, watching their opportunity to present the truth and to hold meetings. Let them be quick to seize opportunities to place present truth before those who know it not. Let them give the message with clearness and power, that those who have ears to hear may hear.”]

These words were written before I had learned anything about the property at Loma Linda. Still the burden of establishing another sanitarium rested upon me. In the fall of 1903 I had a vision of a sanitarium in the midst of beautiful grounds, somewhere in southern California, and no property I had visited answered to the presentation given in this vision. At the time, I wrote about this vision to our brethren and sisters assembled at the Los Angeles camp-meeting early in September, 1903.

(2) [While attending the General Conference of 1905, at Washington, D. C., I received a letter from Elder J. A. Burden, describing a property he had found four miles west of Redlands, five and one-half miles southeast of San Bernardino, and eight miles northeast of Riverside. As I read his letter, I was impressed that this was one of the places I had seen in vision,] and I immediately telegraphed him to secure the property without delay. He did so, and as the result, Loma Linda is in our possession.

(2) [Later, when I visited this property, I recognized it as one of the places I had seen nearly two years before in vision. How thankful I am to the Lord our God for this place, which is all prepared for us to use to the honor and glory of his name!]

Loma Linda cost us forty thousand dollars. The original cost was over three times this sum. There were seventy-six acres of land in the tract, and thirty have been added since. As a sanitarium site, the property is a valuable one. The grounds have been carefully laid out, at great expense to the original owners, and are beautified by well-kept lawns and flower gardens. The extensive view of valley and mountain is magnificent. One of the chief advantages of situation at Loma Linda is the pleasing variety of charming scenery on every side.

(3) [But more important than magnificent scenery and beautiful buildings and spacious grounds, is the close proximity of this institution to a densely populated district, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail of understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. [Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established,— the advancement of God's closing work in the earth. (1) (2)

(3) Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists.]

Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this part of the field.] He instructed me to call upon Elder and Mrs. S. N. Haskell to help us in getting properly started a work similar to that which they had carried on in Nashville and at Avondale. They came, and are now laboring with all the powers of their being to do a solid work. They conduct classes regularly in the institution, and have established a Bible training-school at San Bernardino, from which center is extending an influence throughout this district. Prof. W. E. Howell and his wife have consented to unite with the forces at Loma Linda in an effort to develop the school that must be carried on there. As they go forward in faith, the Lord will go before them, preparing the way.

The One Hundred and Forty-four Thousand

J. N. LOUGHBOROUGH

(Concluded)

IN “Early Writings,” pages 27, 28, we read: “I saw the sword, famine, pestilence, and great confusion in the earth. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

“In the time of trouble, we all fled from the cities and villages, and were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other, but there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spake the day and hour of Jesus' coming, and delivered the everlasting covenant to his people, he spake one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their faces fixed (1) upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of the loudest thunder. It was awfully solemn. And at the end of every sentence, the saints shouted, Glory! Alleluia! Their countenances were lighted up with the glory of God, and they shone with the (1) glory, as did the face of Moses when he came down from Sinai. The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of victory over the beast and over his image.”

According to Rev. 15:2, 3, we see that those who sing the song of victory over the image, etc., sing also the song of Moses. But in chapter 14:3 we learn that none can learn that song but the one hundred and forty-four thousand. In “Great Controversy,” page 649, we read: “None but the one hundred and forty-four thousand can learn that song; for it is the song of their experience,— an experience such as none other company has ever had. ‘These are they that follow the Lamb whithersoever he goeth.’ These having been translated from the earth, from among the living [those who are raised in the partial resurrection of Dan. 12:1, 2 are surely among the living when the final translation comes], are counted as the “first-fruits unto God and the Lamb.” “These are they which came out of great tribulation;” they have passed through the time of trouble such as never was since there was a nation [the climax of that trouble among the nations is when, under the sixth plague, the nations are rallied to the great battle. Surely the resurrected ones see that]. They have endured the anguish of the time of Jacob's trouble [let it be remembered that these resurrected ones saw the time of Jacob's trouble]; they have stood without an intercessor through the final pouring out of God's judgments, but have been delivered, for they have “washed their robes and made them white in the blood of the Lamb [the final of God's judgments is in the sixth and seventh plagues, and these resurrected ones will see that]. They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and themselves have endured sufferings, hunger, and thirst.” They, even the resurrected ones, see the earth, as it has been brought into this condition by the things mentioned, and in fact have actually experienced a part of the very things that are mentioned.

Of the final translation of God's people we read in “Great Controversy,” page 645, “At the voice of God they [the living saints] were glorified; now they are made immortal, and with the risen saints are caught up to meet the Lord in the air.” It was true of the resurrected ones in the time of trouble that at the voice of God they were glorified, but at the actual coming of Christ, they, with those then resurrected, are caught up to meet the Lord in the air. So in their final deliverance they are “redeemed from the earth,” and “redeemed from among men.”

From the Testimony cited in this writing, we see that in 1849 the sealing work was going on. Persons were then being sealed, and Satan was trying to hinder the work. National troubles commenced there that would soon have

Counsels on Health, p. 233 ; L.S 405

Medical Ministry, p. 55, 56 (3)

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

What of the Day?

What of the day, do you ask?
Then assuredly know
That the day which began weary ages ago
Speeds on to an issue sublime;
And the King whose glad coming draws hourly near,
Will, haply, when least you expect him, appear,
And the blessed long-prayed-for Sabbatical year
Usher in, in the fulness of time.

Will you hasten the day?
Will you labor and pray?
Will you thrust in the sickle and reap while you may
The plenteous harvests that lie
Waiting still for your hand
In every land
And rip'ning 'neath every sky?

Will you gather the stones for this temple divine?
And the gems in the crown of his glory to shine
Brighter far than the sun?
And then, when he comes, bowing low at his feet
With rapture unspeakable, hear him repeat,
"Well done, thou good servant, well done."

— *Selected.*

GC 596-597

The Scriptures a Safeguard

(Continued)

MRS. E. G. WHITE

The Romish Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's Word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings *as interpreted by the church;* and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed, or the established teaching of their church.

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are to-day thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's Word that they are light-bearers?

A lack of moral courage to step aside from the beaten track of the world, leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible, and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another.

Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty.

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth are within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling, and comes to a place where there are several roads, and a guide-board indicating where each one leads. If he disregards the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

God has given us his Word that we may become acquainted with its teachings, and know for ourselves what he requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying, "What is written in the law? how readest thou?" Ignorance will not excuse young or old, to release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed Christ has given the promise, "If any man will do his will, he shall know of the doctrine." If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

(To be concluded)

The Inquisition of Mexico

GEO. M. BROWN

The publishing house of Ch. Bouret, of Paris and Mexico, has recently brought out an interesting book under the above title. It consists of official records of the tribunal of the Inquisition as it existed in Mexico.

Among other heretics condemned by the "Holy Office" were some denominated New Christians, descendants of the Jews, who kept the Sabbath. They are also charged with observing the dead law of Moses, and with refusing to eat pork or lard. In the records which

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

No Room for Jesus

O plodding life! crowded so full
Of earthly toil and care;
The body's daily need receives
The first and last concern, and leaves
No room for Jesus there.

O busy brain! by night and day
Working, with patience rare,
Problems of worldly loss or gain,
Thinking till thought becomes a pain;
No room for Jesus there.

O throbbing heart! so quick to feel
In other's woes a share;
Yet human loves each power in thrall,
And sordid treasures fill it all;
No room for Jesus there.

O sinful soul! thus to debase
The being God doth spare;
Blood-bought, thou art no more thine own;
Heart, brain, life, all are his alone;
Make room for Jesus there.

Lest soon the bitter day shall come
When vain shall be thy prayer,
To find in Jesus' heart a place,
Forever closed the door of grace,
Thou'll find no entrance there.

— *Christian Observer.*

SEE 9T 92-94

Notes of Travel—No. 3

The Judgments of God on Our Cities

MRS. E. G. WHITE

It was while we were still at Loma Linda, the second night after the dedication of the sanitarium, that there passed before me an awful scene of buildings shaken down and destroyed, with great loss of life. I have already described this scene, in the article, "The San Francisco Earthquake."

Terrible as was the representation that passed before me, that which impressed itself most vividly on my mind was the instruction given in connection with it. The angel that stood by my side declared that God's supreme rulership, and the sacredness of his law, must be revealed to those who persistently refuse to render obedience to the King of kings. Those who choose to remain disloyal, must be visited in mercy with judgments, in order that, if possible, they may be aroused to a realization of the sinfulness of their course.

Throughout the following day, I pondered the scenes that had passed before me, and the instruction that had been given. During the afternoon we journeyed to Glendale, near Los Angeles; and the following night I was again instructed regarding the holiness and binding claims of the ten commandments, and the supremacy of God above all earthly rulers. It seemed as if I were before many people, and presenting scripture after scripture in support of the precepts spoken by the Lord from Sinai's height.

(1) It has taken me many days to write out a portion of that which was revealed those two nights at Loma Linda and Glendale. I have not finished yet, as many other matters of urgent importance have come up for consideration. I hope soon to write several articles on God's law, and the blessings that are promised the obedient.

Our God is the Ruler of the universe. His law is of universal application. It is founded on love,— love to God, and love to our fellow men. Satan's supreme efforts are directed toward the setting aside of this law. In this work he has been largely successful. There is a marked disposition to exalt human enactments above the law of our Sovereign Ruler, the Monarch of the heavens and the earth. The world is filled with transgression. A spirit of lawlessness pervades every land, and is especially manifest in the great cities of the earth. The sin and crime to be seen in our cities is appalling. God can not forbear much longer. Already his judgments are beginning to fall on some places, and soon his signal displeasure will be felt in other places.

(2) There is to be, at this period, a series of events which will reveal that God is Master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulties will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward, and still onward the work will advance, until the whole earth shall have been warned. And then shall the end come.

The startling and stupendous events connected with the warning of the world are fraught with momentous results. The messengers who proclaim the truth for this time are laboring in co-operation with all the forces of heaven. In tender compassion God himself is speaking to an impenitent world through judgments; and he will continue to speak in this manner. For many years we have known that the great cities would be visited with divine judgments because of long-continued disobedience. In no uncertain words the Lord has warned us not to establish large institutions in the cities. "Out of the cities; out of the cities,"— this is the message that has often come to us. And this is one reason why the Lord has been opening the way so wonderfully for our publishing houses and sanitariums and schools to be located in country places.

(3) The cities must be worked. The millions living in these congested centers are to hear the third angel's message. This work should have been developed rapidly during the past few years. A beginning has been made, for which we praise God. Outpost centers are being established, from whence, like Enoch of old, our workers can visit the cities and do faithful service.

This was the burden of my message to the brethren and sisters assembled in conference at Los Angeles. On the morning of the San Francisco earthquake, April 18, the second day after the scene of falling buildings had passed before me, I spoke in the Carr Street church, and bore a decided testimony on the necessity of our doing all we can to acquaint the people with the teachings of God's Word. I referred to the great work that must be done in the cities of our land, and of our inability to do this work by establishing institutions in the heart of these cities. We must learn to labor from outpost centers, and to place our dependence, not on buildings or display, but on the power of the Word of God. The Holy Spirit will impress the honest heart. Our dependence is in God.

(4) "Out of the cities; out of the cities!"— this is the message the Lord has been giving me. The earthquakes will come; the floods will come; and we are not to establish ourselves in the wicked cities, where the enemy is served in every way, and where God is so often forgotten. The Lord desires that we shall have clear spiritual eyesight. We must be quick to discern the peril that would attend the establishment of institutions in these wicked cities. We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places.

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(5) Since the San Francisco earthquake, many rumors have been current regarding statements I have made. Some have reported that while in Los Angeles, I claimed that I had predicted the San Francisco earthquake and fire, and that Los Angeles would be the next city to suffer. This is not true. The morning after the earthquake, I said no more than that "the earthquakes will come; the floods will come;" and that the Lord's message to us is that we shall "not *establish* ourselves in the wicked cities."

Not many years ago, a brother laboring in New York City published some very startling notices regarding the destruction of that city. I wrote immediately to the ones in charge of the work there, saying that it was not wise to publish such notices; that thus an excitement might be aroused which would result in a fanatical movement, hurting the cause of God. It is enough to present the truth of the Word of God to the people. (6) Startling notices are detrimental to the progress of the work.

(1) (2) (4) (5)
LS 409; 415; 409-410; 411

(3) (6)
Evangelism p. 35; 131

Under date of Aug. 9, 1903, I further wrote regarding this sensational report: —

(1) ["How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Rev. 18: 1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine.]

"But I have sent cautions to the brethren working in New York, saying that these flaming, terrifying notices should not be published. When my brethren go to extremes, it reacts on me, and I have to bear the reproach of being called a false prophet. . . .

"The destroying angels are to-day executing their commission. Death will come in all places. *This is why I am so anxious for our cities to be warned.* There is a work to be done by canvassing in our cities that has not yet been done. . . . The blessing of God rests on the workers who warn those that are unready to meet him. . . . Now is our time to work."

For the past twenty years, and particularly since my return from Australia, I have borne a most decided testimony in favor of proclaiming the third angel's message in the cities of America.

About thirty years ago, when my husband and I were planning for the building of a house of worship in San Francisco, some, when they saw the plan, said, "It is too large. The house will never be filled." At the same time, we were erecting the first building of the Pacific Press and the meeting-house in Oakland. How great was the anxiety felt, and how earnest the prayers offered to God that he would open the way for the advancement of these enterprises!

At that time, I dreamed that I saw two beehives, one in San Francisco and one in Oakland. In the hive in Oakland, the bees were diligently at work. Then I looked at the hive in San Francisco, and saw very little being done. The hive in Oakland seemed to be far the more promising. After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen among the bees. They were earnestly at work.

When I related this dream, it was interpreted to mean that in San Francisco there was a great work to be done. There were among us at that time only a few men to whom we could look for large financial assistance. Believers were few in number, and we needed much courage and much faith to brace us for the work.

We prayed much in regard to the necessities of the cause and the meaning of the dream, and resolved to venture out in accordance with the light given. My husband and I decided to sell our property in Battle Creek, that we might use the proceeds in this work. We wrote to our brethren, "Sell everything we have in Battle Creek, and send us the money at once." This was done, and we helped to build the churches in Oakland and San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great center. The Lord would inspire men by his Holy Spirit to carry forward the work with faith and courage and perseverance.

Before leaving Australia, I dreamed that I was standing before a large congregation in San Francisco; that the Lord gave me a message to bear, and freedom in bearing this message. The people had ears to hear, and hearts to understand.

(2) [Sabbath morning, Nov. 10, 1900, we entered the San Francisco church, and found it crowded to its utmost capacity. As I stood before the people, I thought of the dream and the instruction which had been given me so many years ago, and I was much encouraged. Looking at the people assembled, I felt that I could indeed say, The Lord has fulfilled his word.

During the past few years, the "beehive" in San Francisco has been indeed a busy one. Many lines of Christian effort have been carried forward by our brethren and sisters there. These included visiting the sick and destitute, finding homes for orphans, and work for the unemployed; nursing the sick, and teaching the truth from house to house; the distribution of literature, and the conducting of classes on healthful living and the care of the sick. A school for the children has been conducted in the basement of the Laguna Street meeting-house. For a time a working men's home and medical mission was maintained. On Market Street, near the city hall, there were treatment rooms, operated as a branch of the St. Helena Sanitarium. In the same locality was a health food store. Nearer the center of the city, not far from the Call building, was conducted a vegetarian café, which was open six days in the week, and entirely closed on the Sabbath. Along the water front, ship mission work was carried on. At various times our ministers conducted meetings in large halls in the city. Thus the warning message was given by many.]

I have carried a constant burden for our work in the large cities. Nearly two years after meeting with our brethren and sisters in the San Francisco church since my return to America, I wrote the following (Sept. 1, 1902): —

"The all-wise God is working on minds, leading men to see the advantage of getting away from the congested cities into the country. . . . It would be a mistake for us to purchase or erect large buildings in the cities of southern California for sanitarium work; and those who see advantages in doing this are not moving understandingly. A great work is to be done in preparing these cities to hear the gospel message; but this work is not to be done by fitting up in them large buildings for the carrying forward of some wonderful enterprise.

"Well-equipped tent-meetings should be held in the large cities, such as San Francisco; for not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath."

In this same manuscript, the opening of hygienic restaurants was mentioned as "a work that God would have done in the cities. If wisely conducted, these restaurants will become missionary centers."

Some weeks later, Oct. 8, 1902, I wrote: "For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work."

Oct. 30, 1902: "To parents who are living in the cities, the Lord is sending the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practising evil. Get out of the cities as fast as possible. Parents can secure small homes in the country, with land for cultivation, where the children will not be surrounded with the corrupting influences of city life. God will help his people to find such homes outside the cities."

Nov. 28, 1902: "A great work is to be done. I am instructed by the Spirit of God to say to those engaged in the Lord's work, that the favorable time for our message to be carried to the cities has passed by; and this work has not been done. I feel a heavy burden that we shall now redeem the time."

April 20, 1903: "The message of warning should be sounded in the large, wicked cities, such as San Francisco. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them. Not far hence they will suffer under his judgments."

June 20, 1903: "The judgments of God are in our land. The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach. O that the people may know the time of their visitation!

"We have no time to lose. We must make more determined efforts to lead

(1) LS 411-412

(2) Welfare Ministry p. 112

the people of the world to see that the day of judgment is at hand. . . . O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! We need the impartation of the Holy Spirit, that we may realize how closely heavenly things are bound up with God's church on this earth."

June 3, 1903: "There are many with whom the Spirit of God is striving. (1) The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time. The Lord calls upon every believer to consecrate himself wholly to his service. All are to work for him, according to their several ability."

Nov. 12, 1902: "The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,— fire and flood and earthquakes, with war and bloodshed. Something great and decisive will soon of necessity take place."

May 27, 1903: "The mercy of God is shown by his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The truths of the eighteenth and nineteenth chapters of Revelation should be read and understood by all."

April 9, 1903: "The divine statutes have been set aside. The time will soon come when God will vindicate his insulted authority. 'The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: and the earth also shall disclose her blood, and shall no more cover her slain.' 'Who may abide the day of his coming? and who shall stand when he appeareth?'"

Shall Satan Succeed?

H. F. KETRING

"I SAW that Satan bade his angels lay their snares for those who were looking for Christ's second appearing, and keeping all the commandments of God. Satan told his angels that the churches were asleep. He would increase his power and lying wonders, and he could hold them. 'But,' said he, 'the sect of Sabbath-keepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to his service, the more will they injure our kingdom by getting our subjects. . . . Discourage and dishearten their ministers; for we hate them. Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of the ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely ours. And not only are we sure of them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly.'"—"*Early Writings,*" *pages 128, 129.*

Commentary, Vol. 7 (1) p. 979

It will be seen from the foregoing speech made by the prince of demons to his associates that the prime object of their campaign against the "Sabbath-keepers" is to cause their destruction. This he is determined to accomplish by making them care more for money and the pleasures of this world "than for the success of Christ's kingdom." He knows that when the traits of "covetousness and love of earthly treasures" rule, "salvation and grace stand back," and he will "have them yet."

Thus, upon this fourth of July, he is going to crowd the world in upon us, to get us to devote our means to worldly enjoyment, so that it may not be used to advance Christ's kingdom and the truths that Satan hates. He is determined to control the money matters and "drive their ministers to want and distress." The object of this is to "weaken their courage and zeal."

While many of our ministers and workers have left their friends and comfortable homes in this country, and have gone to foreign lands, and are there deprived of many of the comforts of home, can it be possible that Satan will cause us so far to forget God's cause and our dear brethren in other lands that we shall spend money unnecessarily, for mere selfish gratification? He says that if he is successful in this, he will have us yet.

O my brethren, shall we not deny ourselves these selfish pleasures, and encourage our families to do the same? God's message is speeding to the ends of the earth. Almost every field is entered. Soon Jesus will come. O, let us who know this truth have a part in heralding his coming to a dying world!

South Lancaster, Mass.

Deceptive Statements

PERHAPS good men do not mean to be deceptive when they write as the editor of one of our exchanges did concerning the late Sunday-school lesson, the topic of which was "Jesus and the Sabbath." The writer showed in detail how Jesus kept the Sabbath, quoting here and there from the New Testament, and discussing what acts and duties constitute Sabbath observance. He used the words Sabbath, Sunday, and Lord's day as equivalents, confounding them, and leading his readers to think of them as one and the same. Among other things he said: "We have not, however, any right to defer such work to the Lord's day if it can be done during the week. In many instances works of charity are deferred until the Lord's day because no time will then be lost out of the week day's business or pleasure." Continuing the discussion with the evident purpose of transferring the thought of Jewish observance of the Sabbath to the present observance of Sunday, the writer said: "This reference will make quite clear to all readers how the apostles kept the Sabbath. Acts 20:7, with other familiar references, will show how the first day took the place of the Jewish Sabbath." Referring to Acts 20:7, and adding "other familiar references," etc., the writer perverts truth. Acts 20:7 is the only place in the book of Acts in which the first day of the week is mentioned in any way. It is mentioned but once in all the epistles. When, therefore, this writer intimates that there are "other familiar texts" which "show how the first day took the place of the Jewish Sabbath," he misleads the uninformed reader, thus perverting the real facts in the case. If he has studied the Bible, even in a slight degree, he knows that there *are no other familiar references,* and that the New Testament nowhere even suggests, much less states, that the first day of the week took the place of the Sabbath, in either the teachings or practises of Christ or his apostles. It is a matter of sorrow, and of condemnation, when good men thus lead their readers astray, and thereby weaken themselves and the cause of truth and righteousness. If there be good ground for the observance of Sunday rather than the Sabbath, let that ground be plainly set forth. To assume that there are "similar references" which one writing upon so important a question does not take time to quote, thus giving the general reader the impression that authority exists where it is not, comes close to handling the Word of God deceitfully. Such perversion of a record in a court of justice would subject a witness to punishment. Are not Christian writers morally under oath to tell "nothing but the truth"?—*The Sabbath Recorder.*

"OUR greatest glory is not in never falling, but in rising every time we fall."

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things.**" Phil. 4:8.

Rescue the Perishing

WHAT if your own were starving,
Fainting with famine-pain,
And yet you knew
Where golden grew
Rich fruit and ripened grain?
Would you hear their wail,
As a thrice-told tale,
And turn to your feast again?

What if your own were thirsting,
And never a drop could gain,
And you could tell
Where a sparkling well
Poured forth its cooling rain?
Would you turn aside,
While they gasped and died,
And leave them to their pain?

What if your own were darkened,
Without one cheering ray,
And you alone
Could show where shone
The pure, sweet light of day?
Would you leave them there
In their dark despair,
And sing on your sunlit way?

— *Selected.*

Notes of Travel—No. 4

MRS. E. G. WHITE

The Southern California Conference

THE annual meeting of the Southern California Conference was held in Los Angeles, April 16-20. I was present only a portion of the time.

The reports presented at the conference were most encouraging. It was stated that about a year ago, there was a deficit of nearly eight thousand dollars, which has all been paid; and at the time of the meeting, there was about six thousand dollars in the treasury. The gifts to missions amounted to nearly three thousand dollars. It was further stated that the debt on the Fernando School is now twelve thousand dollars — just about half the total debt a few months ago. According to the financial report, the medical institutions in Los Angeles, including the restaurant and the Glendale Sanitarium, earned nearly nine thousand dollars during the past nine months. A large portion of this sum has been used to lessen the debts on these institutions.

I was especially pleased to learn of the efforts put forth during the past year in the tourist centers of this conference. A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time, because this was a place through which travelers were constantly passing, and where many often tarried. There are now twenty-six churches and nine companies in the Southern California Conference, with a membership of over fifteen hundred. What a work could be done in this field, if all these brethren and sisters were to improve every opportunity to let the light of truth shine forth!

The Glendale Sanitarium

During the Los Angeles meeting, we were entertained at the Glendale Sanitarium. This institution, which was opened in the latter part of 1904, has been well patronized by a good class of patients. The blessing of the Lord has attended the efforts put forth for restoration of health. Nor have the spiritual interests been lost sight of. Brother C. N. Marvin, the chaplain, reports that some who have come to the sanitarium have been brought into the truth. The physicians and helpers are of good courage. They have had some remarkable experiences in answer to prayer. The Lord has worked upon hearts, and some who were indifferent have responded to the influences of the Holy Spirit, and are now having a good Christian experience. A deep interest has been manifested in the study of the Bible.

Brother W. R. Simpson, the manager, told me that the earnings of the institution are sufficient to make possible a reduction of the debt. For some time the sanitarium has been filled with patients. There are those who can not go far from Los Angeles for treatment. The close proximity of the Glendale Sanitarium to Los Angeles, makes it possible for such ones to patronize this institution. Glendale is a very important member of the sisterhood of medical institutions in southern California. Let us continue to praise the Lord that he has given us this institution to use for the honor of his name.

Sabbath Sermon in San Diego

Upon reaching Paradise Valley, April 20, I was very weary; but the next morning we attended the San Diego church, where I spoke to the people on the first chapter of Second Peter. Since my former visits to San Diego, Elders W. W. Simpson and Wm. Healey have held a series of meetings there, and as the result many were added to the church-membership. The church building was crowded. As I looked for the first time into the faces of these new converts, I was drawn out to speak words of counsel and encouragement to them.

In connection with the injunction of Peter that we are to add "to temperance, patience," I referred to the blessings of health reform, and the advantages to be gained by the use of proper combinations of simple, nourishing foods. The close relationship that eating and drinking sustain to the state of one's mind and temper, was dwelt upon. We can not afford to develop a bad temper through wrong habits of living. Whether we eat or drink, or whatsoever we do, we are to keep in mind the glory of God. We are the purchased possession of the blood of the Son of God.

To the parents I made an appeal in behalf of the church in the home. Fathers and mothers have the privilege of studying the Bible with their children, and of training and disciplining them for service in the Master's cause. In every instance where discipline is necessary, the tenderness and patience that God manifests toward us, is to be revealed. Correction administered in love will touch and tender the hearts of the children, and accomplish far more than would sternness and harshness. As parents pray, and strive to deal wisely with their children, heavenly angels will work in their behalf.

God desires parents to take hold of their work intelligently, because we have only a little time in which to prepare for the return of the Saviour. We are admonished of the nearness of the end by the calamity that has befallen San Francisco. Christ declared that earthquakes and other judgments would be seen in divers places. By these he desires to demonstrate that he hates iniquity, and that at last he will punish transgressors. He will forbear, and forbear, and forbear; but finally he can forbear no longer.

In the days of Abraham the Lord declared, "The iniquity of the Amorites is not yet full." He would not at that time allow them to be destroyed. In this is revealed the long-sufferance of God. The Amorites were at enmity against his law; they believed not in him as the true and living God; but among them were a few good persons, and for the sake of these few, he forbore long. Centuries afterward, when the Israelites returned from Egypt to the promised land, the Amorites were "cast out before the children of Israel." They finally suffered calamity because of continued wilful disregard of the law of God. (1)

Our brethren and sisters in the San Diego church, and in many other churches as well, have the privilege of training the youth so conscientiously in a knowledge of the truths of God's Word that these youth will be able to meet the people where they are, and introduce the third angel's message into many homes. Thus many of our youth will develop rapidly into missionaries who can labor from house to house.

It is difficult to find capable young men and young women who can enter the cities and do effective service. In these tourist centers where many travelers come for health and pleasure, we greatly need young men who are thoroughly grounded in the truths of the third angel's message, to go around among the people, and minister to them, speaking a word in season to this one, and offering encouragement to another. (2) We greatly need consecrated women who, as messengers of mercy, shall visit the mothers and the children in their homes, and help them in the every-day household duties, if need be, before beginning to talk to them regarding the truth for this time. You will find that by this method you will have souls as the result of your ministry. (3)

Dedication of the Paradise Valley Sanitarium

While we were at the Paradise Valley Sanitarium, this institution was dedicated. Early in the afternoon of April

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24, the invited guests and many friends of the sanitarium began to arrive. The dedicatory exercises passed off very pleasantly.

Elder S. N. Haskell was on the program as the first speaker, but his train was late, and so I spoke first, on the theme, "In Touch with Nature." I began by reading a portion of the forty-second of Isaiah, in which scripture are emphasized the power of Jehovah, his care for his people, and his yearning desire to bring under his beneficent care those who are ignorant of his purposes concerning them. Through the prophet Isaiah, "Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein," declares to his people: "I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house. . . . Sing unto Jehovah a new song, and his praise from the end of the earth."

I related some of my early experiences in caring for the sick, and showed how outdoor life, exercise, and good food, in connection with the best of treatments and faith in God's healing power, will do wonders in the restoration of health.

Elder Haskell spoke next, on the healing of the one "sick of the palsy." Brother J. F. Ballenger offered the dedicatory prayer. Elder Reaser was chairman of the afternoon service.

While many of the guests were looking over the buildings and grounds, I had a very interesting interview with Dr. Mary L. Potts, the one who formerly owned the property now known as the Paradise Valley Sanitarium. Mrs. Potts is a woman of ability. She is an excellent speaker, and is still going from place to place to deliver public lectures on health and temperance. During the evening exercises she spoke before the large assembly, and told the story of her effort to establish and maintain a sanitarium home in this beautiful place, and of her pleasure because the work she was unable to carry on, is now taken up by us. She seemed to be very thankful that the place is in such good hands.

With the three-story addition, including ample treatment rooms, sun parlors, and rooms for the nurses, there are now about eighty rooms; these, with the cottage on the sanitarium grounds, are sufficient for the accommodation of about seventy-five patients. Through the sacrificing liberality of our brethren and sisters, this institution has been placed on vantage-ground. May the Lord continue to bless those who have given of their means for the establishment of the Paradise Valley Sanitarium.

The Loma Linda Bakery

On the morning of April 26, we returned to Loma Linda, to attend a meeting called for the consideration of the health food business in southern California.

We shall have a work to do at Loma Linda in supplying health foods, in a limited way, to the surrounding cities; but it has been presented to me that in the establishment of a large food factory, the managers of the sanitarium would be disappointed in their expectations. The light given me is that in a food business large enough to supply southern California through the regular channels of trade, it would be difficult to avoid bringing in a spirit of commercialism; and if the perplexing details were not attended to most carefully, there would be more expense than income. The sanitarium managers could ill afford to spend the time that would be required to make the business a success.

Loma Linda is a place that has been especially ordained of God to make a good impression upon the minds of many who have not had the light of present truth. Every phase of the work in this place, every movement made, should be so fully in harmony with the sacred character of present truth as to create a deep spiritual impression.

Everything connected with the institution at Loma Linda should, so far as possible, be unmingled with commercialism. Nothing should be allowed to come in that would in anywise hinder our efforts for the saving of souls. In the management of a small sanitarium bakery, the commercial idea is to be lost sight of. In the carrying forward of every line of sanitarium work, we are to leave upon the minds of our patients the impression that we are keeping constantly in view the glory of God.

When Will He Come?

F. M. BURG

THERE is not another question that is of more interest to the waiting Christian at this time than the above. Brother, sister, how long have you been waiting and looking for the coming of the Lord and the day when the weary pilgrim will enter into rest? Do I hear you say that you have waited much longer than you at first thought you would have to wait for his return?

Are you weary with the many years of watching and longing for that day? I trust that you have no less confidence now, than when you first believed, in the hope of the Saviour's coming. "Cast not away therefore your confidence, which hath great recompense of reward; . . . for yet a little while, and he that shall come will come, and will not tarry." Heb. 10:35, 37. It seems as if the Lord foresaw that some would be in danger of losing their confidence in the truth of God and his work for this time; hence he is now, as suggested by this text, sending to his people a reassuring message,—"yet a little while," it will not be long, and "he that shall come," who has promised to come again, "will come, and will not tarry." "There shall be delay no longer." Then let the child of God take courage and look up, "for our redemption draweth nigh."

But are you bewildered as you think of the great work which remains to be done for the world before that day? "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. From this we see that there is but one answer to the question, "When will he come?" He will come when all nations have heard the good tidings of the coming King. And yet we are not to say from this that that looked-for day will be indefinitely delayed. There are limitations fixed by the Saviour himself: "This generation shall not pass, till all these things be fulfilled." Matt. 24:34. That generation is very far advanced now,—we are in its gray hairs; but "heaven and earth shall pass away, but my words shall not pass away." Verse 35. Hence we are abundantly assured that the tarrying time is short. And knowing this, what about the great work which must be done for the world in so short a time? Confronted as we are with a situation like this, it must appear to every one that if our work for the world is accomplished in the time that remains, it calls for a thorough consecration by us to this cause. The exhortation of the prophet is timely now: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left." Isa. 54:2, 3. We must plan for a work of world-wide proportions. We must lift up our eyes and look on the fields beyond our own local conferences. The planning which we do in our home fields must be with definite reference to the world-wide work. There are teeming millions of men and women in the countries beyond the seas where only the faintest efforts have as yet been put forth in the spread of this great message. These people must be warned, and we who have the truth are to give it to them. How shall we do the work? We can not go, perhaps, to speak in person to them the words of life. But we can do something; we can have a part in the work.

Means must be supplied for the support of those who are called of God to these distant fields. Are we paying a faithful tithe? I give a quotation from the spirit of prophecy in regard to tithe paying: "There is lack of ministers because ministers have not been encouraged. Some ministers who have been sent to foreign lands, to enter fields never worked before, have been given the instruction, 'You must sustain yourselves. We have not the means with which to support you.' This ought not to be, and it would not be if the tithe, with gifts and offerings, was brought into the treasury." This instruction is very plain, and should be heeded. Note, too, that gifts and offerings are mentioned as well as the tithe. In this may be involved the plan which has been

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

The Joy of Incompleteness

If all our life were one broad glare
Of sunlight, clear, unclouded;
If all our path were smooth and fair,
By no soft gloom enshrouded;
If all life's flowers were fully blown
Without the sweet unfolding,
And happiness were rudely thrown
On hands too weak for holding —
Should we not miss the twilight hours,
The gentle haze and sadness?
Should we not long for storms and showers
To break the constant gladness?

If none were sick, and none were sad,
What service could we render?
I think if we were always glad,
We scarcely could be tender.
Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss indeed
Its sweetest consolation!
If sorrow never claimed our heart,
And every wish were granted,
Patience would die, and hope depart,
Life would be disenchanted.

And yet in heaven is no more night;
In heaven is no more sorrow!
Such unimagined new delight,
Fresh grace from pain will borrow.
As the poor seed that underground
Seeks its true life above it,
Not knowing what will there be found
When sunbeams kiss and love it;
So we in darkness upward grow,
And look and long for heaven,
But can not picture it below
Till more of light be given.

—*Selected.*

Notes of Travel—No. 5

MRS. E. G. WHITE

A Visit to Mountain View

On the morning of May 2, we left Loma Linda, and started on our homeward journey. Passing through Los Angeles, we rested an hour or two at the treatment rooms, and took the afternoon north-bound train over the Coast Line.

I had planned to spend a day at Fernando, but on account of a severe cold recently contracted, dared not undertake labor there. I did not want to see the ruins of San Francisco, and dreaded to stop at Mountain View. But the next morning, as we neared Mountain View, we decided to stop over for a few hours.

The board of managers of the Pacific Press Publishing Company felt the need of counsel, and urged that we remain over the Sabbath. We finally consented to do so. Thursday afternoon we met with the brethren in council. I spoke a short time. The following day I was ill, and very weak. The cold had taken a firm hold on my system. I doubted if I should be able to speak on the morrow. However, I ventured to allow the brethren to make an appointment for me to address the people Sabbath forenoon. I made the Lord my entire dependence; for I knew that unless he should be my helper, I could not speak more than a few words. My throat and head were greatly troubled. I was so hoarse that I could scarcely speak aloud.

Sabbath morning I felt no better. At the appointed hour, I went over to the chapel, and found it crowded. I feared I should fail, but began talking. The moment I began to speak, strength was imparted. I was relieved of hoarseness, and spoke without difficulty for nearly an hour. My illness seemed to disappear, and my mind was clear. As soon as I finished speaking, the hoarseness came upon me again, and I began coughing and sneezing as before.

To me, this experience was a marked evidence of divine help. I am so grateful to my Heavenly Father for this special miracle of his power, which gave me no chance to entertain any doubt but that he had a message for me to bear to the people. I was very ill in the afternoon, and restless during the night; but Sunday I was able to sit up in bed and write a few pages. Monday, May 7, we returned home, passing through San Francisco en route.

The Sabbath Sermon

The last prayer of Christ, as recorded in the seventeenth chapter of John, formed the basis of my remarks. Standing in the shadow of the cross, the Saviour here presented principles that lie at the foundation of all true Christian experience. Lifting up his eyes unto heaven, he said: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Fathers and mothers may find special encouragement in these words. Their greatest desire in behalf of their children should be to train them in the knowledge of "the only true God, and Jesus Christ," who was sent by the Father to bring to us the gift of life eternal. Of Abraham, the great Searcher of hearts declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." There will be no betraying of truth, no yielding to the temptation of Satan to allow the children and the household to control. By the influence of decided authority mingled with love, the wise parent will rule his household in the fear of God.

In connection with the petition of Christ, "Sanctify them through thy truth: thy word is truth," I felt impelled by the Spirit of God to appeal to the youth to *study the Word*. Let every one covenant with God to study the Word. Dear youth, cease to read the magazines containing stories. Put away every novel. In the days of Paul, those who were converted at Ephesus burned their magical books. We would do well to clear our houses of all the story magazines and the publications containing ridiculous pictures — representations originated by satanic agencies. The youth can not afford to poison their minds with such things. "What is the chaff to the wheat?" Let every one who claims to be a follower of Christ, read only that which is true and of eternal value. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

May the Lord help us to appropriate the instruction that Christ gave his disciples just prior to his crucifixion. We are to build up one another in the most holy faith. A Christian can not mingle with worldlings as one of their number. Though living in the world, we are not to be of the world. He who acts as a worldling, while retaining his name on the church book, greatly dishonors God.

In his prayer the Saviour has revealed his desire that our conduct be such that the Father can have the same love for us, and the same interest in our salvation, that he had for his only begotten Son. He desires that we shall partake freely of the divine nature, and thus escape the corruption that is in the world.

We must prepare ourselves for most solemn duties. A world is to be saved. The work is advancing in a most marvelous manner in foreign lands; and even within the shadow of our doors there are many, many opportunities for communicating to others the saving truths of the third angel's message. Publications are to be distributed like the leaves of autumn. This is the message that has been coming to us from the Lord for many years. In view of the great work to be done, how can any one afford to waste precious time and God-given means in doing those things that are not for his best good or for the glory of God? The Scriptures are to be studied diligently, and are to be made the man of our counsel. None can afford to neglect this source of strength and blessing.

A Solemn Message to Our Youth

While in Mountain View, I was instructed, as God's messenger, to appeal to the youth connected with our institutional work. This message is applicable to all young men and young women who claim to be Sabbath-keepers, and especially to those who are laboring in our institutions: —

Dear youth, there is great need of your examining yourselves. Many perished in the fearful calamity at San Francisco. How many who were destroyed by that awful earthquake, were prepared for death? How many who are still alive, will be admonished? None of us can foretell where the next destructive earthquake may be permitted to come. Who are prepared?

Our young people need to be surrounded with wholesome, uplifting influences. They are to be kept in the love of the truth. The standard set before them should be high. Some feel a desire to be left without restraint, that they may do as they please. Those who are connected with our institutions in positions of responsibility should take upon themselves the burden of caring for the souls of those placed under their charge.

The fathers and mothers, too, in the church, are under sacred obligation to watch for the souls of their children as they that must give an account. Let none, neither parents nor the youth, begin to believe that amusements are essential, and that a careless disregard of the Holy Spirit during hours of selfish pleasure, is to be looked upon as a light matter. God will not be mocked. Let every young man, every young woman, consider: "Am I prepared to-day for my life to close? Have I the heart preparation that fits me to do the work which the Lord has given *me* to do?"

Every youth should make God's Word his guide, and daily gather from the Word the instruction given. If some refuse to be guided by this instruction, they are sowing seeds that the enemy has placed in their hands, and they will not care to reap the harvest. In view of the abundant opportunity given every one to walk in the light of God's Word, is it not sad to think that some are choosing their own way of careless pleasure?

Every talent of influence is to be sacredly cherished and used for the purpose of gathering souls to Christ. Young men and young women should not think that their sports, their evening parties and musical entertainments, as usually conducted, are acceptable to Christ.

Light has been given me, again and again, that all our gatherings should be characterized by a decided religious influence. If our young people would assemble to read and understand the Scriptures, asking, "What shall I do that I may have eternal life?" and then place themselves unitedly upon the side of truth, the Lord Jesus would let his blessing come into their hearts.

O that every church-member, every worker in our institutions, might realize that this life is a school in which to prepare for examination by the God of heaven, with regard to purity, cleanness of thought, unselfishness of action! Every word and act, every thought, is recorded on the record books of heaven.

As God's messenger, I am now instructed to speak to all, including the youth: We are still spared; and now we have a precious opportunity to think to some purpose. Some of our Sabbathkeepers who have had great light, have allowed their children to have very much their own way, until the leaven of an evil influence has permeated other households. The parents are to be called to an account, if they do not bring sound doctrine into their home life; for only by doing their duty faithfully may they hope to see sound practises in the lives of their children. The form of sound words is to be fully appreciated; but unless these words lead to right acts, the work has been left unfinished.

To all, old and young, the word of the Lord is: Let the truth of God be inwrought in mind and soul. Let your prayer be, "O Lord, preserve my soul, that I shall not dishonor thee." Let your prayers ascend to God, that he may sanctify the soul in thought, in word, in spirit, in every transaction. Plead with God that not one thread of selfishness shall be woven into the fabric of your character. Let the prayer be offered: "Sanctify my heart through the truth. Let thy angels keep my soul in strict integrity. Let my mind be impressed with the simple, searching maxims in thy Word, given to guide me in this life as a preparation for the future, eternal life."

It is through the power and prevalence of truth that we must be sanctified, and elevated to the true dignity of the standard set forth in the Word. The way of the Lord can be learned only through most careful obedience to his Word. Study the Word.

Manifesting the Glory

D. T. SHIREMAN

IN "Testimonies for the Church," Vol. VI, page 11, we read: "All the light of the past, all the light which shines in the present and reaches forth into the future, as revealed in the Word of God, is for every soul who will receive it. The glory of this light, which is the very glory of the character of Christ, is to be manifested in the individual Christian, in the family, in the church, in the ministry of the word, and in every institution established by God's people. All these the Lord designs shall be symbols of what can be done for the world. They are to be types of the saving power of the truths of the gospel. They are agencies in the fulfilment of God's great purpose for the human race. God's people are to be channels for the outworking of the highest influence in the universe."

Dear reader, will you kindly stop and read over slowly and thoughtfully the preceding paragraph two or three times? It seems to me it is time for every believer in the Word of God to get these thoughts so fixed in his mind that they will shine out in his every-day life so clearly that all around him will see, and thus be warned of the great day of God. The people of the Lord will be ready for translation when all the light of the past and of the present shines out in their lives. Beloved, let us believe all that God has shown us. Let us reflect the light the Lord has given us.

Are there things in us that must be laid aside? Let us lay them aside to-day; let us not wait for a more convenient time. Is there anything we should do that we are not doing to bring us the blessing of the Lord? Let us do it, and let us begin now, for in neglecting our duty we are on dangerous ground, and our lives are not safe a moment. Somebody will be ready when our High Priest lays aside his priestly garment. Somebody will be hoping to be ready, but will not be.

The Lord is calling for you and me to be representatives of his divine character. The number of the redeemed will soon be made up of the true, honest men and women who are walking in the light. The light of present truth is shining upon these honest persons from the heavenly sanctuary. All the angels of God are engaging in the closing work of bringing the light to them.

Our Heavenly Father is waiting to reveal himself to his people. All heaven is astir. Satan, too, understands this; and many are parleying with him, and will lose their souls at last. This old earth is groaning under its load of sin and suffering, and is soon to fall to rise no more. All the wicked must sink with it, while the righteous dead will come forth from their dusty beds in robes of immortal beauty, and the living saints, changed in a moment, will mount up to meet their Lord, and take their journey through the air to the city of God. O praise the Lord for his goodness and mercy! it endureth forever.

Toluca, N. C.

Moral Backbone and No Compromise

JOHN M. HOPKINS

"THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58. "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13.

In one sense every one stands alone. Every one has his individual realm, his circle in which to operate, his niche in life to fill, and no other person can occupy that place. That particular place is where he is to move, to toil, to develop and grow, or to reveal to all around him whatever weakness may be peculiar to himself. And just here comes the test of loyalty, the real proof of true manhood and true womanhood, of true loyalty to principle and duty.

It is no difficult matter to glide or drift along with the tide. It is not difficult to float down stream. A few days ago the writer, in company with an old fisherman, was some distance from land on one of our beautiful lakes in Minnesota. He did not find it at all hard to manage the boat when there was no wind, or to let her drive with the strong gale. But when it was necessary to "tack about" and force the boat against the gale and the rolling waves, it was a very different thing. So it is in Christian living.

The Christian may not always consult or follow inclination. He may not at all times be surrounded with agreeable environments. It may be that sometimes his lot is cast in a place that is altogether opposed to his tastes, may even be very distasteful to him. Congeniality, pleasant associations, and those things that brighten and sweeten life for him,

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

As Thy Day

As this my day! O, promise blest!
Sweet words of comfort, words of rest!
No more with boding fear I wait
To read to-morrow's hidden fate.
Whate'er its toils, whate'er its tears,
Whate'er its perils, pains, and fears,
While sun and stars and worlds endure,
The old, sweet promise standeth sure.

The Hand that holds the world upbears
My weary heart with all its cares.
The Eye that slumbers not has seen
My graveyard mounds with grasses green.
My Father's pitying love has read
The pain behind the tears I shed.
How comforting his words to me,
"Child, as thy day, thy strength shall be."

As this my day! my little day!
My broken, troubled, thwarted day;
The day whose roseate morning bloom
Was quenched and darkened into gloom!
The morn of gifts! the noon of loss!
The lengthening shadow of the cross!
Once more, my Father, say to me,
"Child, as thy day, thy strength shall be."

— *Mrs. Mary H. Finn.*

1SM 31-35

A Messenger

MRS. E. G. WHITE

My Life Today, p. 261 (3)

Welfare Ministry p 321-322 (5)

LAST night, in vision, I was standing before an assembly of our people, bearing a decided testimony regarding present truth and present duty. After the discourse, many gathered about me, asking questions. They desired so many explanations about this point, and that point, and another point, that I said, "One at a time, if you please, lest you confuse me."

And then I appealed to them, saying: "For years you have had many evidences that the Lord has given me a work to do. These evidences could scarcely have been greater than they are. Will you brush away all these evidences as a cobweb, at the suggestion of a man's unbelief? That which makes my heart ache is the fact that many who are now perplexed and tempted are those who have had abundance of evidence and opportunity to consider and pray and understand; and yet they do not discern the nature of the sophistries that are presented to influence them to reject the warnings God has given to save them from the delusions of these last days."

(1) Some have stumbled over the fact that I said I did not claim to be a prophet; and they have asked, Why is this?

I have had no claims to make, only that *I am instructed that I am the Lord's messenger;* that he called me in my youth to be his messenger, to receive his word, and to give a clear and decided message in the name of the Lord Jesus.

(1) Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be his messenger. "Your work," he instructed me, "is to bear my word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make my Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and my power shall be with you.

"Be not afraid of man, for my shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth *under any circumstances.* Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil."

Why have I not claimed to be a prophet? — Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word "prophet" signifies. (2) When this work was first given me, I begged the Lord to lay the burden on some one else. The work was so large and broad and deep that I feared I could not do it. But by his Holy Spirit the Lord has enabled me to perform the work which he gave me to do.

God has made plain to me the various ways in which he would use me to carry forward a special work. Visions have been given me, with the promise, "If you deliver the messages faithfully and endure to the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life."

The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, giving the women and children vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense.

(3) I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practising the truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service.

I was charged not to neglect or pass by those who were being wronged. I was specially charged to protest against any arbitrary or overbearing action toward the ministers of the gospel by those having official authority. Disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions.

If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have faithfully done their work are not to be forgotten or neglected when they have become feeble in health. Our conferences are not to disregard the needs of those who have borne the burdens of the work. (4) It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime.

(5) After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them. Thus I would be giving others an example of what they could do.

Although called to travel often, and having much writing to do, I have taken children of three and five years of age, and have cared for them, educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care, and a training for service. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility.

While in Australia I carried on this same line of work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls.

In Australia we also worked as Christian medical missionaries. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. After a time the Health Retreat at Cooranbong was built, and then we were relieved of this burden.

(1) To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I can not call myself other than a messenger, sent to bear a message from the Lord to his people, and to take up work in any line that he points out.

When I was last in Battle Creek, I said before a large congregation that I did not claim to be a prophetess. Twice I referred to this matter, intending each

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Ques. on Doct., p. 92 (1); Messenger to the Remnant p. 125 (2) time to make the statement, "I do not claim to be a prophetess." If I spoke otherwise than this, let all now understand that what I had in mind to say was that I do not claim the title of prophet or prophetess.

I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears to-day is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do.

I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth in these books, but the Lord has given me the help of his Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation.

At the age of seventy-eight I am still toiling. We are all in the hands of the Lord. I trust in him; for I know that he will never leave nor forsake those who put their trust in him. I have committed myself to his keeping.

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

Sanitarium, Cal., June 29, 1906.

Our Duty in the Present Crisis

GEO. O. STATES

In every age in the history of God's people they have been brought at different times to a crisis where everything depended on their taking the right position. Such a crisis was reached when Moses stood in the gate of the camp, and said, "Who is on the Lord's side?" Elijah, who was a type of those who will be translated, came many times where he had to stand almost alone, and on one occasion he was accused of being the one who had made all the trouble, yet he stood boldly before Ahab and said. "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord."

It has always been true that in the midst of trying circumstances those who remained loyal to God's truth have been accused of making all the trouble. There is no doubt in my mind that we have reached such a crisis in our work, and I find those among our people who feel that there is too much being said in the Review relating to the issues in Battle Creek, and that our leaders are making too much of those things. Brethren, the facts are that the very pillars of this message are being attacked, and that we have come to a time when every one who believes the third angel's message will be forced to take his stand firmly on the truth that has stood the test from the very beginning of this message to the present time.

We have reached a time when every loyal Seventh-day Adventist must take a decided stand for the whole message, for unless we do, the curse of Meroz will rest upon us. What had that people done? — Simply nothing. God's work had reached a crisis, and men and women were needed to stand firm for principles of right; their sin lay in doing nothing. Before God's people are translated, they will come to as close tests as did Enoch, and only those who stand firm in the midst of bitter opposition will be redeemed from among men.

Cedaredge, Colo.

Lessons from the Life of Judas —No. 2

T. E. BOWEN

"Christ's oft-repeated statement that his kingdom was not of this world offended Judas. He had marked out a line upon which he expected Christ to work. He had planned that John the Baptist should be delivered from prison. But lo, John was left to be beheaded. . . . He thought that if Jesus would not prevent the disciples from carrying out their schemes, the work would be more successful. He marked the increasing enmity of the Jewish leaders, and saw their challenge unheeded when they demanded from Christ a sign from heaven. His heart was open to unbelief, and the enemy supplied thoughts of questioning and rebellion. Why did Jesus dwell so much upon that which was discouraging? Why did he predict trial and persecution for himself and for his disciples? The prospect of having a high place in the new kingdom had led Judas to espouse the cause of Christ. Were his hopes to be disappointed? Judas had not decided that Jesus was not the Son of God; but he was questioning, and seeking to find some explanation of his mighty works. . . .

"Christ's discourse in the synogogue concerning the bread of life was the turning-point in the history of Judas. He heard the words, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' He saw that Christ was offering spiritual rather than worldly good. He regarded himself as far-sighted, and thought he could see that Jesus would have no honor, and that he could bestow no high position upon his followers. He determined not to unite himself so closely to Christ but that he could draw away. He would watch. And he did watch."—*"Desire of Ages," pages 718, 719.*

Judas proposed to be safe. He would burn no bridges behind; for later they might be of use to him. He therefore would not incur too much displeasure of the church. He would be friendly with all. The little band might come to grief and need the friendly assistance of the rabbis.

He now began to express doubts which greatly confused the disciples. "He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. . . . He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. . . . In all that Christ said to his disciples, there was something with which, in heart, Judas disagreed. Under his influence the leaven of disaffection was fast doing its work. The disciples did not see the real agency in all this; but Jesus saw that Satan was communicating his attributes to Judas, and thus opening up a channel through which to influence the other disciples. This, a year before the betrayal, Christ declared. 'Have not I chosen you twelve,' he said, 'and one of you is a devil?' Yet Judas made no open opposition, nor seemed to question the Saviour's lessons."—*Ibid., pages 719, 720.*

"Jesus, seeing that to antagonize was but to harden, refrained from direct conflict. The narrowing selfishness of Judas' life Christ sought to heal through contact with his own self-sacrificing love. In his teaching he unfolded principles that struck at the root of the disciple's self-centered ambitions. Lesson after lesson was thus given, and many a time Judas realized that his character had been portrayed, and his sin pointed out; but he would not yield."

"Jesus reproved his disciples, he warned and cautioned them; but John and Peter and their brethren did not leave him. Notwithstanding the reproofs, they chose to be with Jesus. And the Saviour did not, because of their errors, withdraw from them. He takes men as they are, with all their faults and weaknesses, and trains them for his service, if they will be disciplined and taught by him. But there was one of the twelve to whom, until very near the close of his work, Christ spoke no word of reproof."—*"Education," pages 91, 92.* And that disciple was Judas.

Thus step by step Judas was led on to work out the will of Satan, while professedly being a servant of Christ. All this pleased the enemy well; for well did he understand that could he get his evil insinuations, his strife and discord, into that inner circle of Christ's trusted followers, he could perplex Jesus much, and he hoped thus ultimately to compass their ruin. And well-nigh did his scheme carry; for every disciple forsook Christ and fled when the crucial test came upon them. Had it not been that Christ's faithful pleadings for them had been recorded, all would have been sifted out. "And the Lord said, Simon,

Selected Messages, Bk. 1, p. 31-35

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

To Be Alive

"How beautiful it is to be alive!"
To wake each morn as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing, "How happy is our case!
How beautiful it is to be alive!"

To read in God's great Book, until we feel
Love for the love that gave it, then, to kneel
Close up to him whose truth our souls will shrive,
While every moment's joy doth more reveal
How beautiful it is to be alive!

Rather to go without what might increase
Our worldly standing, than our souls deprive
Of frequent speech with God, or than to cease
To feel, though having wasted health or peace,
How beautiful it is to be alive!

Not to forget, when pain and grief draw nigh,
Into the ocean of time past to dive
For memories of God's mercies, or try
To bear all, sweetly hoping still to cry,
How beautiful it is to be alive!

— *Henry Sept Sutton.*

Aggressive Work to Be Done

MRS. E. G. WHITE

To Ministers and Physicians,—

There is a heavy burden resting on my soul. I pray the Lord to impress the hearts of his people with the solemnity of the time in which they are living, and with the necessity of making straight paths for their feet. Some who have long known the truth are confused by leaders who have been walking in false paths.

"I am the way, the truth, and the life," Christ declares. "No man cometh unto the Father, but by me." Those who have a living connection with Christ will reveal it by their works. "Faith, if it hath not works, is dead, being alone."

We have reached an important chapter in our experience. We have advance movements to make. Straightforward work must be done. Faith without works is dead, unproductive of good. Faith works by love, and purifies the soul; faith must be revealed and substantiated by works. There is a spurious faith, which does not work to the point, because the heart is decidedly opposed to the truth. Some may take comfort in the thought that God will number them with his people because they make a profession. We may have a measure of faith, a knowledge of the theory of truth, but unless self dies, unless we live Christ's life of obedience, our profession is worthless.

Nothing can take the place of obedience to a "Thus saith the Lord." Knowledge that does not lead to a practise of self-denial and self-sacrifice, to a daily walk in the footsteps of Christ, but rather to self-exaltation and self-sufficiency, is opposed to practical godliness. God calls for obedience.

Self-sufficiency, exercised in a family or an institution, means great injury to the work of God. It is destructive to the spiritual life of those who cherish it. True faith leads away from selfish plans and from the self-pleasing life. Obedience, in order to be acceptable to God, must be the whole-souled obedience that Christ ever offered to the Father.

In response to the question, Who shall enter the kingdom of heaven? Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

What must we do to inherit eternal life? The answer is, Keep the commandments. To the question, Who are the blessed? Christ answers, "Blessed are they that hear the Word of God, and keep it." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

The theories that lead to unbelief in the Word of God and to a lack of the faith that works by love and purifies the soul, are theories of the enemy. They may be very pleasing, and very attractive, but they develop into strange doctrines, which unsettle faith in the past experience of God's people, and take away the foundation pillars. These theories have come in among us, and have been a seductive power, robbing some of the faith that enables human beings to see where they are living in the history of the world. They are false theories, leading away from the truth into subtle errors.

When physicians are diligent students of the Scriptures, when our ministers live in accordance with the Word of God, making this Word their text-book, then the truth will be proclaimed with power, and souls will be converted.

Christ, our divine Teacher, and the greatest Medical Missionary that ever trod this earth, came to our world at great sacrifice to show human beings the correct light in which to regard God. He has given his life as our example in all things. I have been instructed that those who in the daily life heed not the instructions of the Bible, do not know God or Christ, whom he has sent. Those who have not lived the Scriptures will invent sophistries to occupy the mind and absorb the attention, and teach things that the One who owns men— body, soul, and spirit — has not said should be taught.

Just before his ascension, Christ gave his disciples a wonderful presentation, as recorded in the twenty-eighth chapter of Matthew. This chapter contains instruction that our ministers, our physicians, our youth, and all our church-members need to study most earnestly. Those who study this instruction as they should will not dare advocate theories that have no foundation in the Word of God. My brethren and sisters, make the Scriptures, which contain the alpha and the omega of knowledge, your study. All through the Old Testament and the New there are things that are not half understood.

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

The giving of this message is our work in the world. Those of our people who are living in large centers would gain a precious experience, if, with their Bibles in their hands, and their hearts open to the impressions of the Holy Spirit, they would go forth to the highways and byways of the world with the message they have received. (1) There is aggressive work to be done. Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants. (2)

Regarding the messages he had written out, John the Revelator declared: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things,"— to lessen the force of their meaning,— "God shall add unto him the plagues that are written in this book." Many will make the words of the Revelation a spiritualistic mystery, robbing them of their solemn import. God declares that his judgments shall fall with increased dreadfulness upon any one who shall try to change the solemn words written in this book — the Revelation of Jesus Christ. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Study these words. Study the instruction found in Matt. 25:14-46. Compare this instruction with your life record. Let every man put away his boasting. Self-sufficiency is a fearfully dangerous thing for any one to entertain. It leads men to make of no effect the words of Christ.

Let us walk in the footsteps of Christ,

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in all the humility of true faith. Let us put away all self-trust, committing ourselves, day by day and hour by hour, to the Saviour, constantly receiving and imparting his grace. I beg those who profess to believe in Christ to walk humbly before God. Pride and self-exaltation are an offense to him. "If any man will come after me," Christ declares, "let him deny himself, and take up his cross, and follow me." Those only who obey this word will he recognize as his believing ones. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"And the Word was made flesh, and dwelt among us." O, wonderful condescension! The Prince of heaven, the Commander of the heavenly hosts, stepped down from his high position, laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might become the divine Teacher of all classes of men, and live before human beings a life free from all selfishness and sin, setting them an example of what, through his grace, they may become.

"The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Praise God for this wonderful statement! The possibilities that it presents seem almost too great for us to grasp, and put to shame our weakness and our unbelief. Let us praise God that we can see our Saviour by faith. Let us grasp the great gift. Our only hope in this life is to reach forth the hand of faith, and grasp the hand outstretched to save. Daily we are to "behold the Lamb of God, which taketh away the sin of the world." If we would look away from self to Jesus, making him our guide, the world would see in our churches a power that it does not now see.

July 3, 1906.

Lessons From the Life of Judas — No. 3

T. E. BOWEN

Coming down to the close of Christ's work, the last night the Saviour spent with his disciples, the crisis is reached in the life of Judas. When he had decided in his own mind not to identify himself so fully with Christ and his cause but that he could easily get out of it, in case it did not succeed,— and his was the worldly standard for success, sure failure in the spiritual,— he opened the way for his last terrible work of betraying his Lord into the hands of his enemies.

He already had bargained to deliver Christ into the hands of the chief priests for thirty pieces of silver. But he did not consider this as a very wicked thing to do. He reasoned this way: He keeps saying that he must go up to Jerusalem and die. If he does that, then his work is a failure anyhow — no deliverance for Israel as the Scriptures have plainly foretold [misapplied scripture]. If he is really the Messiah, then my delivering him over into the hand of the chief priests will only give him another opportunity of manifesting his divine power, as he so many times has done in the past, in escaping their hand. In this case the cause will be ahead thirty pieces of silver. In either case, I shall be safe myself, and whichever way it turns, I shall have the glory. Anyhow, I will bring the matter to a decision.

With all this in the mind of Judas, and the betrayal bargain made, Jesus and the disciples assembled for the passover feast. No one but Jesus knew that it was the last night he would spend with them. He had told them he was soon to leave them, but they were so bent on getting the most honorable place that they heeded not what was said. This contention and strife made the heart of the Lord very sorrowful. He would give them one more lesson in true greatness — true humility. Judas had pressed to what he supposed the highest place next to Christ. John was on the other side. Jesus then arose, and, as a servant, began to wash Judas's feet. The heart of Christ longed for Judas. Divine love was loath to give him up. "When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin." Had he done so, life and forgiveness would have been his. "But he would not humble himself. He hardened his heart against repentance; and the old impulses, for the moment put aside, again controlled him. Judas was now offended at Christ's act in washing the feet of his disciples. If Jesus could so humble himself, he thought, he could not be Israel's king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ, . . . and he resolved to complete the work he had agreed to do in betraying his Lord." Had Judas yielded then while Jesus and God's Spirit were yearning for his soul, his sin would even then have been forgiven him. Again they gather around the table. Every eye is upon the Lord. All are impressed with the solemnity of the occasion. With trembling lips Jesus said, "Verily, verily, I say unto you, that one of you shall betray me." The disciples in consternation look from one to another, and ask, "Is it I?" until all have spoken but Judas. Seeing that all were looking at him, he, too, repeats the question, "Is it I?"

Let it be noted that up to this crucial moment Judas had passed as one of the twelve, not one of the disciples thinking him disloyal to the cause and work of Christ.

Still Judas might have broken down and confessed his awful treachery. "He it is," Jesus said, "to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas." Then, his treachery being exposed, Judas gave himself over to the enemy, and the record says, from that time "Satan entered into him." When Judas closed the door behind him, he shut himself forever away from the pardoning love of Christ — simply because he had refused it — and went out into night — that awful darkness and night of a ruined, lost soul.

The next we see of Judas, he is at the head of a mob with swords and clubs and torches, bent on the arrest of Jesus. Think of the awful gulf spanned by Judas between the time when he decided, after hearing Jesus tell those about him that they must eat his flesh and drink his blood, that he would not too closely unite his interests to the cause of Christ, and the time when he is standing at the head of this murderous mob. Little did he think then that it would come to this, and yet this was all in that other decision he had made when none but God knew.

Without much trouble on Judas's part they find the Saviour. They are greeted differently than they had expected. No fight, no struggle, but with a calm bearing, Jesus meets the mob with the question, "Whom seek ye?" "They [the mob] answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them." Notice, the work of Judas was all unnecessary after all. He was along with the mob for the express purpose of identifying Jesus. This was all they wanted of Judas. They knew that he knew him, and they were very anxious not to get the wrong man, so Judas was hired to point him out. How foolish Judas must have felt as he stood there, with the mob, and yet without a single thing for him to do. Christ gave himself up, but asked protection for the eleven that were standing with him.

When Jesus finished saying, "I am" [the word "he" being supplied], a mighty angel, that one who had just strengthened the Lord, passed between the mob and the Saviour. Instantly they, and Judas with the rest, became as dead. When they came to and had risen to their feet, they were again met with that same question, "Whom seek ye?" Judas, then thinking of his forgotten task, approaches the Lord. As he did so, Jesus made it plain to him, as well as to all who heard, that he read his heart; for he asks, "Judas, betrayest thou the Son of man with a kiss?" But the traitorous kiss is given, and quickly the mob seize upon their coveted prey.

When Judas beheld his Master meekly permit his hands to be bound, again he was surprised, for he expected to see Christ perform a mighty miracle and release himself. Thus worldly policy and wisdom again fail. The human is sure to err. The wisdom of earth becomes foolishness when arrayed against the purposes of Jehovah. Judas knew nothing of that terrible experience through which his divine Lord had passed the night before, which brought the Son to where even he could say, "Not my will, but thine, be done." He was a stranger

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

The Heavenly Presence

O! He wakes me from my dreaming
To behold him face to face;
And he saves and keeps me ever
With the fulness of his grace.
And he does not keep me waiting
Till I reach the home above,
But he satisfies me daily
With the sweetness of his love.

Though my way leads o'er the hilltops,
With the sunshine beaming fair,
And the rarest flowers, nodding,
Breathe a welcome everywhere;
Or a-down the lonely valley,
With the shadows falling drear —
Still he satisfies me fully,
For I feel his presence near.

— *O. E. Hunt.*

Hold Fast the Beginning of Your Confidence

MRS. E. G. WHITE

For many months I have been troubled as I have seen that some of our brethren whom God has used in his cause are now perplexed over the scientific theology which has come in to lead men away from a true faith in God. Sabbath night, a week ago, after I had been prayerfully studying over these things, I had a vision, in which I was speaking before a large company, where many questions were asked concerning my work and writings. (1)

I was directed by a messenger from heaven not to take the burden of picking up and answering all the sayings and doubts that are being put into many minds. "Stand as the messenger of God anywhere, in any place," I was bidden, "and bear the testimony I shall give you. Be free. Bear the testimonies that the Lord has for you to bear in reproof, in rebuke, in the work of encouraging and lifting up the soul; 'teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.'"

After the vision I prayed aloud with great fervor and earnestness. My soul was strengthened; for the words had been spoken: "Be strong, yea, be strong. Let none of the misleading words of ministers or physicians distress your mind. Tell them to take the light given them in publications. Truth will always bear away the victory. Go straight forward with your work.

"If the Holy Spirit is rejected, all my words will not help to remove, even for the time being, the false representations that have been made, and Satan stands ready to invent more. If the evidence already given is rejected, all other evidence will be useless until there is seen the converting power of God upon minds. If the convincing impressions of the Holy Spirit made in the past will not be accepted as trustworthy evidence, nothing that can be presented hereafter will reach them, because the bewitching guile of Satan has perverted their discernment."

To those who have been convinced again and again as the Holy Spirit has borne witness, all the words that can now be said can not be as forcible as the impression made by the Holy Spirit of God.

To my brethren I say, Go forward. Be of good courage. Whenever the Spirit of God is entertained in the place of the underworking of evil influences on mind and heart, those who have been working against God will come to their right bearings. A great work is to be done now in convicting souls. The message must in no case be changed from what it has been. As has been foretold in the Scriptures, there will be seducing spirits and doctrines of devils in the midst of the church, and these evil influences will increase; but hold fast the beginning of your confidence firm unto the end.

Let not souls be drawn into Battle Creek. Warnings are to be given. A message similar to that borne by John the Baptist is to be heard. But beware of men; for they will seek to divert the mind from the necessity of heeding the true issues for this time. Carry on the work now for those who need the truth, and who have not resisted evidences of the truth for fallacies and scientific imaginations.

[The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as it has been given in the third angel's message. All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect shall be deceived. The only hope for any one is to hold fast the evidences that have confirmed the truth in righteousness.] Let these be proclaimed over and over again, until the close of this earth's history.] (2)

The perils of the last days are upon us. Devote not precious time in trying to convince those who would change the truth of God into a lie. Proclaim the third angel's message. Bear a straightforward, clear-cut message.

Thus I was speaking before a perplexed company just before I called them to take their stand on the right side. If some choose another position, let them alone. Labor for those who have never had the evidence of truth. So long as men hold fast to *men*, and believe men in the place of the word of God, you can do little to help them. You are working against principalities and powers, as is represented in Eph. 6:12.

We are to revive the truth; to stand in the truth. Whoever is determined to depart from the faith can not be helped by you. All your reasoning will be as idle tales.

Take the banner of truth and hold it aloft, higher and still higher. The Lord calls for faithful minutemen. Go into the cities that need the message of a soon-coming Saviour. Thousands of unbelievers in our cities need to hear the last message of warning.

It is Satan's plan to produce these variances, to keep our minds on dissensions and unprofitable problems until the last woe shall come upon the world. Time now is too precious to be lost through confusion. Proclaim to the world that Christ is soon coming.

Gather not at Battle Creek; spoil not the minds of youth, physicians, and ministers. Set at work in the cause of God every soul who has heeded the words of warning given.

I have been instructed that it is not extravagant display which is now required in giving the last message of mercy to our world. We must go forth in the simplicity of true godliness. Our sanitariums, our schools, our publishing houses, are to be God's instrumentalities to represent the humble manner of Christ's teaching. In a marked manner the Lord will be the strength and power of his people. Maintain simplicity; and pray in faith, constantly. Wherever you are, your only safety is in prayer. Hold fast the beginning of your confidence firm unto the end.

Beware of the leaven of evil. Talk less; criticize less. Let every one remember that he is now on test and trial for life, eternal life.

God now calls for all who choose to serve him, to stand firmly on the platform of eternal truth. Let those who have brought about the present state of confusion by making the division that exists, stop to consider seriously before going any further. "Choose you this day whom ye will serve." "If the Lord be God, follow him; but if Baal, then follow him."

June 3, 1906.

A Steadfast Faith

H. F. PHELPS

There are some things in the Bible that I do not understand. Is this a thing to cause wonder? The Bible is the product of an infinite mind, thoughts of an infinite God? Is it to be expected that a finite man shall comprehend and readily grasp all that is revealed in the Bible? Shall I accept the tenets of the Higher Critics, and sit in judgment upon such portions as, to my mind, seem incomprehensible? To this we present a most emphatic, No! while faith says, I will believe all that I do understand, and feast my soul upon it; and I will believe all that I am not able to understand, and patiently wait until my Saviour shall make everything plain. He will do this in the future life, if not in this.

Some fifty or more years ago, the writer had the privilege of reading "Early Writings," the first production of the spirit of prophecy among us as a people. I believed it. It was a feast to my soul. In after years I was thrown under an influence that led me into doubting castle. I did not mention my doubts to any soul, but waited patiently

Commentary, Vol. 7 (1) p. 975

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till God led me into the light again. This was mainly through reading the "Spirit of Prophecy" and "Testimonies for the Church."

Time passed on. Added pages, communications, and volumes have come from the same source. But the very same Spirit of God permeates the whole. To say that I can explain every utterance, that I perfectly understand the whole, would be saying too much. There are some things that I do not understand. Shall I accept the principle of higher criticism and sit in judgment and dissect that which breathes the Spirit of God?—Once more a most emphatic, No! I have been in doubting castle once, and that will do. My faith says, I will believe what I do understand, and will rejoice in it and feast upon it; and I will also believe what I do not understand, and will wait until Christ my Redeemer shall make plain to his sanctified, glorified saints all that seemed dark to them here in this land of mist and darkness. Thus living, I expect to meet him, when he comes, with rejoicing.

Minneapolis, Minn.

Lessons From Past Experiences —No. 2

GEO. O. STATES

Soon after that meeting in Sylvan a meeting was called by H. S. Case to learn how many were disposed to stand by him in his work of opposing the visions of Sister White. When the test came, about one half the believers took their stand with him. They all declared how firmly they believed the Sabbath and other parts of the message; that every part was right except the visions; and that they would always keep the Sabbath and firmly stand for the truth.

They soon started a paper called the *Messenger of Truth*, which was filled with misrepresentations of our work, and set forth the great things they expected to accomplish when those who were led by a woman had gone down. This was indeed a trying time for the believers, as we were ridiculed for standing by the Testimonies.

For a time it looked very discouraging, and the time of our loyal ministers was occupied in exposing the falsehoods which were uttered by the *Messenger* party. As fast as one falsehood was exposed, another was invented, and we thought surely that must be exposed. About this time Sister White was shown that if we would keep at our work, preaching the truth regardless of any such people as the *Messenger* party, they would yet go to war among themselves, and soon our numbers would be doubled. Following this instruction from the Lord, our work advanced as never before, and the leaders in the opposition began quarreling among themselves. The leader, H. S. Case, soon gave up the Sabbath, and for years lived in northern Michigan, working at fishing. He became a very profane man, and died in that condition.

When his paper ceased, his followers either gave up the Sabbath or took their stand for the whole message. Thus ended the first open opposition, proving the truthfulness of 2 Chron. 20:20: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." In following later oppositions we shall see that they have all been of the same character as the first.

Cedaredge, Colo.

*The Christian Nurse**

This hour marks the end of one epoch in the history of this class and the beginning of another. It closes the period of toil and trial incident to acquiring the technical education of their profession and the training essential to its profitable application. It introduces the period of eternal service for God and humanity, proficiency in which is the noble object they have striven to attain. This motive has nerved them to endure the hardship and privation of preparation, and it alone can inspire and sustain them during a career of self-sacrifice and ardent toil. In a certain sense these two epochs are as one, because to an almost vital degree the achievements of the latter must be written in the light of the history of the former.

The source of their power, the sterling character and the gentle firmness of the truly representative trained Christian nurse, was well voiced by the Psalmist David when he wrote,—

"For who is God, save the Lord?
And who is a rock, beside our God?
The God that girdeth me with strength,
And maketh my way perfect.
He maketh my feet like hinds' feet:
And setteth me upon high places.
He teacheth my hands to war;
So that mine arms do bend a bow of brass.
Thou hast also given me the shield of thy salvation:
And thy right hand hath holden me up,
And thy gentleness hath made me great."

Likewise, King Solomon announced that great principle which is the foundation of the high esteem in which those of this profession are held, when he wrote, "That which maketh a man to be desired is his kindness."

The demand for your work is inherent in that great basic principle of all honorable avocations,—the needs of the human race. The remarkable increase of disease, both in variety and virility, requires that it be intelligently and persistently combated. Without this, modern civilization must soon perish from the earth. The correspondingly great increase in the knowledge of medical science makes necessary a skill in application of which the patient and his friends who do not possess professional training are utterly incapable. Under such conditions the most learned physician often finds that his skill acquired by many years of diligent research is utterly valueless without your aid. On the other hand, you, likewise, are helpless without the physician's direction. This suggests a principle, and it would be well indeed for all the world were it more universally recognized and respected; namely, that all honorable professions and avocations are to a vital degree interdependent and co-operative.

The most enlightened and useful among all classes of men have come to realize that the high standard of morals and the self-control characteristic of those who yield obedience to the requirements of the gospel, result in the prevention of crime, disease, idleness, dishonesty, and distress. They therefore accord to the gospel ministry their most earnest approval and hearty co-operation.

Also, such men recognize that normal physical health is essential to the highest development of spiritual life, is invaluable in preventing crime, in enabling men to endure the strain incident to thorough preparation for life's work and its proper execution during after-years. They therefore co-operate most earnestly with the medical profession in their efforts to combat disease and secure more intelligent conformity to the laws of health.

They likewise appreciate the inestimable value of an education that makes possible the more noble and effective use of inherent ability. They therefore most heartily co-operate with educators in an endeavor to stimulate the increase of knowledge, and secure to all men the blessings of modern science and invention.

They highly value the blessings that are the result of honorable industry; they deprecate the curse that accompanies idleness; they appreciate the greater security to life, honor, property, and all that is most dear to Christian civilization, resulting from a proper regulation of the industrial, commercial, and social relations of men, and the restraint of those who are viciously inclined. They therefore co-operate most earnestly with civil rulers, legislators, judges, and attorneys in the honest and intelligent maintenance of civil government.

Not the least among the many rewards of your profession is the privilege of commanding the approbation and co-operation of such men, and of spending your lives amid such associations in the most noble of occupations.

The diplomas you receive afford such favorable introduction. They are in a certain sense a testimonial to your good moral character. Also they are an evidence that you have been tried and have proved your patience, fortitude, and skill under severe practical test, and are competent and worthy to be entrusted with the responsibilities of your profession.

The privileges of your calling will be many and gratifying. I will first mention that of saving human life. Besides the great boon thus conferred upon him whose days are lengthened, you will often

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* An address by Elder J. E. Jayne to the nurses' graduating class of the Pennsylvania Sanitarium Hospital Training-school at the commencement exercises, July 5, 1906.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

I Shall Not Pass This Way Again

I SHALL not pass this way again!
The thought is full of sorrow;
The good I ought to do to-day
I may not do to-morrow.
If I this moment shall withhold
The help I might be giving,
Some soul may die, and I shall lose
The sweetest joy of living.

Only the present hour is mine —
I may not have another
In which to speak a kindly word,
Or help a fallen brother.
The path of life leads straight ahead;
I can retrace it never;
The daily record which I make
Will stand unchanged forever.

To cheer and comfort other souls,
And make their pathways brighter;
To lift the load from other hearts,
And make their burdens lighter,
This is the work we have to do —
It must not be neglected.
That we improve each passing hour,
Is of us all expected.

I shall not pass this way again!
O! then with high endeavor
May I my life and service give
To Him who reigns forever.
Then will the failures of the past
No longer bring me sadness,
And his approving smile will fill
My heart with joy and gladness.

— *Mission Bulletin.*

FE-504-508 (ENTIRE ARTICLE)

Teachers as Examples of Christian Integrity

MRS. E. G. WHITE

I HAVE a message for those standing at the head of our educational institutions. I am instructed to call the attention of every one occupying a position of responsibility, to the divine law as the basis of all right conduct. I am to begin by calling attention to the law given in Eden, and to the reward of obedience and the penalty of disobedience.

In consequence of Adam's transgression, sin was introduced into the fair world that God had created, and men and women became more and still more bold in disobeying his law. The Lord looked down upon the impenitent world, and decided that he must give transgressors an exhibition of his power. He caused Noah to know his purpose, and instructed him to warn the people while building an ark in which the obedient could find shelter until God's indignation was overpast. For one hundred and twenty years Noah proclaimed the message of warning to the antediluvian world; but only a few repented. Some of the carpenters he employed in building the ark, believed the message, but died before the flood; others of Noah's converts backslided. The righteous on the earth were but few, and only eight lived to enter the ark. These were Noah and his family.

The rebellious race was swept away by the flood. Death was their portion. By the fulfilment of the prophetic warning that all who would not keep the commandments of heaven should drink the waters of the flood, the truth of God's word was exemplified.

After the flood the people once more increased on the earth, and wickedness also increased. Idolatry became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while he chose Abraham, of the line of Shem, and made him the keeper of his law for future generations. To him the message came, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And by faith Abraham obeyed. "He went out, not knowing whither he went."

Abraham's seed multiplied, and at length Jacob and his sons and their families went down into Egypt. Here they and their descendants sojourned for many years, till at last the Lord called them out, to lead them into the land of Canaan. It was his purpose to make of this nation of slaves a people who would reveal his character to the idolatrous nations of the world. Had they been obedient to his word, they would soon have entered the promised land. But they were disobedient and rebellious, and for forty years they journeyed in the wilderness. Only two of the adults who left Egypt entered Canaan.

It was during the wilderness wandering of the Israelites that God gave them his law. He led them to Sinai, and there, amid scenes of awful grandeur, proclaimed the ten commandments.

We may with profit study the record of the preparation made by the congregation of Israel for the hearing of the law. "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: *for all the earth is mine.*"

Who, then, is to be regarded as the Ruler of the nations? — The Lord God Omnipotent. All kings, all rulers, all nations, are his, under his rule and government.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him."

What was the response of the congregation, numbering more than a million people?

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

Thus the children of Israel were denominated as a special people. By a most solemn covenant they were pledged to be true to God.

Then the people were bidden to prepare themselves to hear the law. On the morning of the third day the voice of God was heard. Speaking out of the thick darkness that enshrouded him, as he stood upon the mount, surrounded by a retinue of angels, the Lord made known his law.

God accompanied the proclamation of his law with manifestations of his power and glory, that his people might be impressed with a profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of his law.

The people of Israel were overwhelmed with terror. They shrank away from the mountain in fear and awe. The multitude cried out to Moses, "Speak thou with us, but let not God speak with us, lest we die."

The minds of the people, blinded and debased by slavery, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. That the obligations of the decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the precepts of the ten commandments. Unlike the decalogue, these were delivered privately to Moses, who was to communicate them to the people.

Upon descending from the mountain, Moses "came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

Thus by a most solemn service the children of Israel were once more set apart as a peculiar people. The sprinkling of the blood represented the shedding of the blood of Jesus, by which human beings are cleansed from sin.

Once more the Lord has special words to speak to his people. In the thirty-first chapter of Exodus we read: —

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communicating with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

Many other scriptures on the sacredness of God's law have been presented before me. Scene after scene, reaching down to the present time, passed before me. The word spoken by God to Israel was verified. The people disobeyed, and only two of the adults who left Egypt entered Canaan. The rest died in the wilderness. Will not the Lord to-day vindicate his word if the leaders of his people depart from his commandments?

(*To be concluded*)

The New Birth

J. N. LOUGHBOROUGH

"Is the new birth at conversion, or at the resurrection?" is a question that has been propounded to me.

It may seem strange, in view of the interesting Sabbath-school lessons of last quarter on this subject, that such a query should be raised. Still there have been, and still there are, people who teach that the new birth is not at conversion, but at the resurrection of the just.

In the year 1851, while I was with the First-day Adventists, some of the ministers were teaching this very doctrine. Their principal proof-text, and reaily their starting-point, for that peculiar doctrine, is found in Isa. 66:8, which reads: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." As the Lord's coming is mentioned in verses 5 and 15 they claimed that this birth of a nation in a day related to the resurrection of the righteous.

Even admitting that construction of the text, and that in that case the resurrection was compared to a birth from the earth, it does not follow that the new birth spoken of by our Saviour and his apostles was simply and only the final resurrection of the righteous from their graves.

Those advocating this doctrine claimed that the work of conversion was only the begetting of the believer, and as the assurance of the final reception of the reward depended on the faithful life of the consecrated one, so the final reckoning day must decide whether he should be truly born, or whether in his case it was only an abortion. With that idea in mind they construed the words of Christ to Nicodemus, "Except a man be born again, he can not see the kingdom of God," as if he had said, "Except you have part in the first resurrection, you can not see the kingdom of God."

To maintain the idea that conversion was only a begetting, and not the new birth, they so construed the following texts: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." James 1:18. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." 1 Cor. 4:15. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1:3. "Every one that loveth him that begat loveth him also that is begotten of him." 1 John 5:1.

There is no question that these texts refer to the conviction of the sinner, and the implantation in the heart, by the Holy Spirit, of the "word of God, which liveth and abideth forever." 1 Peter 1:23. But that work is spoken of also as a birth: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

If the new birth spoken of by Christ to Nicodemus simply referred to the resurrection, it would seem strange that he, being a Pharisee, whose prominent characteristic was faith in the resurrection, should wonder "how" these things could be. The very answer of Nicodemus to Christ shows that he understood Christ to refer to a new life that was to be entered upon here in this world, else why should he make reference to the natural birth?

Let us consider a few of the texts that mention the new birth as applicable to the present state: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13. "Whosoever believeth that Jesus is the Christ, is born of God." 1 John 5:1. Paul speaks thus of himself: "And last of all he was seen of me also, as of one born out of due time." 1 Cor. 15:8. Speaking further of his conversion, he says, "When it pleased God, . . . to reveal his Son in me." Gal. 1:15, 16. Of Christ's dwelling in the heart by faith, he speaks on this wise: "If any man be in Christ, he is a new creature." 2 Cor. 5:17. The margin of the Revised Version has for "new creature," "a new creation." The apostle said of the Galatians, "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4:19. In the same chapter, speaking of Ishmael and Isaac, he says, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Verse 29.

The apostle Peter, speaking of those newly come to the faith, says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2. The apostle John writes: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7. In this same epistle he says, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18. Surely there will be no keeping from sin and from the wicked one in the resurrection state, when Satan and sin will be forever destroyed.

The same apostle declares, "If ye know that he [Christ] is righteous, ye know that every one that doeth righteousness is born of him." 1 John 2:29. Again, "For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4.

It is in this world that the overcoming is accomplished. It is here that the good fight of faith is to be fought, and not after the resurrection. It is here that the Lord accomplishes for those who yield themselves to him that which he promised through the prophet Ezekiel: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:26, 27. Those who are thus filled with the Spirit of life divine from heaven, are born by the Spirit from above, and are spoken of as "born again."

Mountain View, Cal.

"How Art Thou Fallen From Heaven, O Lucifer, Son of the Morning!"

R. A. UNDERWOOD

The exclamatory sentence at the head of this article is one of the scriptures which was written aforetime "for our admonition, upon whom the ends of the world are come." Lucifer, one of the bright stars in heaven, posed as a reformer. He set up the claim that the "administration" of God's government was oppressive, and held its subjects in bondage. However, he professed loyalty to God, yet he proposed to bring about reformation in the government of God that would bring liberty and freedom to the angels and all created beings not enjoyed under the existing "administration."

The preceding statements are clearly sustained in "Patriarchs and Prophets," pages 37-42. "While claiming for himself perfect loyalty to God, he [Lucifer] urged that changes in the order and laws of heaven were necessary for the stability of the divine government. . . . He denounced them [the angels] as deluded

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

Divine Protection

Under His wing — when the trial and sorrow,
Of life's weary load, that belongs to the morrow,
Is laid at the feet of "an infinite Love,"
We rest, and gain strength from the Power above.

Under his wing — when the heart grows in gladness,
And joy in the soul takes the place of our sadness,
We rise to a higher and holier frame,
And dwell with delight on our Saviour's loved name.

Under his wing — how the world grows in brightness!
Beauty and grace are the marks of its lightness,
Peace and the love of a Father befriended,
All the way through, till life's journey is ended.

Under his wing — in the mansions of glory,
We'll sing the new song, as we tell the old story
Of grace and of love, by the God-man, who gave
His life as a ransom, the sinful to save.

— *Andrew McClintock, in New York Observer.*

FE 508-511 (ENTIRE ARTICLE)

Teachers as Examples of Christian Integrity

(*Concluded*)

MRS. E. G. WHITE

I WAS referred to the fourth chapter of Deuteronomy. The whole of this chapter is to be studied. Notice particularly the statement: "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever."

The eighth and eleventh chapters of Deuteronomy also mean much to us. The lessons that they contain are of the greatest importance, and are given to us as verily as to the Israelites. In the eleventh chapter God says: —

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known."

I have been instructed, as God's messenger, to dwell particularly upon the record of Moses' sin and its sad result, as a solemn lesson to those in positions of responsibility in our schools, and especially to those acting as presidents of these institutions.

Of Moses God's Word declares, "Now the man Moses was very meek, above all the men which were upon the face of the earth." Long had he borne with the rebellion and obstinacy of Israel. But at last his patience gave way. They were on the borders of the promised land. But before they entered Canaan, they must show that they believed God's promise. The supply of water ceased. Here was an opportunity for them to walk by faith instead of by sight. But they forgot the hand that for so many years had supplied their wants, and instead of turning to God for help, they murmured against him.

Their cries were directed against Moses and Aaron: "Why have ye brought up the congregation of the Lord into the wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

The two brothers went before the multitude. But instead of speaking to the rock, as God had directed, Moses smote the rock angrily, crying, "Hear now, ye rebels; must we fetch you water out of this rock?"

Bitter and deeply humiliating was the judgment immediately pronounced. "The Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." With rebellious Israel they must die before crossing the Jordan.

From the experience of Moses the Lord would have his people learn that when they do that which gives prominence to self, his work is neglected, and he is dishonored. The Lord will work counter to those who work counter to him. His name, and his alone, is to be magnified on the earth.

For more than twenty years strange things have at different times been coming in among us. Those who have become unfaithful, who have not exalted the principles of righteousness, need now to seek the Lord with deep humiliation of soul, and be converted, that God may heal their transgressions.

The one standing at the head of a school is to put his undivided interests into the work of making the school just what the Lord designed it to be. If he is ambitious to climb higher and still higher, if he gets above the real virtues of his work, and above its simplicity, and disregards the holy principles of heaven, let him learn from the experience of Moses that the Lord will surely manifest his displeasure because of his failure to reach the standard set before him.

Especially should the president of a school look carefully after the finances of the institution. He should understand the underlying principles of bookkeeping. He is faithfully to report the use of all moneys passing through his hand for the use of the school. The funds of the school are not to be overdrawn, but every effort is to be made to increase the usefulness of the school. Those entrusted with the financial management of our educational institutions, must allow no carelessness in the expenditure of means. Everything connected with the finances of our schools should be perfectly straight. The Lord's way must be strictly followed, though this may not be in harmony with the ways of man.

To those in charge of our schools I would say, Are you making God and his law your delight? Are the principles that you follow, sound and pure and unadulterated? Are you keeping yourselves, in the life practise, under the control of God? Do you see the necessity of obeying him in every particular? If you are tempted to appropriate the money coming into the school, in ways that bring no special benefit to the school, your standard of principle needs to be carefully criticized, that the time may not come when you will have to be criticized and found wanting. Who is your bookkeeper? Who is your treasurer? Who is your business manager? Are they careful and competent? Look to this. It is possible for money to be misappropriated without any one's understanding clearly how it came about; and it is possible for a school to be losing continually because of unwise expenditures. Those in charge may feel this loss keenly, and yet suppose they have done their best. But why do they permit debts to accumulate? Let those in charge of a school find out each month the true financial standing of the school.

My brethren in responsibility, exalt the law of Christ's kingdom by giving to it willing obedience. If you are not yourselves under the control of the Ruler of the universe, how can you obey his law, as required in his Word? Those who are placed in positions of authority are the very ones who need most fully to realize their amenability to God's law and the importance of obeying all his requirements.

In some respects, many of those connected with our schools should be standing on a higher platform. We know that it is the determined purpose of some to be obedient to every word that proceedeth out of the mouth of God. Such men and women will be given power of intellect to discern the difference between righteousness and unrighteousness. They have the faith that works by love and purifies the soul, and they reveal God to the world.

We all need to gain a much deeper experience in the things of God than we have gained. Self is to die, and Christ is to take possession of the soul temple. Physicians, ministers, teachers, and all others in responsible positions, must learn the humility of Christ before he can be revealed in them. Too often self is so important an agency in the life of a man that the Lord is not able to mold and fashion him. Self rules on the right hand and on the left, and the man presses his way forward as he pleases. Christ says to self, Stand out of my path. Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Then I can accept him as my disciple. In order to serve me acceptably, he must do the work I have given him in harmony with my instructions.

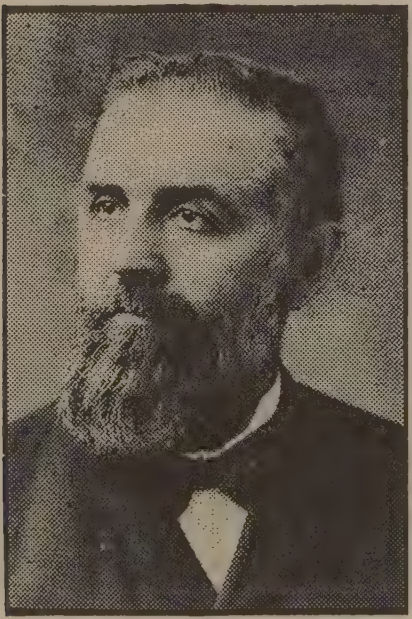
July 4, 1906.

A Significant Movement

Federation Among the Catholics

(*Special Correspondence*)

The fifth annual convention of the American Federation of Catholic Societies was held in Convention Hall, Buffalo, N. Y., July 29 to August 1, inclusive. It was a representative gathering of Catholic citizens whose official acts and utterances are worthy of attention. One who attended the Inter-Church Conference on Federation of Protestant churches in New York City, Nov. 15-23, 1905, and the Buffalo Convention of Catholic Societies, was profoundly impressed with the singular similarity of the two conventions, respecting the causes that gave rise to the federation movement, concert of action, expressed design, and the ultimate end to which federation is rapidly gravitating. In fact, the speeches and action taken by the Catholic convention were so very much like the proceedings and addresses of the Protestant conference that, barring an exception of minor importance, one could easily have believed it to be an adjourned session, or part and parcel, of the Inter-Church Conference.



J. B. OELKERS, CHAIRMAN OF THE CONVENTION

"Civic Righteousness, God in the Home, the School, the Nation," is the watchword of both conferences. To root out prevailing and ruining national evils is to be the chief object of these federations, and according to *The Catholic Union and Times* it is a "patriotic undertaking in which Catholic and non-Catholic may join hands." The fight against unlimited divorce, against intemperance, against socialism, against the social evil, for the regulation of capital and labor, and the Sabbath, is to be a common cause in which Protestant and Catholic federations may unite. "To promote the application of the law of Christ in every relation of human life," declared the Inter-Church Conference: "to renovate public and private life in conformity with the teachings of Jesus Christ," says the Catholic Federation. So much for concomitancy of expressed opinion and avowed purposes.

A GROUP OF DISTINGUISHED DELEGATES

First Row, Reading from Left to Right: Right Rev. James McFaul, Bishop of Trenton, N. J.; Most Rev. Seb. J. Messmer, Archbishop of Milwaukee; Rev. H. J. Maeckel, S. J., Buffalo.

Second Row: Edward Feeney, of Brooklyn, President of the Federation; C. H. Schulte, National Treasurer, Detroit; Anthony Matre, National Secretary, St. Louis; J. B. Oelkers, Chairman of the Convention, Newark; Rev. S. J. Wynn, S. J., New York; Very Rev. Joseph Schrembs, Grand Rapids.

(Titles according to the usage of the Catholic Church.)

Its Origin, Character, and Purpose

The American Federation of Catholic Societies is only five years old. It was founded in Cincinnati in April, 1901. Since that time it has advanced by leaps and bounds. The Knights of Saint John were active in promoting it, and it is said that the original suggestion of union came from them. At the very outset such leading church prelates as Archbishop Messmer and Bishop McFaul gave it their combined strength and influence, working indefatigably for the extension of its principles and its power, realizing beyond doubt that it was destined to play an important rôle for the church in the "game of politics." The federation and its purposes have received the unqualified indorsement of the pope. Its motto is, "Unity for the common good," words used by the late Pope Leo XIII. The movement is backed by eleven State, four hundred county, and fourteen national organizations; in short, by the Catholic laity of the United States and her possessions.

In this convention the powerful Catholic organization known as the Ancient Order of Hibernians was admitted to membership. The cosmopolitan character of the federation is indicated by the fact that two Indian chiefs and a Porto Rican were among the many delegates of various nationalities. Altogether, one million five hundred thousand members of the federated societies were represented by the hundreds of delegates present. Leading prelates and priests lent dignity and influence to the convention, among whom were Archbishop Messmer of Milwaukee, Bishop McFaul of Trenton, and the far-famed Bishop Colton of the diocese of Buffalo.

In a trenchant editorial, the *Union* says: "With the blessings of the Holy Father, the voyage has commenced: may the federation be the triumph the successor of St. Peter desires it, and may it meet our trust in its prowess. The federation has no fear, and it asks no favors. Catholics are not apologists for their presence in America. They are the true leaven of the body politic."

Its Political Influence

Catholic federation disclaims any intention upon its part to enter the domain of partizan politics, and strenuously opposes the charge that it will yet wield a political influence. Perhaps not *partizan* politics, but that it will wield its influence in the sphere of the political is as apparent as anything can be. From the proceedings of the fourth national convention we may read: "The Catholic Church in this country will never be in

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

Praise to God

N. W. VINCENT

O thou God of love, our Father!
  O blest Son of the Most High!
Great and countless are thy mercies,
  Thy dear name we glorify!
Boundless might and perfect wisdom
  Through thy wondrous doings shine;
Now we praise thee for thy goodness
  And thy majesty divine.

Reign forever, gracious Father,
  Reign, O high, exalted Son!
Heirs of heaven, we'll sing Thy praises,
  Who have heard the great "Well done."
Thou didst bear our ill deservings
  In earth's gloom and grief and shame.
Hail, O Christ, our life, our beauty,
  Ever glorious be thy name!

Caney, Kan.

1SM24-28

Correct Views Concerning the Testimonies

A Reply to an Inquirer

Sanitarium, Cal., June 14, 1906.

Dear Brother: Your letter came to me while in southern California. For some weeks the consideration of matters connected with the development of our sanitarium work there, and the writing out of the views given me regarding the earthquake and its lessons, have taken my time and strength.

But now I must respond to the letters received from you and others. In your letter, you speak of your early training to have implicit faith in the Testimonies, and say, "I was led to conclude and most firmly believe that *every* word that you ever spoke in public or private, that every letter you wrote under *any* and *all* circumstances, was as inspired as the ten commandments."

My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims.

In my preface to "Great Controversy," pages c and d, you have no doubt read my statement regarding the ten commandments and the Bible, which should have helped you to a correct understanding of the matter under consideration. Here is the statement: —

"The Bible points to God as its Author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by his Holy Spirit had shed light into the minds and hearts of his servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.

"The ten commandments were spoken by God himself, and were written by his own hand. They are of divine, and not of human, composition. But the Bible, with its God-given truths expressed in the language of men, represents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' John 1:14.

"Written in different ages, by men who differed widely in rank and occupation and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

"As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of a subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind; a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

"God has been pleased to communicate his truth to the world by human agencies, and he himself, by his Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth."

In perfect harmony with this, are my statements found in the article, "The Testimonies Slighted," written June 20, 1882, and published in "Testimonies for the Church," Vol. V, No. 31, pages 62-84. From this I quote for your consideration, several paragraphs: —

"Many are looking with self-complacency upon the long years during which they have advocated the truth. They now feel that they are entitled to a reward for their past trials and obedience. But this genuine experience in the things of God in the past, makes them more guilty before him for not preserving their integrity and going forward to perfection. The faithfulness for the past year will never atone for the neglect of the present year. A man's truthfulness yesterday will not atone for his falsehood to-day.

"Many excuse their disregard of the Testimonies by saying, 'Sister White is influenced by her husband; the Testimonies are molded by his spirit and judgment.' Others are seeking to gain something from me which they could construe to justify their course, or to give them influence. It was then I decided that nothing more should go from my pen until the converting power of God was seen in the church. But the Lord placed the burden upon my soul. I labored for you earnestly. How much this cost both my husband and myself, eternity will tell. Have I not a knowledge of the state of the church, when the Lord has presented their case before me again and again for years? Repeated warnings has been given, yet there has been no decided change. . . .

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested himself through the spirit of prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written at midnight letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above, or from beneath? . . .

"When I went to Colorado, I was so burdened for you, that, in my weakness, I wrote many pages to be read at your camp-meeting. Weak and trembling, I arose at three o'clock in the morning, to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision — the precious rays of light shining from the throne. . . .

"What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors, and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge, will never yield to faith. Faith rests upon evidence, not demonstration.

The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer inclination, and obey the voice of conscience, without parleying or compromise, lest its promptings cease, and will and impulse control. The word of the Lord comes to us all who have not resisted his Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord's message of light to his people. If we wait for louder calls, or better opportunities, the light may be withdrawn, and we left in darkness. . . .

"It pains me to say, my brethren, that your sinful neglect to walk in the light, has enshrouded you in darkness. You may now be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light is darkness. God has bidden you to go forward to perfection. Christianity is a religion of progress. Light from God is full and ample, waiting our demand upon it. Whatever blessings the Lord may give, he has an infinite supply beyond, an inexhaustible store from which we may draw. Skepticism may treat the sacred claims of the gospel with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet it will triumph finally.

"The word is, Go forward; discharge your individual duty, and leave all consequences in the hands of God. If we move forward where Jesus leads the way, we shall see his triumph, we shall share his joy. We must share the conflicts, if we wear the crown of victory. Like Jesus, we must be made perfect through suffering. Had Christ's life been one of ease, then might we safely yield to sloth. Since his life was marked with continual self-denial, suffering, and self-sacrifice, we will make no complaint if we are partakers with him. We can walk safely in the darkest path, if we have the Light of the world for our guide. . . .

"When the Lord last presented your case before me, and made known to me that you had not regarded the light which had been given you, I was bidden to speak to you plainly in his name, for his anger was kindled against you. These words were spoken to me, 'Your work is appointed you of God. Many will not hear you, for they refuse to hear the Great Teacher; many will not be corrected, for their ways are right in their own eyes. Yet bear to them the reproofs and warnings I shall give you, whether they will hear, or forbear.' . . .

"Our people are making very dangerous mistakes. We can not praise and flatter any man without doing him a great wrong; those who do this will meet with serious disappointment. They trust too fully to finite man, and not enough to God who never errs. The eager desire to urge men into public notice is an evidence of backsliding from God, and friendship with the world. It is the spirit which characterizes the present day. It shows that men have not the mind of Jesus; spiritual blindness and poverty of soul have come upon them. Often persons of inferior minds look away from Jesus to a merely human standard, by which they are not made conscious of their own littleness, and hence have an undue estimate of their own capabilities and endowments. There is among us as a people an idolatry of human instrumentalities, and mere human talent, and these even of a superficial character. We must die to self, and cherish humble, childlike faith. God's people have departed from their simplicity. They have not made God their strength, and are weak and faint, spiritually. . . .

"I have been shown that unbelief in the Testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience. I saw that at present we are under divine forbearance; but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars in a tempestuous night, shine here and there among the clouds. . . .

"Many have exalted science, and lost sight of the God of science. This was not the case with the church in the purest times.

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of his Spirit, than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that he is not dependent on learned, self-important mortals."

In connection with these quotations, study again the article "The Nature and Influence of the Testimonies," in Vol. V, No. 33, pages 654-691.

Mrs. E. G. White.

(To be concluded)

Lessons From Past Experiences —No. 4

GEO. O. STATES

Soon after the Messenger Party went down, my people moved away from Sylvan, and for some years lived where there were none of our people. My father, having become disgusted with the Messenger Party, did not make any profession for years, but mother always took the Review and remained faithful to the truth amid all these trying circumstances, and taught the truth to us children. There were a few times when work was quite pressing that father had my brother and me help, but generally he did not interfere with our keeping the Sabbath.

In 1860 we moved near Battle Creek, where we lived a number of years. Grandpa Harmon (Sister White's father) lived in Battle Creek, and used to visit us, sometimes staying a few days. Although he was quite an old man, yet he seemed to enjoy getting out in the field with us boys and helping hoe and rake. Although I was quite young, yet his earnest talks about the first angel's message and the power attending it are still fresh in my memory.

At night he used to take charge, at mother's request, of the family worship. I shall always remember as we sat around the family circle his interesting talks explaining the truth, especially to father, and of the mighty power accompanying his daughter's visions. We used to enjoy his visits very much, and his talks had much to do in establishing father on points of truth that had been troubling him, especially in regard to the Testimonies, and he soon took his stand again for the whole truth, and was baptized by Elder Loughborough, uniting with the Battle Creek church.

Brethren and sisters, there is one thing I am positive of, and that is, in those early days we believed, appreciated, and studied this important gift as we have not in later years. Many in our ranks are regretting that, as their children become of age, they are leaving the message. There is certainly a reason, and I believe it is right on this point; we have not appreciated and studied the truth as we did back in the memory of us who have grown gray in this truth. As the work has grown, and has necessarily been divided into more departments, is it not possible that we as ministers and leading brethren have studied plans for carrying on the different phases of work until we have neglected more important matters? All the way along the Lord has been sending us counsel on this point. Years ago we were told that, as ministers and those in responsible positions, "many are satisfied with business activity in the cause of God, while their hearts are destitute of love and compassion one for another. They know nothing of the tender sympathy that dwelt in the bosom of Jesus; and unless their characters are transformed, unless the heart is made tender, and they become partakers of the divine nature, they will make grave blunders, and fail to become inhabitants of heaven."

I am so glad that our ministers are now having more to say about the Testimonies. I can hear a sound of going in the tops of the mulberry trees, and I do believe God is stirring up our people in these matters, and I know parents are becoming more faithful in instructing their children. In the early days of this message parents taught this truth to their children in the house, walking by the way, before retiring, and when rising, and so must we teach it at this critical time. The most important thing in this world to-day is the third angel's message, and as we return to the old paths, lead-

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

The Kingdom

"And I appoint unto you a kingdom, as my Father hath appointed unto me." Luke 22:29.

L. D. SANTEE

Heaven is a sea of splendor,
In the kingdom;
Eyes will gleam with love-light tender
In the kingdom;
Woe or sorrow cometh never,
But the gladness is forever;
Friends united, ne'er shall sever,
In the kingdom.

In the blissful sea of glory, (1)
In the kingdom,
We shall tell the dear old story,
In the kingdom,
How the Saviour died to save us,
Of the countless gifts he gave us,
Coming to the earth to have us
In the kingdom.

No lives dull, and cold, and dreary,
In the kingdom,
No forms bowed, and worn, and weary,
In the kingdom,
But a life, supreme, eternal,
An existence glad, supernal,
Where are endless seasons vernal,
In the kingdom.

Long we've watched, and prayed, and waited
For the kingdom,
Still our faith is unabated
In the kingdom;
For the Lord will come from heaven,
For his saints redeemed, forgiven;
Homes unending will be given
In the kingdom.

We'll forget earth's toils and sadness,
In the kingdom,
In the joy of heaven's gladness,
In the kingdom;
All the prophecies seem clearer,
And the time of rest is nearer,
And the "blessed hope" is dearer,
Of the kingdom.

Dixon, Ill.

Correct Views Concerning the Testimonies

A Reply to an Inquirer

(*Concluded*)

The statement which you quote from "Testimony," No. 31, that "in these letters which I wrote, in the Testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing (1) merely my own ideas. They are what God has opened before me in vision — the precious rays of light shining from the throne," is correct. It is true concerning the articles in our papers and in the many volumes of my books. I have been instructed in accordance with the Word in the precepts of the law of God. I have been instructed in selecting from the lessons of Christ. Are not the positions taken in my writings in (1) harmony with the teachings of Jesus Christ? If not, point it out to me. (1)

To some of the questions you have asked, I am not to answer Yes or No. I must not make statements that can be misconstrued. I see and feel the peril of those who I have been instructed were endangering their souls at times by listening to deceptive representations regarding the messages that God has given me. Through many twistings and turnings and false reasonings on what I have written, they seek to vindicate their personal unbelief. I am sorry for my brethren who have been walking in the mist of suspicion and skepticism and false reasoning. I know that some of them would be blessed by messages of counsel if the clouds obscuring their spiritual vision could be driven back, and they could see aright. But they do not see clearly. Therefore I dare not communicate with them.

When the Spirit of God clears away the mysticism, there will be found just as complete comfort and faith and hope in the messages that I have been instructed to give as were found in them in years past.

Truth will surely bear away the victory. One who gave His life to ransom man from the delusions of Satan is not asleep, but watching. When his sheep turn away from following the voice of a stranger whose sheep they are not, they will rejoice in the life of Christ. The envious Pharisees misinterpreted the acts and words of Christ, which, if properly received, would have been beneficial to their spiritual understanding. Instead of admiring his goodness, they charged him, in the presence of his disciples, with impiety — "Why eateth your Master with publicans and sinners?" Instead of addressing our blessed Saviour himself, whose answer would at once have convicted them of their malice, they talked with the disciples, and made their charges where, as a leaven of evil, they would do great harm. If Christ had been an impious man he would have lost his hold upon the hearts of his believing followers. But because of their confidence in Christ, the disciples would not give ear to the insinuations of his wicked accusers.

Desiring to bring censure upon the disciples, these wicked accusers went again and again to Christ with the question, Why do thy disciples that which is not lawful? And when they judged our Lord to have transgressed, they spoke not to himself, but to his disciples, to plant the seeds of unbelief in the hearts of his followers. Thus they worked to bring in doubt and dissension. Every method was tried to bring doubt into the hearts of the little flock, that it might cause them to watch for something that would check the good and gracious work of the gospel of Jesus Christ. Work of this same character will be brought to bear upon true believers to-day. The Lord Jesus reads the heart; he discerns the intents and purposes of the thoughts of all men concerning himself and his believing disciples. He answers their thoughts concerning the fault-finding ones. "They that be whole need not a physician, but they that are sick." The insolent Pharisees had an exalted idea of their own piety and holiness, while they were ready to pass censure on the lives of others.

On one occasion those who were guilty of many secret sins, brought to Christ a woman who had been taken in sin. They thought that he would pronounce judgment against her, and then they could accuse him of taking judgment into his own hands. While they were presenting the case, Christ was busy writing on the sand. He said nothing, and when they pressed him for a decision, he was in no hurry to pronounce judgment. One after another came near to him to see what he was writing, and there in the sand they saw the record of their own sins. Then Christ said to them, "He that is without sin among you, let him first cast a stone." But not a stone was cast, and they went away, leaving the woman with him. He said to her, "Where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." Christ answered, "Neither do I condemn thee: go, and sin no more."

The Lord Jesus beheld the whole plot and the arrogance of the ones who had arranged it, who were worthy of condemnation and punishment, and when they saw that he knew their lives, they left and went out, having failed in their desire to bring about the condemnation of Christ.

Let no one complain. True religion is free from the exaltation of self. If we have not a sense of our interest, heart and mind and soul, in our Saviour, if we have not the grace and the intelligent Bible knowledge to apply to ourselves his merits and disposition of character, through the merits of the atonement, we shall obtain no ease, on assurance.

Bear in mind that it is none but God that can hold an argument with Satan. The sentiments of the enemy are to be met with a plain "Thus saith the Lord." Human infirmity, I am instructed, will not be able to resist the devil. Always keep aloof from secret science. If the mind is once open to this evil, Satan has the mastery. Flee from this unequal conflict. Let it ever be our individual care to keep clear of Satan's mysterious devisings. He will ever be making efforts to give power to secret science by which to overcome us, and then follows the sin of secret disobedience.

The law of the Lord is to be written on the heart. If it is not, we never obey it in truth. I am having deeply impressed upon my mind the history of the children of Israel while the awful presence of God was before them, as recorded in Ex. 19:16. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they

Selected Messages, Bk. 1 p. 29-31

stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."

This was the all-important occasion when God and angels came from heaven to the armies of Israel. Here was the law spoken in awful solemnity. The Lord God manifested himself to his people who were delivered out of Egyptian bondage. But this very people, while waiting before the mount for Moses to return, were tempted to doubt, by the suggestion of some that perplexities were arising, and notwithstanding the most solemn impressions that had been recently made upon their minds, they now by their attitude of questioning and doubt, invited the tempter to come in as an honored guest. Growing doubt soon led to a demand for a substitute for Moses.

Only a few days before, the presence of the Lord was manifest in such power that they were terribly afraid and asked that Moses might hear the words of God, and then speak the same to them. But now they wanted something present that they could depend upon.

They might, at this time, have been learning precious lessons, which the Lord was ready to give them, if they had trusted fully in him. But [the result of their murmuring and unbelief was that (1) Aaron made them a golden calf to represent God. He proclaimed this idol to be God, and a great deal of enthusiasm was created over this false god.] If instead of doing this, he had called to mind the wonderful deliverance which God had wrought for them, and every mind had been drawn upon to express gratitude to God for all his rich mercies in delivering his people from Egyptian bondage, they might have been placed on vantage-ground, to glorify the Lord God who had wrought such wonderful deliverance from degradation and slavery.

MRS. E. G. WHITE.

Growth in Bible Distribution

THE *Bible in the World* reports this remarkable advance in the circulation of the Scriptures the whole world over: —

"Two years ago we received tidings of a marked revival springing up in Madagascar. Last year the total sales in that island were 26,000 copies, against 15,000 copies the previous year; and during the first six months of 1905 the society granted a further supply of 10,000 Malagasy Bibles, 5,000 Testaments, and 10,000 Gospels in response to urgent requests from the missions in Madagascar.

"In Spain, despite the adverse conditions attending all Protestant work, 113,000 copies were circulated, against 88,000.

"In Greece, although the New Testament in modern Greek is prohibited, the output of Scriptures last year was nearly 13,000, against the previous total of 12,500.

"Central South Africa circulated nearly 32,000 copies, mostly Bibles and Testaments, against 24,000 in 1903.

"In Korea the circulation was 52,000, against 28,800 in 1903.

"North Malaysia reports an increase of 12,000, while the circulation in South Malaysia increased by 19,000 copies." — *Record of Christian Work.*

A Plea for the Large Books

E. R. ALLEN

I HAVE been watching with much interest the canvassers' reports from several States, both North and South, and from these I notice a strong tendency to handle the cheaper books. The question constantly arises, Why are not those books being sold which the spirit of prophecy has told us should be sold just now, namely, "Great Controversy," "Daniel and the Revelation," and "Patriarchs and Prophets"?

True, all our books are good books, and I doubt not many an agent consoles himself with this thought when urged by the Spirit of God to take up advanced work with the larger books. Some of the smaller books are splendid works for beginners in canvassing, and possibly quite appropriate for the more experienced agent to sell in certain localities. Yet it is my opinion that one who will read and understand the smaller works will also understand and be much more benefited by such books as "Great Controversy."

To sell these cheaper books over a territory, and not follow with some work giving the whole message (which all must admit these books do not do), is as if one should put up a tent, preach a few sermons on general topics, the coming of Christ, etc., and remove to another place without saying anything about the Sabbath, the mark of the beast, and other important subjects treated so clearly and forcibly in the three books mentioned by the spirit of prophecy as "meat in due season" just now. As late, I believe, as June, 1905, the Lord designated the three books which I have named as the books for the times.

Some may say the higher-priced books can not be sold, but this has been demonstrated to be untrue. The best binding of some of our smaller books is but little less than the drab cloth binding of "Great Controversy." The majority of people who will pay the price for the former, can be induced to take the latter if properly shown.

One day lately I worked in a territory previously canvassed for one of these smaller books, and about the only good I could discern was that it had somewhat prepared the way for "Great Controversy," of which I sold five. This result I believe will always follow, especially if the same agent will follow the cheaper with the more important works. If the State agents would see to it that every district worked with the cheap books was recanvassed a few months later with the books giving the whole message, our efforts to hasten the coming of Christ would not be so nearly lost. Are we really advancing the cause at all when we sell the cheaper books because we can make more money, or because we are afraid the people will not like the books which give the message with no uncertain sound?

I long to see the time when our more experienced agents will take to heart the lessons on pages 44 and 45 of "Manual for Canvassers," and go forth with power to warn the world as quickly as possible, even though they do not make as much money, and even though they awaken the ire of the enemy by so doing.

"If our canvassers are controlled by the spirit of financial gain, if they circulate the books upon which they can make the most money, to the neglect of others that the people need, I ask, In what sense is theirs a missionary work? Where is the missionary spirit, the spirit of self-sacrifice? The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel minister. Then should the canvasser feel at liberty, any more than the minister, to act from selfish motives? Should he be unfaithful to the principles of missionary work, and sell only those books that are cheapest and easiest to handle, neglecting to place before the people books which will give most light, because by so doing he can earn more money for himself? How is the missionary spirit here revealed? Has not the canvassing work ceased to be what it should be? How is it that no voice is raised to correct this state of things?"

If our work is not "equal to that of the gospel minister," is it not because we are not "intelligent and God-fearing canvassers"? Let us not be satisfied with our attainments, but ever seek higher and wider fields of usefulness, and see to it that God himself is directing our steps and shaping our plans from day to day.

Lilesville, N. C.

"THE Bible unfolds truth with a simplicity and an adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while to the humble and uncultured, it also makes plain the way of life. 'The wayfaring men, though fools, shall not err therein.' No child need mistake the path. Not one trembling seeker need fail of walking in pure and holy light. Yet the most simply stated truths lay hold upon themes elevated, far-reaching, infinitely beyond the power of human comprehension — mysteries that are the hiding of his glory — mysteries that overpower the mind in its research, while they inspire the sincere seeker for truth with reverence and faith. The more we search the Bible, the deeper is our conviction that it is the Word of the living God, and human reason bows before the majesty of divine wisdom."

Commentary, Vol. 1 (1) p. 1109

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

The Glorious Home Land

UP to the mansions of bliss above,
Up to the realms of infinite love;
In limitless space, in a glorious clime,
In a radiant region of rapture sublime,
In the spheres of endless, eternal peace,
There the songs of redemption never cease.
No pain, no sorrow, no clouds, no night,
No shadows, but everlasting light;
No tears in the holy land are shed,
But joys ecstatic, supernal instead.
Ear hath not heard, nor can eye behold,
The treasures unseen, the glories untold,
The fathomless ocean of God's pure love,
The measureless bliss in the courts above.
O desolate hearts, by anguish riven,
Life's shadows disperse in the light of heaven!
We are redeemed, for the Saviour hath died;
In his likeness we there shall be satisfied,
When hope gives place to glad fruition,
And steadfast faith to sight's transition;
By the crystal sea on the shining shore,
We'll chant his praises forevermore,
And join with the angelic blood-washed throng,
In the exultant notes of the glad new song.

—*Mrs. H. E. Quinn.*

*Love Toward God and Man**

MRS. E. G. WHITE

"A CERTAIN lawyer stood up," and tempted Christ, "saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

"Thou hast answered right," Christ declared; "this do, and thou shalt live."

In the question, "What is written in the law?" the Saviour referred to the ten commandments communicated to the Israelites at Sinai. Those to whom had been entrusted the sacred oracles had well-nigh lost sight of these precepts. There came a time when Christ saw that Satan was gathering the whole world, as it were, in his grasp. The enemy was working with the intensity with which he had worked in the heavenly courts, when first he refused to yield to the mighty Monarch of the universe. Satan was rapidly leading the world to act counter to God's law, counter to the principles of righteousness that should have been made their rule of action.

Christ saw that the time had come when Satan's power over mankind must be broken. Before the fall of man, the Son of God had united with his Father in laying the plan of salvation. God was to be manifested in Christ, "reconciling the world unto himself." And now, thousands of years later, the fulness of time came for the infinite sacrifice to be made. Divinity was to be communicated to humanity through a divine-human Saviour. The great Life-giver was to purchase the whole world by giving his own life as a ransom.

Christ came, but not in the brightness of his divine glory. He laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to live upon the earth as a man among men. Had he come in the full power and glory of his divinity, sinners could not have stood in his presence without being destroyed. He came to meet humanity in its most sinful and corrupt form. Thus divine love was manifested toward erring mortals.

The Saviour gained victories over temptation through power imparted from above in answer to prayer. He met the enticements of the enemy with the sword of the Spirit — God's Word. Again and again he declared, "It is written." And when the lawyer stood up to question him while he was teaching the people, he drew from the questioner the answer desired, by appealing to the lawyer's knowledge of God's Word.

It was to vindicate the just claims of the law of God, and to establish the supreme authority of its divine Author, that Christ came to this earth. The lawyer, while trying to prove that Christ lightly regarded the law given from Sinai, found himself a lawbreaker. Rather than repent, he sought to justify himself by putting another question, "Who is my neighbor?"

By a short story Jesus brought to view the duty of man toward his fellow man and toward God. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

Not all who claim to keep God's law — a law given by One who is full of compassion, long-sufferance, and loving-kindness — reveal a love for their neighbor as great as their love for themselves. Not all reveal, in word and deed, that they comprehend God's great love for humanity.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn; and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

Fixing his eyes upon the lawyer, in a glance that seemed to read his soul, the Saviour inquired, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

The lawyer answered, "He that showed mercy on him." Jesus said, "Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law.

[In giving this lesson, Christ presented the principles of the law of God in a direct, forcible way, showing his hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections.] (1)

Those who study this lesson aright will see that in order to keep the law it is necessary to have a knowledge of God; for the law is a transcript of his character, and his character is love. Moses prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

The lawyer asked, "Who is my neighbor?" The despised Samaritan of whom Jesus told, acted as Jesus would have acted toward the suffering Jew robbed by the wayside and left to perish. He fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was despised. This Samaritan represents Christ. The Saviour stooped from the position of commander in the heavenly courts to become a servant. He clothed his divinity with humanity, that humanity might touch humanity. He was the Majesty of heaven, the King of glory, yet he humbled himself. His whole life was one of poverty and self-denial. For our sake he became poor, that we through his poverty might be made rich. He did not live to please himself. His life is the mystery of godliness.

Jesus was the foundation of the Jewish economy, the author of all the laws, statutes, and requirements of his chosen people. How his soul was pained and his heart filled with grief as he saw those who claimed to be the depositaries of truth, mercy, and compassion, so destitute of the love of God!

In the providence of God, the priest and the Levite were brought in contact with a suffering fellow creature, that they might minister to him. Christ is constantly weaving the web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. [The Lord permits suffering and

(1) *Evangelism p. 230*

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* A discourse given at the Oakland, Cal., camp-meeting, Sabbath, July 21, 1906.

calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of his character,— compassion, tenderness, and love.

(1) Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

(*To be concluded*)

The Gift of Prophecy

S. N. HASKELL

God has selected one gift as his mouthpiece —"the prophet speaking from the mouth of the Lord." 2 Chron. 36:12. This is illustrated by the relation of Aaron to Moses: "And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." Ex. 7:1. Moses was to speak unto Aaron and put words in his mouth, and then God promised to be with Moses' mouth that he might speak the right words, and with Aaron's mouth that he might translate correctly into the language of the Egyptians. Ex. 4:15, 16.

God could not talk with man directly because of sin, but he could talk with his Son, and his Son could send an angel to communicate the message to a prophet, and the prophet could speak to the people. Rev. 1:1. With all this divine help it is often difficult for the prophet to find words with which to express the message in language that can be understood by the people. When the apostle was caught up into paradise, he "heard unspeakable words, which it is not possible for a man to utter." 2 Cor. 12:4, margin. And yet this is God's method of communicating to the human family.

The prophets of God are called in two ways. First, there are prophets that were ordained prophets and sanctified before they were born. Jer. 1:5. This is because the conditions that would make them prophets were strictly followed by their parents. There are a few instances in the Bible that illustrate this. When God had a very important work for a prophet to do, angels were sent to give instructions that should be strictly followed by his parents. These being followed, the mold of character was given to the child, so he was ordained a prophet before he was born. Luke 1:13-15.

Second, there were other men called to be prophets who did not have these qualifications, but they were called to the work to supply a want because of a lack on the part of others. God is never short of instrumentalities to accomplish his work. Amos was such a prophet, for we read that he said to Amaziah, "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto my people Israel." Amos 7:14, 15.

There is another consideration that should not be forgotten. Some men are more than prophets. To use the term "prophet" would be to limit their calling. John was more than a prophet. Paul was more than a prophet, for he possessed three gifts,— the gift of an apostleship, the gift of an evangelist, and the gift of prophecy. And yet of Paul it is said, he was as "one born out of due time;" and he claims that he was not worthy to be an apostle because he had persecuted the church of God.

These principles are most clearly laid down in the Bible. Many a prophet has taken the place of some one whom God previously called to prophesy; and then was laid upon him a twofold gift (Luke 19:24, 25), and in some instances even more than this. When God gave the gospel in its proper setting in the third angel's message, these principles were restored in the development of the spirit of prophecy. It is no marvel that the work of a prophet is not always appreciated, neither is it a marvel that his work is not comprehended. There are several reasons for this. One is that men are not spiritually minded, and "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. Some of the simplest things in nature can not be comprehended by man, neither can they be explained. Who can explain the growth of the grass, or how the lilies of the field grow?

There are many statements in the Bible which at first appear to be contradictory simply because the finite mind is unable to comprehend them, and yet experience testifies to their truthfulness. See John 3:7-11. If some of these simple things in nature can not be comprehended, how much more so will it be with divine things! And yet it is absolutely necessary, if man would understand the workings of God, that he should at first believe,— believe it is God that speaks,— and then the way is prepared to understand what God says. God has not given his people the spirit of fear, but of power, and of love, and of a sound mind. And the apostle Paul exhorts Timothy to "consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7. Again, "I speak as to wise men; judge ye what I say." 1 Cor. 10:15. And again, the angel Gabriel, when the prophet failed to understand, said, "O Daniel, a man greatly beloved, understand the *words* that I speak unto thee." Dan. 10:11. We are to seek to understand the words of the prophet, to believe that his words are the words of God. Then the mind is in a condition for God to give it understanding. If men would believe God, it would open to their darkened minds floods of light.

Another consideration should be borne in mind, and that is that God does not always reveal everything to his prophet. This is not always comprehended. When the Shunammite came to Elijah and caught the man of God by the feet, and Gehazi came near to thrust her away, "the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me." 2 Kings 4:27. This principle has been an occasion of trial to some who believe in the spirit of prophecy, and they have concluded that the prophet made a mistake because he did not see both sides of the same question at once, and so did not comprehend the entire situation until after a further revelation was made to him. So it might be said that Moses made a mistake when there was no mistake. On a certain occasion he reproved the sons of Aaron, saying, "Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded." Lev. 10:17, 18. Here it is supposed that Moses made a mistake because Aaron was justified in not eating the sin offering in the holy place. When Aaron explained to Moses how it really was, then "he was content." Lev. 10:19, 20. Did Moses make a mistake? He reproved Aaron justly, provided that circumstances were as he saw them or supposed they were, but when further information was conveyed to Moses, he saw that Aaron was justifiable. So in this God was vindicated, and Aaron justified. The same principle will explain the case of Nathan when he said to David, "Go, do all that is in thine heart; for the Lord is with thee;" and afterward the Lord appeared to Nathan and sent him with a message to his servant David: "Thus saith the Lord, Shalt thou build me an house for me to dwell in?" 2 Samuel 7. When God presented to Nathan the other side of this question, and he saw that because of certain experiences of David he was not a proper person to build the house, then the message was changed. There are many instances in the Bible concerning which, should they happen at the present day, men would say that the prophet contradicted himself, or that some one had influenced him.

There is still another principle which at times makes the words of a prophet appear untrue, what he says not taking place. God reveals what is in the heart to prevent the thing itself from happening. The prophet said to Gehazi, "Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men servants, and maid servants?" Gehazi had received only two talents of silver and two changes of raiment; but the prophet revealed what was in his heart to obtain from Naaman. 2 Kings 5:20-27.

Isaiah was sent to Hezekiah, who was

(1)
Stewardship, p. 23

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

Waiting at the Door

Open the door, O, open the door!
I know you closed it to one before,
But I faint with hunger and cold;
The one that knocked and prayed your grace —
The man with agony writ on his face —
You refused, but I am bold.

I own I have sinned in the bitter past,
My birthright squandered with living fast,
But you — have you no sin?
As you carefully earned and meted your gold,
Did you ever wander from the fold,
Whence you were gathered in?

I'm a starving man, open the door;
I have wandered far and returned footsore;
"Starving for bread?" — Nay, nay;
I am hungry for faith, for the bread of life,
I am weary of evil's bitter strife;
Show me a better way.

You say you walk in the steps of a Lord
Who lived and died for the common horde,
And all their misery bore;
Who turned not one man hungry away;
O Christian brother of Christ, I pray,
I hunger, open the door!

I have begged of the wise, they gave me a stone;
I have followed the world, but it left me alone,
A scorpion sting in my breast.
But you should have pity, the child of grace;
Alas, you turn away your face:
Where, where shall I find rest?

Is there no one who may guide my feet
To a home of plenty, and waters sweet —
Who will open the door to me?
O God, if there be a God above,
If thy Saviour Son hath a pitying love,
His face then let me see.

It is late — but what is that light
Shining from out the darkness, so bright?
Ah, a Friend with a welcome face!
"I have come to seek that which was lost;
To offer you bread that my life-blood cost;
Wide stands the door of my grace.

"From door to door you long have strayed;
At feet of wise and worldling laid
Your need, that all might see.
Can souls of men on learning live?
The worldling, what has he to give
The famishing to feed?

"And he, called falsely by my name,
Had naught to give thee, ah, the shame
Of such a gilded life:
His long robes and phylacteries
Hide leaner souls than worldlings wise.
With all their evil rife.

"But thou, take all and fill thy soul
With bread of life, and from the whole
Feed thou my wandering sheep;
Go up the mountain, down the dale;
Where'er thou hearest a hunger wail,
Go seeking, find and keep.

"Then you shall know that as you break
This bread to others for my name's sake,
Need you shall never know.
Often as you shall ope the door
To souls grown weary, sad, and poor,
Your joy shall overflow."

— *Margaret R. Radcliffe.*

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*Love Toward God and Man**

(*Concluded*)

MRS. E. G. WHITE

Last night I was in a sleepless state much of the time. Many representations passed before me. One was a scene in a council meeting where several were present. One man arose and began finding fault with one of his brethren. I looked at the speaker's garments, and saw that they were very undesirable.

Another person arose, and began to state his grievance against a fellow laborer. His garments were of another pattern, and they, too, were undesirable. Still another, and yet another arose, and uttered words of accusation and condemnation regarding the course of others. Every one had some trouble to speak of, some fault to find with some one else. All were presenting the defects of Christians who are trying to do something in our world; and they declared repeatedly that certain ones were neglecting this or that or the other thing, and so on.

There was no real order, no polite courtesy, in the meeting. In their anxiety to speak, some crowded in while others were still talking. Voices were raised, in an effort to make all hear above the din of confusion.

The dress of the speakers was unbecoming and grotesque. This, I was shown, was a representation of defective character.

When many had spoken, One of authority appeared, and repeated the words: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye."

O, how can Christians afford to speak words of criticism and fault-finding,— words that stir up the worst passions of the human heart? The talent of speech is too precious a gift to be abused in this way. Let us refrain from uttering any words that would stir up a spirit of antagonism or retaliation. When irritated, let us remain silent.

In this council meeting that I saw in the visions of the night, Christ himself was present. An expression of pain came over his countenance as one after another would come forward, with uncouth dress, to expiate upon the faults of various members of the church.

Finally the heavenly Visitant arose. So intent were those present on criticizing their brethren, that it was with reluctance that they gave him opportunity to speak. He declared that the spirit of criticism, of judging one another, is a source of weakness in the church to-day. Things are spoken that should never find utterance. Every one who by word of mouth places an obstruction in the way of a fellow Christian, has an account to settle with God.

With earnest solemnity the Speaker declared: "The church is made up of many minds, each of whom has an individuality. I gave my life in order that men and women, by divine grace, might blend in revealing a perfect pattern of my character, while at the same time retaining their individuality. No one has the right to disparage the individuality of any other human mind, by uttering words of criticism and fault-finding and condemnation."

These words he repeated with solemn earnestness; and then he turned and grasped a standard, and held it aloft. From this standard, in burning letters, clear and distinct, gleamed God's law. The Speaker declared: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

As the light from the uplifted standard flashed upon these men in council, they shrank from it as if it were a burning flame. Some prostrated themselves; some turned and went away.

As I looked upon the scene, the names of the fault-finders appeared before them, and opposite each name were written out the faults of the erring one. None were free from defects of character. In the light of the uplifted standard, all were guilty.

The churches have had light, great light. Infinite light and power are promised those who go forth in the name of the Master to do his bidding. While all do not labor in the same manner, or say the same things, yet the words of one will balance the words of another. In the midst of diversity there will be a beautiful harmony.

Let every one attend to his own individual case before God. Let every one confess his own sins with humility of mind. Let every one appropriate the rich promises of God's Word, and while working out his own salvation with fear and trembling, labor for the salvation of others as well.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

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* A discourse given at the Oakland, Cal., camp-meeting, Sabbath, July 21, 1906.

All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. That which will give God's people the supremacy is obedience to the injunction, "These things I command you, that ye love one another." "Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

Two Important Features in Teaching

S. N. HASKELL

The cause of God from the earliest times bears two characteristics. Every institution, every organization, that furthers the work of God on the earth has these two prominent features. When these are wanting, the work will fail of accomplishing the object it has in view. The institution that has these characteristics will be strictly religious and educational in its work. When God brought his people out of Egypt, they were to build a sanctuary that he might dwell among them. They were about a year in building it. It was built after the heavenly model. The building was educational, and was of great importance to Israel. It was to teach them that there was a personal God dwelling in a real place, and as sin had separated man from his Creator, the services and sacredness of the sanctuary were to educate man how to approach God. Sin was to be put away, for God was holy, and the sanctuary service taught men how to separate from sin; consequently the priests were teachers. They were to teach the people all the statutes of the Lord that had been given to Moses, and to put a difference between the holy and the profane, between the unclean and the clean. Lev. 10:8-11.

Instruction was given in regard to the following: their eating and drinking (Deut. 14:2, 3; Lev. 11:33-36); their garments, the material of which their garments were made (Deut. 22:11, 5); the seed they sowed in the field (verse 9); their manner of cultivating the soil (verse 10); building their houses (verse 8); their goings out and their comings in. Deut. 6:7. Their entire life was educational. The trades they followed and all they set their hands to contained lessons that pointed them to a life of holiness and to the Redeemer who would really take away the sins of the world. It has been Satan's studied plan to break up this arrangement and separate the labor and work from the spiritual experience.

The medical profession has lost out of it the missionary spirit. It is a science of itself. It matters not in the eyes of the world whether a medical man has any regard for the religion of the Bible if he has passed certain examinations in that science. It is the same in the religious teaching; if a man has a certain theological training, and has passed certain examinations, he is educated, and can, if he chooses, be a minister,— a teacher of the people. When Israel was without a teaching priest, they suddenly relapsed into idolatry, and were without the true God or his law. Then the Lord taught them by trouble to turn unto him; for "nation was destroyed of nation, and city of city: for God did vex them with all adversity." 2 Chron. 15:3-7.

In the gospel of Christ is a resetting of all these principles. Every one of them centered in Christ. He became our example in all things. He was the greatest teacher that ever walked this earth. He was a foreign missionary sent from God to a planet that had severed its connection with the great continent of heaven. He was a home missionary; for he was born of humanity and took human nature with all its liability. He was a medical missionary; for he healed all manner of diseases wherever he went. He was an evangelist; for he brought salvation to every one who accepted him and followed in his steps. He was "the Apostle and High Priest of our profession." Heb. 3:1. He taught the truth upon all these points in two ways,— first, by precept; second, by his life. It is a blending of all these principles that constitutes true religion.

There are lords many, and gods many. So there are many religions. They are seen in every community. Their adherents are found in every neighborhood. The Christian religion is after the pattern and model of our Lord and Saviour Jesus Christ. Christian physicians will exemplify their Founder. They will relieve the sick while preaching the word. "And he preached the word unto them. And they came unto him, bringing one sick of the palsy, which was borne of four." Christ blended the healing of the sick one's body and the forgiving of his sins. It was the same power that forgave the sins that healed the body. "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), . . . Arise, and take up thy bed, and go thy way into thine house." To acknowledge this and confess Christ, was to glorify God. "He rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day." They said, "We never saw it on this fashion." Mark 2:2-13; Luke 5:18-26.

Every physician ought to be a preacher after this heavenly model. Every true preacher or teacher in Israel ought to be a physician. This is in harmony with God's method; but it would break up the present custom of society. It would revolutionize our medical schools. It would reform our preachers, and make health reformers of every one of them. When Christ sent forth his disciples, he said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." This original commission given to the twelve was renewed to the seventy. Matt. 10:7-15; Luke 10:1-11. This commission was to continue to the end of the world.

This old, original commission is to be revived. Those who are Christ's representatives are to blend these principles. They are to teach, and to preach, and to live the principles of health. Then Christ, through them, will heal the sick. So with our publishing houses, so with our schools, so with every institution to further the cause of God on the earth. Every principle of righteousness should be connected with them all. Many will say when this is the case, as they did in Christ's day, "We never saw it on this fashion;" but it is God's plan. God is even now at work in the world to bring about the accomplishment of his great purpose concerning man.

Oakland, Cal.

Ground of Hope, Courage, and Confidence

O. A. OLSEN

The special providences of God as manifested in this work have been most marked. From the very beginning the evidence of God's leading and guiding hand have been no less prominent than in the time of the children of Israel; but, like them, our faith has been at fault.

God came very near to Israel, giving them very definite instruction on all matters that pertained to their well-being. Had they believed and obeyed God, great blessings and prosperity would have come to them, and they in turn would have become a great blessing in the earth.

In like manner has the Lord wrought among this people. From the very beginning the spirit of prophecy has been connected with this work, and the value of the help and blessings that have come to us through these communications can never be fully estimated or appreciated. How often has the message of the Lord saved us in times of peril and confusion! Truly it has been as the still voice, saying, "This is the way," when we in our human blindness would have gone astray. It has come in the way of counsel, instruction, encouragement, reproof,

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

My Prayer

MRS. R. J. COUTANT

THOU only Source of love divine,
To me thy strength impart,
And may thy peaceful presence find
A home within my heart.

Subdue my will, make all my powers
Yield to thy wise control;
Thy quickening Spirit on me breathe,
And sanctify the whole.

O feed me with the living bread
Which in thy Word is found!
And may the graces it reveals
Within my life abound.

When o'er my path dark clouds arise
And earth-born shadows roll,
Hold thou my trembling hand and guide,
Sure Pilot of my soul.

Let this sweet hope that thou art mine
Be with me to the end.
Sweet rest in heaven then may I find,
With Christ the sinners' Friend.

Boone, Iowa.

"Behold, What Manner of Love!" *

MRS. E. G. WHITE

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

What a precious privilege is this,— that we may be sons and daughters of the Most High, heirs of God and joint-heirs with Jesus Christ! What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into his family!

It is sin that alienates from God. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whoso sinneth hath not seen him, neither known him."

To every one who surrenders fully to God is given the privilege of living without sin, in obedience to the law of heaven.

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin."

God requires of us perfect obedience. We are to purify ourselves, even as he is pure. By keeping his commandments, we are to reveal our love for the Supreme Ruler of the universe. And the Lord has not left us in ignorance regarding his law. While enshrouded in a thick cloud, he repeated from Mount Sinai the holy precepts of the decalogue distinctly and with solemn impressiveness. So deeply were the people impressed when they "saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking," that "they removed, and stood afar off."

"Speak *thou* with us," they pleaded with Moses, "and we will hear: but let not God speak with us; lest we die." "And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, *that ye sin not.*" Every provision against sin has been made in our behalf.

The importance of obedience was further impressed upon the minds of the Israelites by the Lord himself, when, as recorded in the thirty-first of Exodus, he "spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

In the providence of God, these same commandments that were written with the finger of Jehovah and entrusted to the Israelites, are now committed to our care. Upon us rests the solemn obligation of proclaiming God's law to an impenitent world. The last great conflict over the question of loyalty to God, will turn on obedience to the Sabbath commandment, which is so plainly enforced by the Lord himself, "for a *perpetual* covenant." Men will labor with an intensity from beneath to make of no effect God's command regarding the observance of the seventh day; but we are not to be influenced by anything that man may do. Our allegiance to the King of kings must ever be made a matter of paramount importance. We can not afford to be out of harmony with the Creator of the universe.

Men may make laws to enforce Sunday observance, but they have no Scriptural authority for so doing. We can not do otherwise than obey the law of Jehovah, irrespective of any conflicting law enacted by man. When man-made laws are contrary to God's sacred enactments, we must choose to obey God rather than man. While respecting earthly authorities in so far as they do not interfere with our allegiance to God, we are ever to acknowledge our divine Ruler as the Supreme Authority. And in all our efforts to remain true, we are to keep constantly in mind the words of the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

The final conflict is near at hand, but many are asleep regarding the responsibilities of the hour. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

Years ago, in the early days of our denominational work on the Pacific Coast, my husband and I united with a few faithful brethren and sisters in an effort to build meeting-houses in San Francisco and in Oakland. At that time there were not many believers, and we had to make heavy personal sacrifices in order to secure sufficient means with which to erect churches and establish institutions. But we realized that San Francisco and Oakland must be worked, and so we toiled and struggled until the Laguna Street church in San Francisco and the first church in Oakland were built.

San Francisco has been visited with a terrible calamity. The Lord in mercy spared life, in order that the people may still have opportunity to repent. The wickedness practised in San Francisco, and in Oakland as well,— though in a lesser degree,— has been opened before me again and again. No tongue can describe the conditions that existed before the earthquake; words are inadequate to portray the awful iniquity carried on. To an unusual extent, many were "lovers of their own selves, covetous, boasters, proud, blasphemers," "heady, high-minded, lovers of pleasures more than lovers of God."

God has manifested his displeasure in a signal manner in San Francisco. He is seeking, to teach men that they can not always disregard his authority with impunity. He has given to us a law, which, sooner or later, we must acknowledge as holy, and just, and good. The Ruler of the universe bears long with those who trample on his law and disregard his holy Sabbath; but in the fulness of time he arises to vindicate his supreme authority.

In his judgments, God remembered mercy. He spared life. We now have a solemn work to do in San Francisco.

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* A discourse given at the Oakland, Cal., camp-meeting, July 25, 1906.

The third angel's message is to be proclaimed in San Francisco with power. If possible, the people are to be aroused to a realization of their peril. By this stroke of God's providence they are to understand that it requires but a single touch from the One in supreme authority to break up the foundations laid by man, and to bring destruction to the works of human hands. God's judgments are not sent for naught. They are given in order that all may take warning. Every one should inquire, Have I a hope in God? Do I believe in him? Can I take hold of him by living faith?

In the midst of the confusion caused by the earthquake and the fire, the people are to be taught to discern the wondrous import of the words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (2)

(1) [Diligent work is now called for. In this crisis, no half-hearted efforts will prove successful. In all our city work, we are to hunt for souls. Wise plans are to be laid, in order that such work may be done to the best possible advantage.] More and more, as wickedness increases in the great cities, we shall have to work them from outpost centers. This is the way Enoch labored in the days before the flood, when wickedness was rife in every populous community, and when violence was in the land.

God in his providence has spared Oakland, and thousands are flocking to it. We have a present duty to perform in Oakland. We are now to give this city a decided warning; for God has spared it in order that we may do a thorough and a quick work here. Let not those who are in this place become discouraged over the outlook. The Lord has a message to be borne just now to the people in Oakland. Decided efforts are to be made to lead men and women to see that God is Supreme Ruler, and that his commandments are to be obeyed.

In the night season there have passed before me many presentations, in figures, regarding the work to be done in Oakland. Among other things, I saw One from heaven standing before the people in Oakland and in the surrounding cities, and bearing the proclamation, "Behold the Lamb of God, who taketh away the sin of the world."

To the members of the Oakland church I would say: Do not be discouraged because many of your brethren and sisters are going away in response to the counsels given that our people should leave the cities. Do not feel that Oakland is to be left without a witness. Help and strength must be given to the work in Oakland. God may touch Oakland, but he has spared it thus far, in order that those who have never heard the third angel's message, may be warned and converted and saved. Those who choose to stand on the Lord's side shall behold "what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Much missionary work is to be done in Oakland, and in the surrounding communities. We expect to stand by the brethren and sisters of the Oakland church; and we shall expect you to unite heartily with the conference laborers by rallying around the standard and by doing much personal work among your neighbors and friends. Money will also be needed for the maintenance of the laborers. Let every church-member deny self as Christ denied himself. Let us study the closest economy because of the many pressing calls for means to advance the message. As we sacrifice willingly, God will not fail us in time of need. The Source of all our blessings, he will not allow us to suffer because of our liberality.

[More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so. Many will have to labor earnestly to help open the way. But until it is possible for them to leave, so long as they remain, they should be most active in doing missionary work, however limited their sphere of influence may be.] As they yield their talents and their all to God to be used as he may direct; as they live out their consecration by engaging in practical missionary work wherever opportunity affords, God will bless them with wisdom and discretion, and in his own way and time he will make it possible for them to place themselves where they will not be surrounded constantly with the contaminating influences of modern city life.

O, how much we need genuine missionaries! How much we need men and women who will labor under the supervision of the Almighty, in the power of his Spirit! How much we need those who know that God has called them to his service! It is when the work goes hard, that living missionaries reveal by their courage and fortitude and their trust in God that they are led and taught by the Holy Spirit.

"He That Sanctifieth"

E. M. H.

In order that man may be led to recognize, confess, and forsake sin, he must believe that there is one who is able to free him from its power.

"Sirs, what must I do to be saved?" was the question of the trembling keeper of the prison. The answer came, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30, 31. "Jesus Christ the same yesterday, and to-day, and forever," was set apart from the foundation of the world as man's Saviour from sin. Rev. 5:6; 13:8. When he came to this world, he said, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:7, 8.

Again in John 17:19 he says, "I sanctify myself, that they also might be sanctified through the truth." Christ, then, is he that sanctifieth. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

Does the sanctified include every man in the world? For answer let us take the Lord's own words: "I pray not for the world, but for them which thou hast given me; for they are thine." John 17:9. How does Christ in his prayer show that man is sanctified? "Sanctify them through thy truth: thy word is truth." John 17:17.

Believing on the Lord Jesus Christ with all the heart, and walking as "dear children," obedient to his holy law, man has his natural heart, which receiveth not the things of the Spirit of God, changed, the enmity against God is set aside, and the love of God takes its place.

The first psalm draws a sharp contrast between the sanctified one of God and the man of the world: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away."

Christ will not be ashamed of those of whom we read in the eleventh chapter of Hebrews, "of whom the world was not worthy," nor will he be ashamed of any child of his sanctified through his truth.

"And O, may this my glory be,
That Christ is not ashamed of me!"

Washington, D. C.

Give to Finish the Work

G. W. WELLS

We are proclaiming to the world what we are pleased to call the third angel's message, and it is certain that this is the closing message of the gospel. We know, too, that when the work involved in giving this message shall have been finished, the whole gospel work will close. The time has come when this work is to be done. We have but this one generation — and that very near its close — in which to complete it; yet "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

However great may be the work yet to be done, God's hand is shaping events, and "he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

How clear it must appear to all that the progress of the work to be done

(1)
Evangelism p. 59

(2)
Selected Messages, Bk. 2 p. 360

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

The River of Years

IN the Sunrise land, when the morning ray
Was flushing the hills and valleys with gold,
My life-bark was launched on its venturesome way,
Freighted with treasures of value untold;
For who can measure the worth, alone,
Of a human soul, with its hopes and fears,
Embarked on a voyage to a port unknown,
On the mystical river — the River of Years?

'Twas a gentle current that carried me on,
And fair was the shore on either hand;
The crystal wavelets rippled and shone
Over glittering beds of silver sand;
No storm-clouds threaten, no thunders affright,
And life like a dream of enchantment appears,
While idly drifting, by day and by night,
Afloat on the tranquil River of Years.

But perils there were that I soon must try,
Of tortuous channels and treacherous waves,
Where hidden rocks 'neath the surface lie,
And the hungry torrent madly raves.
On the turbulent waters my bark is tossed,
Each thrilling moment new danger appears,
Faith yields to terror, and hope is lost
In the angry rush of the River of Years!

But One was near, whose omnipotent word
The tempest obeys on sea and land;
My despairing cry for succor he heard,
And quickly extended his saving hand.
My battered bark from the rocks set free,
He calmed my terror and dried my tears,
And promised henceforth my pilot to be,
Till I finish my course on the River of Years.

— *Rev. H. G. Jackson.*

(1)

Closing Days at the Oakland (Cal.) Camp-Meeting

MRS. E. G. WHITE

IT was my privilege to attend the Oakland camp-meeting from beginning to close, July 19-29. The meeting was held on a large block in a residence district of Oakland, within easy access of San Francisco and neighboring Bay cities, by trolley and railway. It was reported that there were about two hundred tents pitched for the accommodation of over six hundred campers. The attendance of our brethren and sisters from the surrounding towns was good, and on Sabbaths and Sundays the large pavilion was well filled.

For several weeks prior to this meeting I had been somewhat feeble. But I went trusting in God, and he wonderfully sustained me. I spoke seven times, with no feeling of weariness. Despite the fact that the congregations were often large, and I was under the necessity of speaking so as to make all hear, I was refreshed physically, and was able to do much writing every day. A feeling of peace seemed to take possession of mind and heart from day to day.

The closing Sabbath was a day marked by many rich blessings. At the morning service, the large tent was literally packed with people. Every seat was taken. Elder S. N. Haskell opened the meeting with prayer. I then spoke for about forty-five minutes, on the privileges and the responsibilities of the Christian life, as brought to view in the first chapter of Paul's epistle to the Colossians.

This scripture very clearly teaches us that we may constantly grow in spirituality through Christ our Lord. "To the saints and faithful brethren in Christ which are at Colosse," the apostle Paul wrote: "Grace be to you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth."

Paul rejoiced in the fact that the church-members at Colosse manifested a spirit of brotherly love toward one another. "For this cause we also," he declared, "since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and *increasing in the knowledge of God.*" To every one who constantly yields his will to the will of the Infinite, to be led and taught of God, there is promised an ever-increasing development in spiritual things. God fixes no limit to the advancement of those who are "filled with the knowledge of his will in all wisdom and spiritual understanding."

Through prayer, through watchfulness, through growth in understanding, we are "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Thus we are prepared to communicate the word of the living God, the truth for this generation, acceptably to all with whom we are brought into contact. O, let us give "thanks unto the Father," who, in the language of the inspired apostle, "hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

(2)

God's plan for us is so broad, so full, so complete, that we have every reason for co-operating whole-heartedly with him in carrying it out. There is no reason for hesitancy on our part. The sacrifice of Christ atones for every sinner. Christ is the One "in whom we have redemption through his blood, even the forgiveness of sins." All that is required on our part is a complete surrender of our thoughts and purposes, our will, all that we have and are, to God, to be used as he may direct.

It matters not how great the sin: he who returns to God, with full purpose of heart, is assured of pardon and peace. "You, that were sometime alienated," the apostle continues, "and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death."

And what rich assurances are given to the steadfast,— to those who remain true to their allegiance to the God of heaven! "If ye continue in the faith grounded and settled," the promise reads, "and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven," the Redeemer will "present you holy and unblameable and unreproveable" in the presence of his Father in the kingdom of glory. Wonderful, wonderful assurance! How cheering, indeed, is the hope of the Christian! Naught in this world can compare with the reward set before those who will "be not moved away from the hope of the gospel."

As these thoughts were dwelt upon before the great congregation Sabbath morning, my heart was moved with an intense desire that not one soul in that vast assembly should fail of appropriating the rich promises of the gospel. I appealed to the parents to unite with their children in making sure work for eternity. In these closing hours of probation, none can afford to be listless or half-hearted. A world is to be warned. To every Christian God has given some work to do for the saving of souls. O that every one who claims to be a follower of Jesus, would labor as the Saviour labored for mankind! This would bring untold blessing both to the laborers and to those whom they would be able to lead to the foot of the cross. (2) To every one who has named the name of Jesus, is given the commission to go and tell others that which they have learned of the way of salvation. As they go, Jesus declares, "Lo, I am with you alway, even unto the end of the world." Anointed by the Holy Spirit, as were the disciples of old, they are to labor in tender sympathy and love for souls ready to perish.

I appealed to the brethren and sisters in Oakland and in the surrounding cities, to rise to their opportunities, gird on the Christian armor, and labor for

(1) My Life Today, p. 110

(2) Sons and Daughters of God, p. 325

God in whatever way he may direct. If the members of the Oakland church do all that it is possible for them to do through the power imparted by the Holy Spirit, a great missionary work will be done in this city — a work exceeding anything that has ever been done heretofore in this portion of the Lord's vineyard.

A work of this character must necessarily be accomplished through daily consecration and earnest prayer, through faithful and continued searching of the Scriptures, and through obedience to all the divine commands. (1) We need to draw fresh supplies daily from the great storehouse of God's Word. This will give no time for novel reading, or for anything else that does not edify and strengthen for every good work.

May the Lord help us to choose this day whom we shall serve. Let us make our decision now, at this meeting, to serve God forevermore. The riches of heaven are at the command of God's children. There is set before us the hope of a life that measures with the life of the Eternal. "Choose you this day whom ye will serve." Make thorough work for eternity.

After I had finished speaking, the order of the meeting was changed, and Elder G. B. Thompson led out in an earnest revival effort. He appealed most urgently to the unconverted and the backslidden, and called upon all who had not made a full surrender, but who today desired to stand wholly on the Lord's side, to come forward.

The response was most encouraging. The front seats were vacated, and a large number who desired special prayer and help came forward. Every vacated seat was filled. A second move was made to make room for others coming to the front. Several more rows of seats were rapidly filled. I was so thankful to God for this evidence of the working of his Holy Spirit upon hearts.

While the people were coming forward, there was singing by the choir; then several prayers were offered. The Lord Jesus was in our midst. While praying, I felt that it was my privilege to lay hold on the arm of the Infinite, and to cling fast in behalf of the ones who so much needed divine help and blessing. I pleaded for a full surrender on the part of all who signified their determination to leave the ranks of the enemy and to take their position henceforth under the standard of Prince Emmanuel.

Many children and youth were among the number who bowed low before God in repentance and confession of sin, while God's servants offered prayer in behalf of these trembling souls. Afterward, the general congregation was dismissed, and those who had come forward were separated into two groups,— the children, and the older ones. A special season of prayer and of counsel was held with each group. Of the children who gathered in the kindergarten tent, thirty gave in their names for baptism the following day. Several of the older ones, including some whose heads were gray, also followed their Lord in baptism.

Those who bore the responsibilities of this camp-meeting felt as if the good work begun must not be allowed to remain unfinished, and so they decided to leave the large tent standing, and continue evening meetings. A company of workers remained encamped on the grounds, and have daily engaged in house-to-house labor.

At the urgent request of the California Conference Committee, Elder S. N. Haskell and his wife consented to conduct a Bible training-school for workers while this special effort is being put forth for Oakland. They are now training a group of workers for effective service.

It is planned that Elder W. W. Simpson shall begin a series of meetings in Oakland within a very few weeks. With him should be associated a strong force of house-to-house workers. Bible readings should be held in the homes of the people, and our literature should be circulated. Truth, precious truth from the Word of God, is to be presented, both in public and in house-to-house visitation. We have a message that is to prepare a people to stand amid the perils of the last days, and in proclaiming this message we need many men and women filled with the Holy Spirit and with a knowledge of God's Word.

Only a little time remains in which to labor. Now is our golden opportunity to give the third angel's message in the large cities. This is especially true of Oakland. Nothing of an ordinary character will be effective in awakening the people of Oakland to a realization of the times in which they are living, and the meaning of signs rapidly fulfilling. A powerful message must be borne, and faithful house-to-house work must be done by consecrated laborers. May the Lord lay upon many the burden of service.

* * *

Work Among the Jews

F. C. GILBERT

We are glad to state that not only is the Lord working upon the hearts of the Jews in Boston and its vicinity, but in other places also we hear of their inquiring concerning the teachings of this people, and why we believe so nearly as they do. At a number of the camp-meetings in the Lake Union, as well as in the Atlantic Union Conferences, we have seen many of the Jews present. Some of them seemed very anxious to know about these things, and if it is really true that Jesus is the Christ. It seems so strange to the Jews to find a people so like themselves. They almost feel as if we were brethren. A canvasser called on a Jewish family, and told them, among other things, that he was a Sabbath-keeper, and did not eat pork. The Jew held forth his hand, and said to the canvasser, "We are brothers."

At the eastern Pennsylvania camp-meeting which was held at Sunbury, there were present some of the time as many as one hundred Jews, and some of the young men would come and stay one or two hours at a time to listen to what was said from the Word of God. They literally begged for reading-matter, saying they really wanted to know. Some of the poor Jews are so discouraged that they say it is no use any more. They feel that the Lord has been away from them so long he will not hear their cries, and therefore it is no use hoping that he ever will hear again.

While at the Chicago camp-meeting it was blessed indeed to see one Jewish man, after a hard and bitter struggle, give in, and accept the Lord Jesus as the Christ.

At the camp-meeting recently held at Lawrence, Mass., there were quite a number of Jews present, and we had two meetings for them. The Lord indeed blessed us, and his Spirit moved upon the hearts of many of them, so that some actually confessed that it was the truth. But their experiences of the past with those whom they considered Christians, came up before them, and it seemed hard for them to yield. The great need in this work is the mighty power of the Holy Spirit to convince the hearts of the Jews so that they will readily see that Jesus is the Christ, the Son of the living God.

One sister who lives in Pennsylvania recently came in contact with some Jews. They soon found out her belief, and were quite surprised to learn that she was a Sabbath-keeper, and did not eat swine's flesh. As a result seven Jews drove over one evening to have an interview with her, and to find out what her belief was. They were very much interested, and desired to know more about this. Is it not true, as the spirit of prophecy has said, "The time has come when the Jews are to be given light"?

The work in Boston is encouraging, and we are looking to the Lord to greatly bless the work this fall and winter.

Some weeks ago we took the children of the sewing school for an outing. They had looked forward to this with much pleasure; and their hearts were made glad when they had the opportunity given them to actually see flowers, and be able to pick them as their very own. They greatly enjoyed the day, and we were certainly blessed as we endeavored to tell them some things about the blessed Lord.

We expect to start our sewing school again soon. We would like to have twice as many children this winter as we had last spring, and we are sure the blessing of the Lord will attend the work. Of course we have to furnish everything free, material, needles, etc. It would be greatly appreciated if any one would assist in securing materials necessary for this branch of the work, as it would give us many more opportunities to go into the people's homes.

While at the camp-ground at Lawrence, Mass., four little Catholic girls came, each with a penny. I asked them what they wanted done with the pennies.

(1)
Sons and Daughters of God, p. 325

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

Trifles

You little thought the word you lightly spoke
  Would sear the heart of one you called your friend,
  And through long days cause him to writhe and bend
In voiceless agony beneath its yoke.

You did not know that half-contemptuous smile
  Would send a tottering faith far down the height,
  And hide from him that inner mystic light
That leads a struggling soul from durance vile.

You deemed a thought hid deep within your breast
  Was all your own, and none would ever know
  Its secret presence in your life, when, lo,
It stands revealed — a monstrous, bidden guest.

— *Thirza Richmond.*

Universal Guilt During the Time of the End

MRS. E. G. WHITE

There is coming, rapidly and surely, an almost universal guilt upon the inhabitants of the great cities because of the steady increase of determined wickedness. God has given life to man, in order that through a knowledge of the Word and by practising its principles, the human agent may become one with God, obedient to the divine will. But Satan has been working constantly by many devisings to bring man into disfavor with God.

In the antediluvian world, human agencies brought in all manner of devisings and ingenious practises to make of no effect the law of Jehovah. They cast aside his authority, because it interfered with their schemes. As in the days before the flood, so now the time is right upon us when the Lord God must reveal his omnipotent power. Even many of those who claim to believe the truth do not practise the truth. They have the Word, but they do not live in accordance with its precepts. Their business affairs are not conducted in harmony with its teachings. In the plans devised by men who desire to execute their own purposes, is revealed the masterly hand of the enemy. Satan is not asleep; he is wide awake, to make of no effect the sure word of prophecy. With skill and deceptive power he is working to counterwork the expressed will of God, made plain in his Word. For years Satan has been gaining control of human minds, through subtle sophistries that he has devised to take the place of the truth. In this time of peril, right-doers, in the fear of God, will glorify his name by repeating the words of David, "It is time for thee, O Lord, to work; for they have made void thy law."

Through his prophet Zephaniah the Lord specifies the judgments that he will bring upon evil-doers: —

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, . . . and them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him. Hold thy peace at the presence of the Lord: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests.

"And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit.

"And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. . . . Woe unto the inhabitants of the seacoast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant."

In many places there exist conditions that make these words of warning applicable in this our day. Should not the terrible earthquake that has caused almost complete destruction of San Francisco, one of the largest cities of America, awaken a most earnest interest to seek the Lord while he may be found? Let not our ministers, in their discourses, dwell upon commonplace matters. Now is a time when there should be a humbling of the heart before God. Let us seek him while he is to be found on the pardoning side, and not on the judgment side. Wake up, my brethren and sisters. You have no time to lose. Call upon the Lord while he may be found.

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. . . .

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."

In this our day, some whose tongues are deceitful have been presenting as truth many things that they themselves have originated,— as if the law of truth were in their heart and coming from their lips. But the Lord will surely punish every deceitful, lying tongue that has caused his people to err and to turn from the righteousness of Christ.

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

"Go, Strengthen Thyself"

GEO. M. BROWN

THERE had been a great battle between Ahab, king of Israel, and Benhadad, king of Syria, and Ahab was the victor. To this victorious king in his hour of triumph came the prophet with the warning: "Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee." 1 Kings 20:22.

To the casual observer it might seem strange that such a warning should be sent to one who had been so successful, but after carefully considering the circumstances, it will be apparent that the admonition was timely. Ahab, because of his success, was liable to be careless, and feel that, having defeated his enemy once, it would be easy to do so again. It was immediately after the great victory over Jericho that Israel fled from the men of Ai, and the Lord saw that Ahab was in danger of suffering from self-confidence and lack of preparation. God also saw the plottings of Benhadad against Israel, and knew that his defeat had not discouraged him, but had increased his eagerness for another battle by adding a thirst for revenge to his desire for conquest, thus giving him a double incentive for renewing the war.

How is it in the Christian warfare, my brother? Have not some of your most disastrous defeats followed closely after great victories? Have you not sometime attended a good meeting where you received a great blessing and renewed your vows of consecration to God, feeling that never again would you doubt him or yield to Satan's temptations? Soon after, perhaps before you reached home, did not something unexpected arise, and before you recognized it as a snare of the enemy, you were caught, thus losing your victory and falling into sin and discouragement? Why was this? It was because carelessness and self-confidence took the place of watchfulness and trust in God. You did not strengthen yourself to meet the return of the enemy. Had you heeded the warning given to Israel's king, the victory would have been a call to strengthen yourself, and then when the enemy came, he would have found you prepared, and he would have been the defeated one instead of you.

The pride and unbending will which led Lucifer to rebel, when an angel in glory, leads him to persist in his warfare against God and his people, and he will not give up the struggle because he loses a battle or two. No! he simply redoubles his efforts, and masking his batteries more skilfully, renews his attack.

Our Captain knows all the enemy's arts and devices, and if we follow him, he will instruct us and strengthen us so that we may go forward, conquering and to conquer until the final victory is won, and we stand on the sea of glass and sing the song of Moses and the Lamb.

Paul said: "When I am weak, then am I strong." The reverse is also true, and no one is in greater danger than he who, thinking he is strong, is overconfident and careless. Much has been said and written to encourage the discouraged and defeated. These few words are written to caution the confident and successful against the feeling of security which leads to that carelessness which invites attack from the enemy of our souls, and ends in discouragement and defeat. "Go, strengthen thyself, and mark, and see what thou doest."

Tacubaya, D. F., Mexico.

Appetite and Its Results

ALBERT C. ANDERSON

MAN must overcome on the points where he was overcome; that is, upon appetite and the desire for unlawful knowledge. These are the two points upon which God's people are sorely tempted to-day, and this pernicious seed sown by the arch rebel in Eden must be completely uprooted.

I wish to call the reader's attention to the instruction found in the book "Christian Temperance:"—

"Infinite wisdom immediately devised the scheme of redemption, which placed man on a second probation, by giving him another trial, with the great Redeemer to help him in the work of forming a perfect character. And to say the very least, it is reasonable to suppose that, in the second probation, men would be tested just where God tested our first parents in Eden, and that the indulgence of the appetite and passions would be the greatest moral evil in this world during the period of human probation."

"In the days that were before the flood they were eating and drinking," that is, giving loose rein to appetite, thus allowing Satan an opportunity to work upon the carnal passions. And the Saviour's warning to his people living just prior to his second advent is, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [overeating], and drunkenness, and cares of this life [what we shall eat and drink, etc.], and so that day come upon you unawares." It is true that the Bible speaks about the eating of clean meats, but God now, once and forever, desires to bring his people back to the original diet given at creation; and by the light given us through the spirit of prophecy we know we are going contrary to his will if we refuse to come back. God has plainly told us, through the spirit of prophecy, "that no longer are we to be a mixed multitude, and that now, just now, we are passing through the crisis that will bring deliverance to the people of God."

By refusing to come back to the original diet which God gave man at creation, we confess that we do not believe that God will again restore our Eden home. In the new earth God will not permit us to take the lives of his beautiful animals to gratify our lustful appetites. It was by yielding to appetite that man lost his Eden home, and it is by a complete victory over this desire and all other evil desires that we shall be reinstated in our Eden home again. Then the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, the calf and the young lion and the fatling shall lie down together, and none shall make them afraid; and furthermore, a little child shall lead them. Even the lion will then have no desire to live on a flesh diet; this carnivorous desire will have left both man and beast. See Hosea 2:18; Isa. 11:6-9.

When the Lord was leading Israel out of Egypt to the promised land, he chose for them the bill of fare which he saw was best for them; and they were a type of modern Israel who are going into the heavenly Canaan. "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." And every one who had greater love for the fleshpots of Egypt, with the cucumbers, leeks, and onions, than for the prize set before them, fell in the wilderness. 1 Cor. 10:5, 6; Ex. 16:2-4; Num. 11:4-6. The man who striveth for the mastery must be temperate in all things, and "yet is he not crowned, except he strive lawfully."

The Redeemer began his work on the very point where man failed. He was not surrounded with all manner of good things which it was lawful to eat, but he was in the wilderness, and "when he had fasted forty days and forty nights, he was afterward an hungred." Then is when the tempter came to him, and said, "If thou be the son of God, command that these stones be made bread." Think of it,—he, the Lord of all creation, could turn the stones into bread immediately, yet he hungered; was not this a temptation? May we, like our Saviour, prove that we are his children, by living up to all the light given us.

"Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I can not think that in the practise of flesh eating we are in harmony with the light which God has

General Articles

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Forgive and Forget

Forgive and forget; the world would be lonely,
The garden a wilderness left to deform,
If the flowers remembered their chilling winds only,
The fields gave no verdure for fear of the storm.

Still in thy sojourn, emblem the flower,
Give fragrance of feeling to sweeten life's way;
Prolong not again the brief cloud of an hour,
With unkindness that darkens the rest of the day.

Forgive and forget; no heart so unfeeling
But some gentle thoughts of affection there live.
The best of us all require some concealing;
A heart that with love can forget and forgive.

Then away with the cloud from those stern-looking eyes;
That brow was no home for such frowns to have met.
How could you hope for a home in the skies,
Should Jesus refuse to forgive and forget?

— *Selected*

"Nineveh, That Great City"

MRS. E. G. WHITE

"Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

This is the special message that God bade his servant Jonah bear in the ancient and populous city founded by Asshur, the son of Shem, who "went forth" from "the land of Shinar" about the time of the dispersion from Babel, "and builded Nineveh" along the fertile bank of the Tigris, over two hundred miles to the northward from Babylon.

Jonah was bidden to "cry against" the city, but he was averse to bearing any such message. Instead of obeying, he "rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord."

God in his providence taught Jonah, by severe affliction, the lesson of obedience that enabled him to fulfil God's purpose in behalf of the inhabitants of Nineveh. The record of his experience, as given in the first and second chapters of Jonah, is worthy of most careful study.

"The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. *So Jonah arose, and went* unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey, . . . and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

"So the people of Nineveh believed God and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

As the people of Nineveh humbled themselves before God, and cried to him for mercy, he heard their cry. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not."

But Jonah revealed that he valued the souls in that wretched city less than he valued his reputation. He feared lest he should be regarded as a false prophet. The compassion shown by God toward the repentant people "displeased Jonah exceedingly, and he was very angry." "Was not this my saying," he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."

When Jonah saw the Lord exercising his compassionate attributes in sparing the city that had corrupted its ways before him, he should have co-operated with God in his merciful design. But he lost sight of the interests of the people. Again he yielded to his feelings, and, as the result, he was not grieved over the thought that so large a number must perish because they had not been taught to do right. He felt as if he would rather die than live to see the city spared; and in his dissatisfaction he exclaimed, "Now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live.

"Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd."

Then the Lord gave Jonah an object-lesson. He "prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

"Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that can not discern between their right hand and their left hand; and also much cattle?"

Our God is a God of compassion. With long-sufferance and tender mercy he deals with the transgressors of his law. And yet, in this our day, when men and women have so many opportunities for becoming familiar with the divine law as revealed in Holy Writ, the great Ruler of the universe can not behold with any satisfaction the wicked cities, where reign violence and crime. If the people in these cities would repent, as did the inhabitants of Nineveh, many more such messages as Jonah's would be given.

Of the disobedient, God now declares: "Although they have been cumberers of my ground, I will forbear with them as long as there is a possibility of their repenting. Toward those who will choose to leave the ranks of the transgressors of my law, and to stand under the blood-stained banner of Prince Emmanuel, I will show mercy and forgiveness. But the end of my forbearance with those who persist in disobedience is approaching rapidly."

Ought men to be surprised over a sudden and unexpected change in the dealings of the Supreme Ruler with the inhabitants of a fallen world? Ought they to be surprised when punishment follows transgression and increasing crime? Ought they to be surprised that God should bring destruction and death upon those whose ill-gotten gains have been obtained through deception and fraud? Notwithstanding the fact that increasing light regarding God's requirements has been shining on their pathway, many have refused to recognize Jehovah's supreme rulership, and have chosen to remain under the black banner of the originator of all rebellion against the government of heaven.

The forbearance of God has been very great,— so great that when we consider the continuous insult to his holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over his own attributes. But he will certainly arise to punish the wicked, who so boldly defy the just claims of the decalogue.

Not long ago, in the visions of the night, I was in a large assembly, where the sacredness of God's law was being pointed out. With solemn earnestness a speaker read the one hundred and nineteenth, the one hundred and twenty-sixth, and the one hundred and twenty-seventh psalms. He declared that the wickedness of the world has reached a point where the Lord will certainly interfere. These words were repeated: "The Lord is slow to anger, and of great power, *and will not at all acquit the wicked.* The Lord hath his way in the whirlwind and in the storm, and in the bowels of the earth, and in the clouds wherewith he hides himself."

By studying the story of the Amorites, we may learn a lesson regarding God's dealings with the transgressors of his law. God promised Abraham and his posterity the land of Canaan; but centuries passed by before this promise was fulfilled. One reason given was that the iniquity of the Amorites was not yet full. Though practising idolatry, they had not yet reached the full measure of guilt that was to bring upon them the vengeance of God. Finally, when their period of probation was ended, the command was given for their destruction.

God allows men a period of probation; but there is a point beyond which divine patience is exhausted and the judgments of God are sure to follow. The Lord bears long with men, and with cities, mercifully giving warnings to save them from divine wrath; but a time will come when pleadings for mercy will no longer be heard, and the rebellious element that continues to reject the light of truth, will be blotted out in mercy to themselves and to those who would otherwise be influenced by their example.

Lessons From Past Experiences
No. 7

GEO. O. STATES

In the spring of 1861, when the war broke out in this country, President Lincoln called for seventy-five thousand men for three months. Few believed the war would last that long. Those who believed what had been shown Sister White in Parkville, Mich., Jan. 12, 1861, knew something serious was before this nation. "We knew that a most terrible war was before us, which would cause great distress and anguish." As the war progressed, the North was confident of final victory, not realizing how well the South was prepared for the conflict.

In "Testimonies for the Church," Vol. I, pages 266 and 267, is given a vivid account of the disastrous battle of Manassas, Va. The people of the North were greatly astonished at the unexpected defeat of the Northern army. As time went on and the war continued, becoming more and more serious, draft after draft was proclaimed. During these trying times as our ministers went out to preach the word, they found the people so absorbed with the terrible carnage that was going on that it was almost impossible to call their attention to the third angel's message.

Conditions were growing more serious. Many of our people were drafted, and had to go into the war or pay three hundred dollars. At this time meetings of counsel were held in the Battle Creek church, and the leading brethren advised all to pray much and talk little. In the winter of 1865 large bounties were paid for substitutes, and it began to look as if some of the European nations would take sides with the South, and thus bring about a general war.

Thus matters stood when in the Review of Feb. 21, 1865, there appeared a long article setting before our people the seriousness of the situation, appointing a four-day season of prayer for the end of the war, and urging our people to put away all differences, humble their hearts, and seek God earnestly. This they did.

Those of us who participated in those experiences knew what it was to plead with the Lord. Brethren and sisters who had differences confessed their wrongs, and as far as possible made matters right. We all felt that we were doing a special work, and that God was going to hear and answer our petitions. We felt that the only way that the work of God could be carried on was for the war to cease, and so we earnestly pleaded for that definite object.

Immediately after these four days of fasting and prayer the Northern army began to gain victories. Soon the news flashed over the wires, "Richmond is taken, Lee has surrendered, and the war is over." This all took place within a few weeks after God's people fasted and prayed. It was brought about so soon that men of the world were amazed. A peace convention was held, I think in Washington, D. C., and a large banner was stretched across one of the main thoroughfares, with these words, "This is the Lord's doing, and it is marvelous in our eyes," showing how astonished men of the world were at the unexpected termination of the war. God's people, who spent those four days in earnestly seeking the Lord, knew it was in answer to prayer.

Cedaredge, Colo.

The Beginning of Day

J. N. LOUGHBOROUGH

"Where is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?" Job 38:19, 20. These are among the words spoken by the Lord to Job when correcting him and his unwise comforters. In these questions is really involved the thought, Where is the exact point where light separates from darkness? or in other words, Where is the line of day? Where does one day begin, and another end?

The Lord gave the sun to rule the day. Ps. 136:8. When he was appointing days to be observed by his people, he said they should regard them "from even unto even." Lev. 23:32. And in his Word we learn that "at evening" is "when the sun did set." Mark 1:32. So in the revolution of the earth on its axis, causing the recurrence of day and night, the setting of the sun is God's signal for the beginning of a twenty-four-hour day.

In no place in his Word has he ever told us the precise point we must begin to reckon those sun settings. At the close of creation week, when God sanctified the seventh day (commanded it to be kept holy) those to whom it was first given were in the garden of Eden. But in the settlement of the earth, their posterity went east from Eden, as well as west. Now if Eden was an exact longitudinal point from which they must reckon the course of day, then those who went east from Eden would begin their Sabbath just as those west of Eden were closing the Sabbath day. We have no hint in all the Bible that any such difference ever existed among the Edenic race.

After the flood the descendants of Noah — the posterity of Shem, Ham, and Japheth — divided the territory of the Eastern continent (Gen. 9:19), settling in Europe, Asia, and Africa. Thus they were scattered hundreds of miles apart, and far away from any point that has been conjectured as the ancient site of Eden. Being thus far away, east and west, from that point, did they differ one day in reckoning the days of the week, or in the keeping of the Lord's Sabbath? There is nothing in the Scriptures from which we could infer any such thing.

The facts in the case are these: As mankind settled the world, they went east and west until they had covered the land portion. They took their day reckoning with them, as measured by God's great timekeeper,— the sun,— and never knew any necessity for any other "day line" until they began to cross the Pacific Ocean. Going from either side to the other, they found a difference of a day in the reckoning of the day of the week. All the nations on the lands thus settled were agreed in their reckoning of the days of the week. They still thus agree, as may be demonstrated by the "chart of the days of the week," compiled by William Meade Jones and Prince Lucien Bonaparte, of London, England. This agreement is in itself a proof that none of these have ever recognized an Edenic day line.

As before stated, men circled the land portion of the earth, from the west side of the Pacific Ocean —Asia — to the east side — America — all in the whole round were in perfect harmony in their week, and day reckoning. They began to cross the Pacific Ocean, and, whether going east or west, if they took their day reckoning with them, they would find themselves out of harmony with those on the other side. This demonstrated a stubborn fact, which was this: In God's providence, in the settling of this world, following the Lord's timekeeper — the sun — days were fixed to this earth, and

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

Looking This Way

Over the ocean, across the wild wave,
Heathen are dying, with no one to save;
No one to rescue from grief and dismay,
The heathen are waiting and looking this way.

Looking for you, brother, happy in grace;
Living each day in the light of His face.
Looking for you, sister, how can you stay
When the heathen are looking and calling this way?

Think of the grace that to you has been giv'n,
Knowledge of Jesus, the Saviour in heaven,
God's Holy Bible, the light of life's way,
Unknown to the heathen still looking this way.

Show us the light which to you has been giv'n,
Bright Sun of Righteousness, sent down from heaven;
Come over and help us; send messengers, pray;
We are fainting and dying by thousands to-day.

Idols of stone can not help us we know;
But where is your God? O, where shall we go?
Going to judgment without one glad day,
The heathen are waiting and looking this way.

Jesus, the Saviour, bright Morning Star,
Looking for lost ones, straying afar;
Be his glad messenger, speed on your way
To the millions of heathen waiting to-day.

— *The Apostolic Visitor.*

Drunkenness and Crime

MRS. E. G. WHITE

(1) In these times, when the daily newspapers are filled with many horrible details of revolting drunkenness and terrible crime, there is a tendency to become so familiar with existing conditions that we lose sight of the significance of these conditions. Violence is in the land. More intoxicating liquor is used than has ever been used heretofore. The story of the resultant crime is given fully in the newspapers. And yet, notwithstanding the many evidences of increasing lawlessness, men seldom stop to consider seriously the meaning of these things. Almost without exception, men boast of the enlightenment and progress of the present age.

Upon us, to whom God has given great light, rests the solemn responsibility of calling the attention of thinking men and women to the significance of the prevalence of drunkenness and crime with which they are so familiar. We should bring before their minds the scriptures that plainly portray the conditions which shall exist just prior to the second coming of Christ. Faithfully should we uplift the divine standard, and raise our voices in protest against the sanctioning of the liquor traffic by legal enactment.

(2) For a time after the great earthquake along the coast of California, the authorities in San Francisco and in some of the smaller cities and towns ordered the closing of all liquor saloons. So marked were the effects of this strictly enforced ordinance, that the attention of thinking men throughout America, and notably on the Pacific Coast, was directed to the advantages that would result from a permanent closing of all saloons. During many weeks following the earthquake in San Francisco, very little drunkenness was seen. No intoxicating drinks were sold. The disorganized and unsettled state of affairs gave the city officials reason to expect an abnormal increase of disorder and crime, and they were greatly surprised to find the opposite true. Those from whom was expected much trouble, gave but little. This remarkable freedom from violence and crime was traceable largely to the disuse of intoxicants.

The editors of some of the leading dailies took the position that it would be for the permanent betterment of society and for the upbuilding of the best interests of the city, were the saloons to remain closed forever. But wise counsel was swept aside, and within a few short weeks permission was given the liquor dealers to reopen their places of business, upon the payment of a considerably higher license than had formerly been paid into the city treasury.

In the calamity that befell San Francisco, the Lord designed to wipe out the liquor saloons that have been the cause of so much evil, so much misery and crime; and yet the guardians of the public welfare have proved unfaithful to their trust, by legalizing the sale of liquor. Those who have been placed in positions of official responsibility, and who in the recent past have become thoroughly familiar with the advantages of the closed saloon, now deliberately choose to enact laws sanctioning the carrying on of the liquor traffic. (3) They know that in doing this, they are virtually licensing the commission of crime; and yet their knowledge of this sure result deters them not.

(4) The evils that are so apparent at the present time, are the same that brought destruction to the antediluvian world. "In the days that were before the flood" one of the prevailing sins was drunkenness. From the record in Genesis we learn that "the earth also was corrupt before God, and the earth was filled with violence." Crime reigned supreme; life itself was unsafe. Men whose reason was dethroned by intoxicating drink, thought little of taking the life of a human being.

"As the days of Noah were, so shall also the coming of the Son of man be." The drunkenness and the crime that now prevail, have been foretold by the Saviour himself. We are living in the closing days of this earth's history. It is a most solemn time. Everything betokens the soon return of our Lord. (4) The very conditions we see in the great cities of our land; the mad acts of men whose minds have been inflamed by drugged liquor sold under sanction of human enactments; the dead and the dying whose destruction can be traced to the use of poisonous liquor,— all these evils are but a fulfilment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven.

O, what a work there is before the faithful watchman who must quickly warn the people of the perils of these last days! How important it is that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death! As faithful colaborers with God, we must bear a clear, decided testimony on the temperance question. (5)

The Lord can not bear much longer with an intemperate and perverse generation. In days of old, when Moses was rehearsing the desire of Jehovah concerning his people, there were uttered against the drunkard the following words: —

"The Lord will not spare him, but then the anger of the Lord and his jealousies shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

The people of San Francisco must answer at the judgment bar of God for the reopening of the liquor saloons in that city. (6) O that our cities might reform! In places where the judgments of heaven have fallen, God is now proving those whose lives he has spared, as to whether they will continue to allow health and reason to be destroyed by the sale of maddening drink. To-day, in many places, men are being tried in courts of justice, because under the influence of drugged liquor they have committed all manner of violence and sin. Satan looks on, highly gratified over the persistent determination of men to sell and use these poisonous drinks.

Well could it be said of the cities in our world to-day, as the Saviour declared of the cities "wherein most of his mighty works were done," "Woe unto thee!" "The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah." When the Lord sees men whom he has spared as he spared the inhabitants of Nineveh, continue to legalize and carry on the liquor traffic, the next stroke of the Infinite will be to destroy life. God has given men an opportunity to repent, to prepare to meet death with Christ's armor on, if death must come; and yet

(1) (2) (3) (4) (5) (6)
Temperance p. 251; 26; 26-27; 25; 251; 27

they continue in the wicked works that brought the cities under the rebuke and the chastening hand of God, and caused the devastation of that in which they took so much pride.

Human lives have been wonderfully preserved. Should there not be an acknowledgment of the Lord's mercy? Should there not be heartfelt repentance? Should not the liquor saloons that have wrought so much evil, be entirely abolished?

God is now withholding further vengeance, in order that a faithful work may be done by his ministers. Let there be proclaimed, with no uncertain sound, the message: "Watch; . . . for in such an hour as ye think not the Son of man cometh." In every place is to be heard the voice of the faithful sentinel of truth. God is now calling upon his servants to engage in this closing work of warning the world. Those whose talents have heretofore been tied up in mercantile and other worldly pursuits, are now to plan to use their talents speedily in proclaiming the third angel's message. Let not Satan keep you from engaging in this work. Count the cost of delay. Souls are perishing in sin. We must now improve every opportunity.

The world is to be warned; soon Jesus will come. We are to allow nothing to interpose between us and the work God has given us to do. The people must hear the truth in clear, distinct lines. Just at this time we must make special efforts to bring the truth before those who live in our cities. As we near the close of this earth's history, we shall see repeated in many other places the calamity that befell San Francisco. (1) Now is our golden opportunity to co-operate with heavenly intelligences in enlightening the understanding of those who are studying the meaning of the rapid increase of crime and disaster. As we do our part faithfully, the Lord will bless our efforts to the saving of many precious souls.

The Blessed Hope

G. W. WELLS

He is coming, the Saviour of the world is coming again! This thought should fill every Christian's heart with joy. It has been the long-looked-for, long-hoped-for event of all the past ages. The glorious consummation of all the prophetic utterances is reached in that day. The cruel reign of sin will then cease forever. O day of joy and gladness and rapturous delight!

"My longing heart cries out, O, come!
  Creation groans for thee!
The weary pilgrim sighs, O come!
  Bring immortality."

Jesus said to his disciples, shortly before he left this world, "Whither I go, thou canst not follow me now; but thou shalt follow me afterward." No doubt this statement filled their hearts with sorrow; they did not comprehend its true meaning. Peter said, "Why can not I follow thee now? I will lay down my life for thy sake." Their love for their Commander was warm and fervent, and they found pleasure in his presence. To cheer their hearts, and to comfort his followers in all future time, he uttered this most assuring promise, "I will come again." "I go to prepare a place for you," and "I will come again." What for? — To "receive you unto myself; that where I am, there ye may be also." John 14: 1-3.

No promise have we of entering into his presence, of being with him, until "that day." "Thou shalt be recompensed at the resurrection of the just." Thank God for the assurance of the resurrection, without which even those "fallen asleep in Christ are perished."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." These are words of comfort: for those of our loved ones who have fallen asleep in Jesus, and are sweetly resting in "their beds" (Isa. 57: 1-3), now come forth glorified, and they with us are made immortal, "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 52. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

If then, as we see by these irrevocable statements, our being with him, our seeing him as he is, our entering into our reward and being made immortal; if the bringing to an end of iniquity and sin, and the ushering in of the reign of righteousness and peace, the gathering together of all the redeemed, yea, the joy of being with him where he is,— if all this is contingent on his second coming, how important that we prepare for, and look forward to, that day of all days! "Looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ"— him who made himself a friend of sinners, him whose hand was ever ready to minister to suffering humanity, him whose ear was never deaf to the cry of the unfortunate, him whose lips spoke only pardon and hope. The "chiefest among ten thousand," the One "altogether lovely," is coming again. That is his promise.

For six thousand years sin has reigned in the hearts of men and held sway in the earth. O, what rivers of scalding tears, multitudes of broken hearts, and blasted hopes, and ruined lives, this old world has witnessed! But now it is in its last struggle. The King of Peace is soon to come. What will ever stay the deadening tide of intemperance and crime that is blighting the homes and lives of millions? What will ever bring to an end the cruel, thoughtless, heart-sickening oppression of the poor and the needy? What, O what, but the glorious appearing of Jesus? Praise God, that day is "near, it is near, and hasteth greatly." Glorious will be the deliverance and rich the reward of the faithful in that day, and together the redeemed will join in the universal anthem of praise, saying, "Blessing, and glory, and wisdom, and power, and might, be unto our God forever and ever."

Alpharetta, Ga.

Our Lord's Teachings About Money

One huge barrier always more or less obstructs the mission work of the church — the want of money. The fear of debt often prevents forward movement, and the fact of debt compels retrenchment. Even when men offer to go, Boards are often unable to send and support them. We believe that all this ought not to be so. Our Lord's teachings as to money gifts, if obeyed, would forever banish both these limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance that, although perfectly explicit, they seem more like a dead language that has passed out of use than a living tongue that millions know and speak. Yet, when these principles and precepts of our Lord on giving are collated and compared, they are found to contain the materials of a complete ethical system on the subject of money, its true nature, value, relation, and use. Should these sublime and unique teachings be translated into living, the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable.

Brevity compels us to be content with a simple outline of this body of teaching, scattered through the four Gospel narratives, but gathered up and methodically presented by Paul in that exhaustive discussion of Christian giving in 2 Cor. 7: 9.

1. The basis of Christ's teaching about money is the fundamental conception of stewardship (Luke 12: 42; 16: 1-8). Not only money, but every gift of God is received in trust for its use. Man is not an owner, but a trustee, managing another's goods and estates, God being the one original and inalienable owner of all. The two things required of stewards are that they be "faithful and wise," that they study to employ God's gifts with fidelity and sagacity — fidelity, so that God's entrustments be not perverted to self-indulgence; sagacity, so that they be converted into as large gains as possible.

There is a perfectly plain and simple basal principle, yet it is not the accepted foundation of our money making and using. The vast majority, even of disciples, practically leave God out of their thoughts when they engage in finance. Men consider themselves owners; they "make money" by their industry, economy, shrewdness, application; it is theirs to do as they will with it. There is little

(1)
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General Articles

"Whatsoever things are **true**, whatsoever things **are honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

He Knoweth Your Need

I would not worry, if I were you;
The days will come, and the days will go,
And anon the sky will be gray or blue,
And the earth be covered with flowers or snow;
The sun will shine, or the rain will fall,
But God stands over and under all.

Some days will be dark, with scarcely a sign
That God ever gave you a loving thought;
And his face will be hid with his love benign,
And your soul lie prone with a fight ill fought;
And life will seem empty of every joy —
A worthless bauble, a broken toy.

But I would not worry, if I were you,
It will all come right, pretty soon, depend;
The rain will cease, and the sky grow blue,
And God to your heart will kindly send
His message of love — and by and by
You will wonder why you should be sad and cry.

Bide close to the Father, let come what may,
Reach out for his hand in rain or shine;
He will turn your night into sweetest day,
And share his bounty of love divine.
He never forgets for a single day —
Why need then to fret and worry alway?

— S. B. McManus.

"Prepare Ye the Way of the Lord"

MRS. E. G. WHITE

In John the Baptist God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproving and denouncing sin. The angel, in announcing John's mission and work, said: "He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

John had not been educated in the schools of the rabbis. He had obtained no human scholarship. The forerunner of Christ did not expose himself to evil conversation and the corrupting influences of the world. He chose to have his home in the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence, and preserve a sacred sense of the majesty of God.

To prepare the way before Christ, one was needed, who, like the prophets of old, could summon the degenerate nation to repentance, and the voice of John was lifted up like a trumpet. His commission was, "Show my people their transgression, and the house of Jacob their sins." He presented no long arguments, no fine-spun theories, elaborately delivered in their "first," "secondly," and "thirdly." Pure, native eloquence was revealed; every word carried with it certainty and truth.

And all went forth into the wilderness to hear him. Unlearned peasants and fishermen came from the surrounding country. The Roman soldiers from the barracks of Herod came to hear him. Chieftains came, with their swords girded at their sides, to put down anything that savored of rebellion. The avaricious tax-gatherers came from the regions round about, and from the Sanhedrin came the phylacteried priests. All listened as if spellbound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressible scoffer, with the sneer gone, and cut to the heart with a sense of their sins.

John called every class to repentance. He met sin with open rebuke, in men of humble occupation, and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. And kings and nobles, Pharisees and Sadducees, Roman soldiers, and officers trained in all court etiquette, wily, calculating tax-gatherers and world-renowned men, listened to his words. They had confidence in his plain statements, and were convicted of sin.

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that of John is to be carried on in these last days. The Lord has given messages to his people, through the instruments he has chosen, and he would have all give heed to the admonitions and warnings he sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners. Repent, Pharisees and Sadducees. Repent, "for the kingdom of heaven is at hand." Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a message to bear,—"Prepare to meet thy God." We are to lift up the standard and bear the third angel's message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done.

The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. The wickedness of the antediluvians is plainly stated: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God became weary of this people whose thoughts were only of sinful pleasure and indulgence. They sought not the counsel of God who had created them, nor cared to do his will. The rebuke of God was upon them because they followed the imagination of their own hearts; and there was violence in the land. "And it repented the Lord that he had made man on the earth. . . . and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth."

In his teachings Christ referred to this. "But as the days of Noe were," he said, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Look at the picture which the world presents to-day. Dishonesty, fraud, and bankruptcies, violence and bloodshed, exist on every hand. The widows and the fatherless are robbed of their all. Plays, horse-races, and amusements of every kind occupy the mind. In the church, sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Thus the discernment and sensibilities have become deadened as to what constitutes right principles. Conscience has become insensible to the counsel and reproofs which have been given. The light given, calling to repentance, has been shut out by the thick cloud of unbelief and opposition brought in by human plans and human inventions.

The inhabitants of the antediluvian world had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen to the words of Noah; they mocked at his message. Righteous men lived in that generation. [Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly.] (1) And in prophetic vision he saw the condition of the world at the present time. He said, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lust; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Jude leaves the testimony for the believers: "But, beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ; how they told you there should be mockers in the last

(1) Commentary, Vol. 1 p. 1088

time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit."

It is living earnestness that God requires at this time. Ministers may have but little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ has died, they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present.

The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the whole-hearted messenger, will create conviction. It will not need the learned men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ, whom he has sent. All who know the only true and living God, will know Jesus Christ, the only begotten of the Father, and they will preach Christ and him crucified.

The Individual Cup

[The following article, contributed to *The Welcome Visitor* by Elder H. H. Burkholder, president of the Ohio Conference, deals with a subject which is agitating the minds of many of our people. We believe that the reasons here presented in favor of the use of the individual cup at the communion service are worthy of candid and thoughtful consideration.— ED.]

AT our recent camp-meeting many of the local church elders present spent an hour each day in the study of various questions concerning government, order, and discipline in local church management. It was the writer's privilege to attend these meetings, and he believes the time was well and profitably spent.

One of the questions quite thoroughly discussed was the use of the individual cup at the communion service. The purpose of this ordinance should not be robbed of any of its sanctity by indifference or neglect on our part. Neither should the communicants be deprived of the full enjoyment of the sacrament by a failure to conduct this service in the most careful and impressive manner.

With a knowledge of the fact that many of the diseases of the present time are either contagious or infectious, we believe it to be the inalienable right of every individual to protect himself in every consistent way against contamination, and to use every precaution to preserve his health. This position, with the knowledge, too, that it frequently occurs that persons well advanced with tubercular trouble are present at communion services, and wish to share its enjoyment, which should not be denied them, it was the unanimous opinion of all present that the use of the individual cup at communion services should be encouraged in all our churches. This can be done with but little expense, and the results will be far more safe and satisfactory in the end. This plan is already in use in a number of our churches, and is well liked wherever tried. Personally, I favor the use of the individual cup, and most heartily approve the action of the local elders in this matter.

Practical Religion

H. E. SAWYER-HOPKINS

Prayer

THE life of Jesus was one of incessant toil, yet he felt the need of divine strength as he went forth for duty. We read that the divine Son of God was in constant communion with his Father, and that the Father imparted to him everything, even his sorrows. We find in his early life a record like this: "Rising up a great while before day, he went out, and departed into a solitary place, and there prayed." "And he withdrew himself into the wilderness, and prayed." "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer."

How is it with us? Perhaps we pray at morning, noon, and night; but is there not a tendency to let the cares of life so absorb our time that this privilege of going to Jesus and telling him our needs in times of trial, perplexity, or grief, is sadly neglected? Thus we try to bear life's burdens alone, when the Saviour is ever near to help us, and he bids us come to him. How much stronger we should be if we accepted his offers of help in times of need!

Praising God

Can you praise God, from whom all blessings flow, under all circumstances? When everything moves along smoothly, perhaps we can; but when things look dark and discouraging, and we can not see how it is all coming out, how then? If our Father stands at the helm guiding this frail bark, why not trust him to help us through all life's conflicts, be they small or great.

Trusting

"O, how sweet to trust in Jesus!" must be sung as heartily one time as another, or we shall never sing it in "the sweet by and by." Let us cultivate real faith and a firm trust in our blessed Redeemer. J. Hudson Taylor once said: "When I came to a place of testing when my faith was most needed, I found it gradually going, and then I learned to look less to my faith, and to depend more on God's faithfulness."

National City, Cal.

Denying the Lord

G. B. THOMPSON

MUCH is said in the Scriptures concerning the sin of denying the Lord. Paul speaks of some who "profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16. Again he tells us that "if we suffer, we shall also reign with him: if we deny him, he also will deny us." 2 Tim. 2:12. Jesus also said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32, 33.

It is certainly important that we understand what is meant by denying the Lord. We may profess to love him, yet in works deny him. The following clear statement of how we may in our lives deny the Lord should be studied:—

"Men may deny Christ by evil-speaking, by foolish talking, by words that are untruthful or unkind. They may deny him by shunning life's burdens, by the pursuit of sinful pleasure. They may deny him by conforming to the world, by uncourteous behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. In all these ways they declare that Christ is not in them."—"*Desire of Ages," page 357.*

We should not pass these statements idly by. Have we been guilty of speaking evil of others when they were not present? Have we allowed unkind or insinuating words to fall from our lips, such as we would not have spoken if the persons themselves had been present? If so, in this we have denied the Lord. What about foolish talking? Are our minds filled with vain and frivolous things each day? Do we speak any idle words? Think over the record of the day just past. What have we said that in the day of God we shall wish had never been said? And remember constantly that in this way we can and do deny the One who has purchased us.

In a failure to bear life's burdens, too, we may deny our Lord. Have we murmured and complained beneath the load which is daily imposed upon us? Have we shunned duty, and left responsibilities, which we should have carried, for others to struggle with? If so, in this way we have denied our blessed Lord. Have we been conforming to the vain things of this world, and failed to maintain that nearness to the Lord which we should have done? Have we been justifying self, and cherishing doubt? Many have, and in doing this they deny him who has purchased them with his own blood. Have we been borrowing trouble, and as a result been living in darkness, and walking in sparks of our own kindling? Many are living in continual dread of things which never happen. This is all unbelief, and an outward sign that Christ is not dwelling within

Takoma Park, D. C.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

A Simple Prayer

My life-bark swings on the billow
  That rides o'er a boundless sea,
And the sea-gull rocks on the pillow
  That is only for him and me.
My vessel is drifting, drifting,
  To a land that is dim and gray,
O'er a tide that is shifting, shifting,
  But aye to myself I say:
    Hope for the long to-morrow;
      Strength for the brief to-day;
    Faith to guide o'er the waters wide,
      And love in my heart alway.

Ah well I know the haven,
  And whither the journey tends,
Though my soul at times is craven
  When the storm-wraith raves and rends.
Then a whisper comes to cheer me:
  "Peace! For the winds obey
The One who is ever near thee,"
  And again to myself I say:
    Hope for the long to-morrow;
      Strength for the brief to-day;
    Faith to guide o'er the water wide,
      And love in my heart alway.

'Tis a simple refrain only,
  Unknowing the schoolman's lore. (1)
Yet still when my heart is lonely,
  It haunteth me more and more;
Till I turn to the One who heeds us,
  Where he sits in the blue divine,
And tenderly guides and leads us,
  And he knows that the prayer is mine:
    Hope for the long to-morrow;
      Strength for the brief to-day;
    Faith to guide o'er the waters wide,
      And love in my heart alway.
        — *Youth's Companion.*

A Solemn Message to the Church

MRS. E. G. WHITE

We are rapidly nearing the close of this earth's history. The end is very near, much nearer than many suppose, and I feel burdened to urge upon our people the necessity of seeking the Lord earnestly. Many are asleep, and what can be said to arouse them from their carnal slumber? The Lord would have his church purified, before his judgments shall fall more signally upon the world.

"Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Christ will remove every pretentious cloak. No mingling of the true with the spurious can deceive him. "He is like a refiner's fire," separating the precious from the vile, the dross from the gold.

Like the Levites, God's chosen people are set apart by him for his special work. Every true Christian bears priestly credentials. He is honored with the sacred responsibility of representing to the world the character of his Heavenly Father. He is to heed well the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and the judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

I am instructed to urge upon our people most earnestly the necessity of religion in the home. Among the members of the household there is ever to be a kind, thoughtful consideration. Morning and evening let all hearts be united in reverent worship. At the season of evening worship, let every member of the family search well his own heart. Let every wrong that has been committed be made right. If, during the day, one has wronged another, or spoken unkindly, let the transgressor seek pardon of the one he has injured. Often grievances are cherished in the mind, and misunderstandings and heartaches are created that need not be. If the one who is suspected of wrong be given an opportunity, he might be able to make explanations that would bring relief to other members of the family.

"Confess your faults one to another, and pray one for another," that ye may be healed of all spiritual infirmities, that sinful dispositions may be changed. Make diligent work for eternity. Pray most earnestly to the Lord, and hold fast to the faith. Trust not in the arm of flesh, but trust implicitly in the Lord's guidance. Let each one now say, "As for me, I will come out, and be separate from the world. I will serve the Lord with full purpose of heart."

"For we are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more (for they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake): but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

Shall we heed the warnings that God has given? The Lord will show his loving favor to those who will keep his commandments. The Word, the living Word, received and obeyed, will be a savor of life unto life. (1) The reception of the truth will regenerate and cleanse the sinful soul.

This work of individual purification of character can not be safely delayed. Let our brethren and sisters take hold diligently of this work, co-operating with him who "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Put away all deception. Let no one idolize his own opinions. Take your position decidedly to be fully consecrated to truth and righteousness. Christ is ready to receive all who will come to him. Exercise a firm faith in all the promises of God. With confession and prayer, take your stand to be wholly the Lord's henceforth and forever.

To my ministering brethren I would say, Unite in a work of humbling your souls before God. Some have lost their first love, and need a new experience. Be determined that you will not yield to the enemy. Be patient toward all men, remembering that Christ has died for them. Improve every capability for the Lord's work, and labor faithfully, untiringly, to save souls. Seek to arouse the churches by your own zeal. Thus you may be the Lord's helping hand, laborers together with him.

We all have a part to act in the Lord's great plan for his work in the earth. We shall all have something to do, though it may be in jots and tittles, as opportunities present themselves.

If these warnings are not heeded, if diligent work is not made to overcome and put away defects of character, God will soon have finished the work of judgment, and many will be found wanting. Shall we now, at once, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? We can not afford to delay this

(1) work of confession and humbling of soul, that our offerings may be acceptable unto God. Fulness of joy is to be found in an entire surrender to God.

Sept. 5, 1906.

The Cause of Our Disappointment

As Published in 1853

Why were those disappointed who looked for Jesus in 1844? This important question, we believe, can be answered in the most satisfactory manner. Our disappointment did not arise from mistaking the beginning of the seventy weeks. The argument by which the original date is sustained, is, as we have seen, invulnerable. Nor did our disappointment arise from a mistake in believing that the seventy weeks form a part of the twenty-three hundred days; for every part of that argument, as we have shown, still stands good. These two points being susceptible of the clearest proof, we were not mistaken in believing that the twenty-three hundred days would terminate in the seventh Jewish month, 1844. Neither did our disappointment arise from believing that at the end of the twenty-three hundred days the work of cleansing the sanctuary would take place. For it is plainly stated, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

But when we said that this earth, or a part of this earth, was the sanctuary, and that Christ must descend from heaven at the end of the twenty-three hundred days, to purify the earth by fire, we looked for that which the Bible did not warrant us to expect. Here was the cause of our disappointment. For we have seen that there is no Scriptural authority to support the view that any part of the earth is the sanctuary, or that the burning of the earth, and the melting of the elements, is the cleansing of the sanctuary. 2 Peter 3.

By a multitude of witnesses, we have proved that the tabernacle of God is the sanctuary to be cleansed, and that its cleansing is a work performed in that sanctuary, with blood, and not with fire. Our disappointment, then, arose from a misunderstanding of the work to take place at the end of the days.

Our evidence established the fact that the sanctuary should be cleansed at the end of the twenty-three hundred days, and that they would terminate in the seventh month, 1844. The types in the example and shadow of heavenly things, set before us the work of the high priest in the seventh month; namely, his act of passing from the holy place to the holiest of all, to cleanse the sanctuary. We reasoned that as the paschal lamb, which was slain on the fourteenth day of the first month, met his antitype in the death of the Lamb of God, on that day (Ex. 12:3-6; 46; 1 Cor. 5:7; John 18:28; 19:36); and the offering of the first-fruits on the sixteenth day of that month, met its antitype in the resurrection of Christ, on that day, the first-fruits of them that slept (Lev. 23:10-15; 1 Cor. 15:20, 23); and the feast of the Pentecost met its antitype on the day of its occurrence (Lev. 23:15-21; Acts 2:1, 2); so the cleansing of the sanctuary in the seventh month (Leviticus 16) at that time of the year when the twenty-three hundred days would end, we believed would meet its antitype at the end of that period.

Could we then have understood the subject of the sanctuary, our disappointment would have been avoided.— *J. N. Andrews.*

(1) *My Life Today, p. 32*

Our Prophetic Responsibility

J. L. McElhany

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Isa. 42:4.

In the days of Isaiah the knowledge of geography, as compared with the present time, was small indeed, but in prophetic vision he looked down the stream of time and saw the great island fields, and in prophesying of the work of Christ, makes the statement given above.

The prophecy, "The isles shall wait for his law," calls for a definite fulfilment. In direct response to this there must be some movement having as one of its chief aims the proclamation of the law of God. There is one, and only one, direct answer to this prophecy, and that is found in the threefold message of Revelation 14. In these three messages we have combined every phase of the everlasting gospel, the commandments of God and the faith of Jesus.

These messages must be proclaimed to every nation, kindred, tongue, and people. Verse 6. This, of course, includes every island, as foreseen by Isaiah. The third angel's message (verses 9-12) is that part of the everlasting gospel which deals with God's law, and the result of preaching this message to every nation is the development of a people who "keep the commandments of God, and the faith of Jesus." This is the only message given in prophecy, applicable to the last days, that is to work a reform in obedience to God's law. The context shows that this is the very last message of warning that will be given to the world, and as soon as the message has accomplished its work, Christ will come to reap the harvest of the earth. Isaiah saw the isles waiting for this last message; he saw the repairing of the breach (Isa. 58:12, 13), and beheld the redeemed in the new earth, coming up from one Sabbath to another to worship the Lord. Isa. 66:22, 23.

Let us notice the nature of the third angel's message. It is a positive warning against a certain power, the beast. This beast, we are told, has power given to him "over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:7, 8.

Can the message warning against this power be less extensive in its proclamation than the power and influence exercised by the beast? — Certainly not; therefore it follows that the third angel's message must be proclaimed to "all kindreds, and tongues, and nations." The revelator saw, in vision, a company who had gotten the victory over the beast (Rev. 15:2), in which all nations were represented. As there is no other warning given against this power, it is evident that this company will "stand on the sea of glass, having the harps of God," because they have obtained the victory through the third angel's message.

Our responsibility in giving the message becomes a matter of the utmost importance. To do the work the Lord has given us to do, we can not stop short of giving the message to every kindred, tongue, and nation. Whether we, as individuals, have a place finally among that victorious company depends on the attitude we sustain to the work of proclaiming this definite message to all nations.

There is a special commandment to which we desire to call attention, in connection with our responsibility in giving the message: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20. In obeying this commandment, Isaiah's prophecy will be fulfilled, and the waiting isles will receive his law. How many have considered that to be commandment-keepers they must obey this commandment? The responsibility rests equally upon every believer. But is it possible for all to go? — Yes, it is possible, to the extent of fulfilling the obligation of this commandment. Age and other reasons keep some from crossing the seas to distant waiting lands, but their prayers and their means can go to sustain the work, and thus they have a part. Many, more than have thought it possible, can actually go. How much longer must millions of perishing souls be kept waiting? How many are ready to keep this commandment? "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The answer to your prayer may be a call to go yourself. Are you ready if the Lord should say, "Go work to-day in my vineyard"? Jesus was a commandment-keeper, and if we would see him as he is, we must be like him, in order to share in the commandment-keeper's reward. Rev. 22:14. "Here am I, Lord, send me."

"Far and near the fields are teeming
 With the sheaves of ripened grain:
Far and near their gold is gleaming
 O'er the sunny slope and plain.

"O thou whom thy Lord is sending,
 Gather now the sheaves of gold!
Heavenward then at evening wending
 Thou shalt come with joy untold."

Manila, Philippine Islands.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

For the Day of Death

A. W. SPAULDING

Lieth a day all broken, broken,
Stained with the blood of mangled hearts,
Clasping a grief that can not be spoken,
Deep where the fount of anguish starts,
And the light of life departs.

Cometh a day all glory, glory,
Fused with the light of the city of gold,
Rounding the tale of an old, old story
That can not for wonder be fully told
Till the books of God unfold.

Dawneth a day with rapture throbbing,
Banishing thought of Death's alarms,
When babes for the breasts of mothers sobbing
(Last of the echoes of sorrow's storms)
Shall burden the angels' arms.

Bethel, Wis.

Christian Liberality

MRS. E. G. WHITE

Under the Jewish system, God's chosen people were required to cherish a spirit of liberality, both in sustaining his cause and in supplying the wants of the needy. At the harvest and the vintage, the first-fruits of the fields — corn, wine, and oil — were to be consecrated as an offering to the Lord. The gleanings and the corners of the fields were reserved for the poor. The first-fruits of the wool when the sheep were shorn, and of the grain when the wheat was thrashed, were to be offered to the Lord; and at the feast it was commanded that the poor, the widows, the orphans, and the strangers should be invited. At the close of every year all were required to make solemn oath whether or not they had done according to the command of God.

This arrangement was made by the Lord to impress upon the people that in every matter he must be first. They were, by this system of benevolence, reminded that their gracious Master was the true proprietor of their fields, their flocks, and their herds; that the God of heaven sent them sunshine and rain for their seed-time and harvest; and that everything which they possessed was of his creation. All was the Lord's, and he had made them stewards of his goods.

The liberality of the Jews in the construction of the tabernacle evinced a spirit of benevolence which has not been equaled by the people of God at any later date. The Hebrews had just been freed from their long bondage in Egypt; they were wanderers in the wilderness; yet scarcely were they delivered from the armies of the Egyptians who pursued them in their hasty journey, when the word of the Lord came to Moses: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."

His people had small possessions, and no flattering prospect of adding to them; but an object was before them,— to build the tabernacle of God. The Lord had spoken, and they must obey his voice. They withheld nothing. All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord. They honored him by so doing. Was it not all his? Had he not given them all that they passessed? If he called for it, was it not their duty to give back to the Lender his own? No urging was needed. The people brought even more than was required; and they were told to desist, for there was already more than could be appropriated.

Again, in building the temple, the call for means met with a hearty response. The people did not give reluctantly; they rejoiced in the prospect that a building would be erected for the worship of God. They gave more than enough for the purpose. David blessed the Lord before all the congregation, and said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Again, in his prayer David gave thanks in these words: "O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own."

David well understood from whom came all his bounties. Would that those of this day who rejoice in a Saviour's love could realize that their silver and gold is the Lord's, and should be used to promote his glory, not grudgingly retained to enrich and gratify themselves. He has an indisputable right to all that he has lent his creatures. All that they possess is his.

There are high and holy objects that require means; thus invested, it will yield to the giver more elevated and permanent enjoyment than if expended in personal gratification or selfishly hoarded for the greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in heaven that moth can not corrupt, nor fire consume, nor thieves break in and steal. The investment is safe. The money is placed in bags that have no holes.

Can Christians who boast of a broader light than had the Hebrews, give less freely than they? Can Christians, living near the close of time, be satisfied with their offerings when not half so large as were those of the Jews? Their liberality was to benefit primarily their own nation; the work of God in these last days extends to the entire world. The message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves in autumn.

It is written, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;" and again, "He that saith he abideth in him ought himself also so to walk, even as he walked." Let us inquire, What would our Saviour do in our circumstances? what would be his efforts for the salvation of souls? This question is answered by the example of Christ. He left his royalty, laid aside his glory, sacrificed his riches, and clothed his divinity with humanity, that he might reach men where they were. He laid down his life for sinners.

The spirit of liberality is the spirit of heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all that he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This, carried out in actual benevolence and good works, is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but, carried out in all its bearings, the fruit is misery and death.

To carry the truth to the population of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the truth in order to be sanctified through it; and we are the channels of God's light. Our talents, our means, our knowledge, are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin, and bring him, through Christ, to the infinite God.

We should be zealous workers in this cause, seeking to lead sinners, repenting and believing, to a divine Redeemer, to impress them with a sense of God's love to man. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an incomparable love is this! a theme for the most profound meditation! the amazing love of God for a world that did not love him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. Men who are crazy for gain, and are disappointed and unhappy in their pursuit of the world, need the knowledge of this truth to quiet the restless hungering and thirsting of their souls.

Missionaries for God are wanted to carry light to those who sit in the shadow of death. Experienced hands are needed, in the meekness of wisdom and the strength of faith, to lift weary souls to the bosom of a compassionate Redeemer. O, selfishness! what a curse! It prevents us from engaging in the service of God. It prevents us from perceiving the claims of duty, which should set our hearts aglow with fervent zeal.

Ours is a great work. Yet how many

who profess to believe these sacred truths are paralyzed by the sophistry of Satan, doing nothing for God, but rather hindering his cause! When will they act like those who wait for the Lord? When will they show a zeal in accordance with their faith? Many who are able to give liberally when the cause is in need, selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will, giving a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, revealed selfishness. When they have no further use for their money, they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that can not be turned aside.

God has made us all his stewards, and in no case has he authorized us to neglect our duty or leave it for others to do. The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in the saving of souls. If we leave others to accomplish that which God has left for us to do, we wrong ourselves and him who gave us all we have. How can others do *our* work of benevolence any better than we can do it ourselves? So far as practicable, God would have every man an executor of his own will in this matter, during his lifetime.

Adversity, accident, or intrigue may cut off forever intended acts of benevolence, when he who has accumulated a fortune is no longer by to guard it. It is sad that so many neglect the golden opportunity to do good in the present, but wait to be cast out of their stewardship before giving back to the Lord the means which he has lent them to be used for his glory.

One marked feature in the teachings of Christ is the frequency and earnestness with which he rebuked the sin of covetousness, and pointed out the danger of worldly acquisitions and the inordinate love of gain. In the mansions of the rich, in the temple, and in the streets, he warned those who inquired after salvation: "Take heed, and beware of covetousness." "Ye can not serve God and mammon."

It is this increasing devotion to money getting, the selfishness which the desire for gain begets, that deadens the spirituality of many in the church, and removes from them the favor of God. When the head and hands are constantly occupied with planning and toiling for the accumulation of riches, the claims of God and humanity are forgotten.

If God has blessed us with prosperity, it is not that our time and attention should be diverted from him and given to that which he has lent us. The giver is greater than the gift. We have been bought with a price; we are not our own. Have we forgotten that infinite price paid for our redemption? Is gratitude dead in the heart? Does not the cross of Christ put to shame a life of selfish ease and indulgence?

What if Christ had left his work, becoming weary in consequence of the ingratitude and abuse that met him on every side! What if he had never reached that period when he said, "It is finished!" What if he had returned to heaven, discouraged by his reception! What if he had never passed through that soul-agony in the garden of Gethsemane that forced from his pores great drops of blood!

Christ was joined to his plan of labor to work out redemption for the race, by a love that is without parallel and an unswerving devotion to the Father's will. He toiled for the good of man up to the very hour of his humiliation. He spent his life in poverty and self-denial, for the degraded sinner. In a world that was his own he had no place to lay his weary head. We are reaping the fruits of this infinite self-sacrifice; and yet, when labor is to be done, when our money is wanted to aid the work of the Redeemer in the salvation of souls, many shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal the senses of many to the claims of God.

O, must Christ, the Majesty of heaven, the King of glory, bear the heavy cross, and wear the thorny crown, and drink the bitter cup, while we recline at ease, glorify ourselves, and forget the souls he died to redeem by his precious blood? No; let us give, while we have the power. Let us do, while we have the strength. Let us work, while it is day. Let us devote our time and our means whole-heartedly to the service of God, that we may have his approbation, and receive his reward.

The Burdens to Be Lifted

A. T. ROBINSON

Whenever a work of reform ceases to be aggressive, it loses its power and vitality, and settles down to a round of forms and ceremonies. This has been the outcome of every great religious movement in the past.

We profess to be engaged in the last great religious reformation that will ever be carried forward in this world. This movement is destined to prepare a people for the second coming of the Saviour. In the very nature of such a movement, it must never cease to be aggressive. In the very words of the message for this time, it must continue to be aggressive until it shall have reached earth's remotest bounds; until it shall have been proclaimed to "every nation, and kindred, and tongue, and people."

So long as a religious reformation continues to be an aggressive movement, constantly becoming more and more world-wide in the scope of its operations, its needs must ever increase, and its demands upon those charged with the responsibility of carrying forward the work must ever increase. We can never, in this movement, look forward to some point of time beyond which we may expect the calls for means to carry forward the work to become less frequent or less urgent. Unless we shall prove traitors to our Commander, we are enlisted in this warfare until the conflict is ended, and the glorious, eternal victory is won. To the full extent of the talents entrusted to us, we are indebted to a world in perishing need of this message. Let us turn our thoughts for a moment to the calls for the present hour.

One Hundred and Fifty Thousand Dollar Fund

After a careful study of the immediate demands on our work in the great Southern fields, the completion of the work at Washington, D. C., the work of the Pacific Press of California, and some pressing demands on the work in foreign lands, it was at first decided that a call must be made for not less than two hundred thousand dollars. At the recent session of the General Conference Committee and presidents of conferences, held at Washington, D. C., the estimates were carefully revised, the corners were cut at every point where any reduction seemed possible, and the decision was arrived at to make a call for one hundred and fifty thousand dollars.

Here is a call which demands that every true-hearted believer in our ranks shall put his shoulders squarely beneath the load and lift every pound he can lift, and then ask the Lord for strength to lift again.

Our Annual Offerings

We are within a few short weeks of the time for our annual offerings for foreign missions. Can we be content to think that our annual offerings to foreign missions will be less this year because of these other calls? Before deciding thus, let us think what this would mean to our hundreds of workers in far-away lands, who receive their support for quite a portion of the year from the money contributed in annual offerings. It seems imperative that our annual offerings this year be made on even a larger scale than heretofore.

Surely the work of the third angel's message has reached gigantic proportions. Instead of pointing out on the map of the world, as we did a few years ago, a few places where the message has been planted, we can now point to but few places where a beginning has not already been made. There is no stopping place now. There is no place where we can say to the Mission Board, You must retrench. We must meet the issue. We must bear the burdens and responsibility resting upon us. We must put our backs to the load to be lifted this year, that we may thus gain added strength for the heavier load of next year, and thus go on from strength to strength as the years go by, until the task is performed, and the Master shall say, "It is finished."

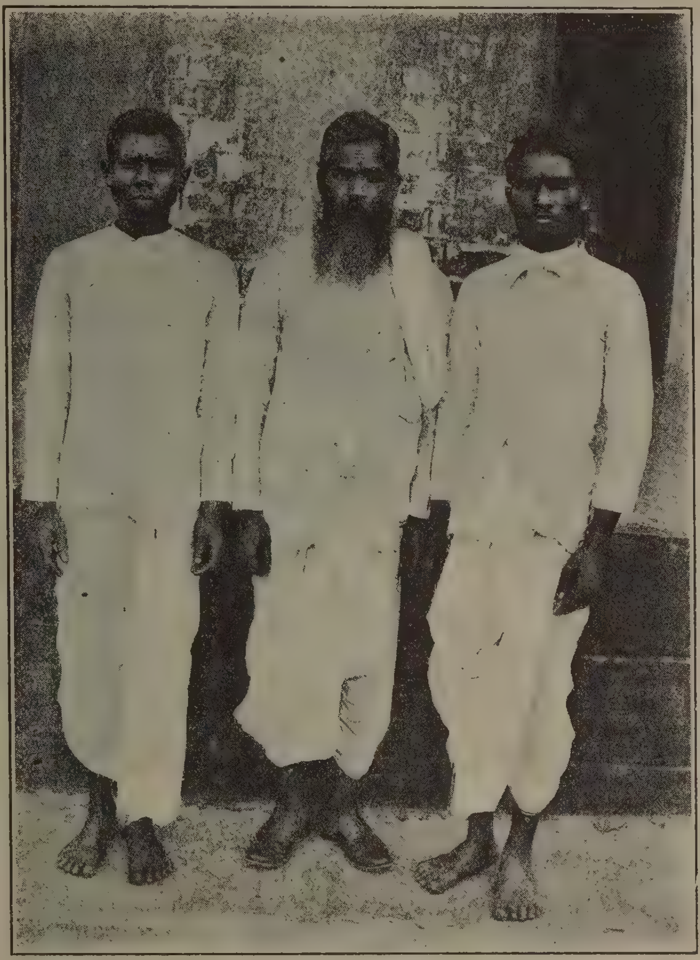
College View, Neb.

work, a union conference was organized last summer. Mexico, which for years was a hard and unresponsive field, reports a new spirit of inquiry. The Lord is visiting these Catholic fields. Brother Tanner writes from the island of Hayti of baptism after baptism, and says: "This progress among Catholics has been an astonishment to the Protestants here, who have never made very much progress among Catholics." Some have called on him to explain it. The only explanation is that this third angel's message is the special truth of God for these last days.

Our South American brethren also thank God that his Spirit is working with new power in dark Catholic fields. When news of the San Francisco disaster reached South America, people stood aghast. Now they have had a similar visitation in Valparaiso. The message of the approaching end is being punctuated with earthquake and tempest. The Lord is warning the world. The message of hope and salvation from the things coming upon the earth must go swiftly. And we are to carry it. It will mean all we have and are on the altar to go to the finish with this message.

The Macedonian cry comes from over every sea. Let us answer it in our prayers and gifts, first giving our own selves. This week-of-prayer offering to missions ought to be the largest ever given, as our surrender and consecration ought to be the most determined and complete. Some parents must give children to go to the fields. Conferences and institutions must give workers who can not be spared without sacrifice. God is calling. Not a soul can view the wondrous working of the Lord throughout the world-wide field to-day without repenting before God with awe-struck heart; for to watch the movements in the fields is to see God actually cutting short the work of human salvation and bringing eternity near.

But it is a glad truth to the advent believers in all lands. All round this world are earnest hearts rejoicing in the "blessed hope." They are praying for it. One Sabbath day, after weary weeks at sea, I landed in Buenos Ayres, South America, and went directly to a Sabbath-school in our mission rooms in the heart of that great city. Their language was strange to my ears, but I understood their spirit with my heart. It was the spirit of the one old-fashioned third angel's message. Then we studied the map of our mission fields, and through the interpreter they were helped to see how swiftly the work is going. As we told them that the advent people were almost home at last, it touched my heart to see that little company all weeping tears of joy. Brethren and sisters, this hope is the dearest hope on earth to the pilgrims homeward bound. And the Lord Jesus will never disappoint his children, who to-day are praying in many tongues that last prayer of the Scriptures, "Even so, come [quickly], Lord Jesus."



TEACHERS OF THE MESSAGE IN INDIA

Two Santal teachers, on either side, and a Hindi man recently baptized.

Children's Exercise

The New Earth

MEMORY VERSE: 2 Peter 3:10.

(Introduce the lesson by a brief talk about the beauty of the earth when God first made it, and the reasons why it is necessary for him to make it over again.)

1. What does the memory verse say about this earth?

2. Of what have we the promise? 2 Peter 3:13.

3. Has any one ever seen the new earth? Rev. 21:1, 2. (If there is time, read extracts from "Early Writings," pages 9-15.)

4. Will there be children there? Isa. 11:8; read "Early Writings," page 14.

5. Describe briefly the new earth, using the following texts: Isa. 35:1-10; 33:24; Rev. 21:4; Isa. 11:6-9; 65:25.

6. We can even sleep in the woods and not be afraid. Eze. 34:25, 28.

7. We need not be afraid of the dark. Rev. 21:25; 22:5.

8. What is said of the homes in the new earth? Isa. 65:21.

9. What will the people do on the Sabbath? Isa. 66:23.

10. Who are to enjoy the blessings of the new earth? Rev. 22:14.

(Ask the children to learn missionary verses for the next study.)

"Even at the Door"

MRS. E. G. WHITE

(Reading for Sabbath, December 22)

JESUS is coming again. Before parting with his disciples on the earth, he gave them the promise of his return. "Let not your heart be troubled," he said; "in my Father's house are many mansions: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The exact day and hour of Christ's coming have not been revealed. The Saviour told his disciples that he himself could not make known the hour of his second appearing. But he mentioned certain events by which they might know when his coming was near. "There shall be signs," he said, "in the sun, and in the moon, and in the stars." "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall." Upon the earth, he said, there shall be "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

"And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The signs in the sun, moon, and stars have been fulfilled. Since that time earthquakes, tempests, tidal waves, pestilence, and famine have multiplied. The most awful destructions, by fire and flood, are following one another in quick succession. The terrible disasters that are taking place from week to week speak to us in earnest tones of warning, declaring that the end is near, that something great and decisive will soon of necessity take place.

Probationary time will not continue much longer. Now God is withdrawing his restraining hand from the earth. Long has he been speaking to men and women through the agency of his Holy Spirit; but they have not heeded the call. Now he is speaking to his people, and to the world, by his judgments. The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save. Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time.

The Lord calls upon those who believe in him to be workers together with him. While life shall last, they are not to feel that their work is done. Shall we allow the signs of the end to be fulfilled without telling people of what is coming upon the earth? Shall we allow them to go down in darkness without having urged upon them the need of a preparation to meet their Lord? Unless we ourselves do our duty to those around us, the day of God will come upon us as a thief. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.

As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be proclaimed in its purity. The stream of living water is to deepen and widen in its course. In fields nigh and afar off, men will be called from the plow, and from the more common commercial business vocations, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed. The message that means so much to the dwellers upon earth will be heard and understood. Men will know what is truth. Onward, and still onward, the work will advance, until the whole earth shall have been warned. And then shall the end come.

The day of Christ's coming will be a day of judgment upon the world. When the multitude of the lost — those whom God has favored with great light, but who rejected the light; those who might have been saved, had they obeyed God's law, but who refused to obey — when these see the Son of man coming in the clouds of heaven, they will understand the great sacrifice made in their behalf: they will understand the unmeasured love of the Redeemer, his incarnation, the sweat-drops of blood, the marks of the nails in his hands and feet, the pierced side; and they will ask to be hidden from the face of him that sitteth on the throne, and from the wrath of the Lamb. They see as in reality the condemnation of Christ, and hear the loud cry, "Release unto us Barabbas." They hear the question, What shall be done with Jesus? and the answer, "*Crucify* him, *crucify* him!"

The reign of appearance and pretense is over. The righteous Judge speaks with awful emphasis as he utters the sentence, "I never knew you: depart from me."

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus he welcomes them, to live hereafter in eternal communion with himself. And every voice in the heavenly mansions echoes and echoes the welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

IN GERMAN EAST AFRICA

The Friedensthal school, one of the three stations conducted by the German Union Conference.

(1) [Jesus is coming, coming with clouds and great glory. A multitude of shining angels will attend him. He will come to honor those who have loved him and kept his commandments, and to take them to himself. He has not forgotten them or his promise.] (2)

(3) [There will be a re-linking of the family chain.] When we look upon our dead, we may think of the morning when the trump of God shall sound, when "the dead shall be raised incorruptible, and we shall be changed."]

That time is near. A little while, and we shall see the King in his beauty. A little while, and he will present his faithful ones "faultless before the presence of his glory with exceeding joy."

No human language can fully describe the reward of the righteous. It will be known to those only who behold it. There the heavenly Shepherd leads his flock to fountains of living water. The tree of life yields its fruit every month, and the leaves of the tree are for the healing of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . mine elect shall long enjoy the work of their hands."

There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away." "The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

In the earth made new, only righteousness shall dwell. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

Children's Exercise

Missionary Work

MEMORY VERSE: Matt. 24: 14.

1. Call for the verses learned.
2. How far must this message go? Rev. 14: 6, 7.
3. What will then come? Matt. 24: 14.
4. Who are called to give the message? Matt. 28: 19.
5. Why must missionaries be sent? Rom. 10: 14, 15.
6. Give incidents showing the needs in other lands and the desire the people have to know the message.
7. How does God regard the people in all lands? Rom. 2: 11; 1 Tim. 2: 3, 4.
8. How may we help in sending the gospel to them?

(1) Child Guidance, p. 565; (2) My Life Today, p. 345 (3) The Faith I Live By, p. 185

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

Since God Converted Me *

F. D. STARR

"What think you, parson, is there hope
For such a wretch abhorred?
Or must he in the darkness grope,
Rejected of the Lord?

"Think you the vilest of the vile
(There's none more vile than he)
Can ever share the Saviour's smile,
Or heaven's beauty see?"

The parson, with reflective pause
And with a kindling eye,
A lesson from experience draws,
And thus he makes reply:

"I surely can not doubt the power
Of Christ to set men free,
Since that eventful, happy hour
When God converted me.

"Of poor lost sinners I was chief,
Sunk in the depths profound;
Conversion brought my soul relief,
Grace did much more abound."

"Since God converted me." Ah, yes;
An epoch here begins
Of everlasting righteousness,
Forgiveness of my sins.

This epoch is the boundary line
Since which doubt can not be;
The skeptic's creed can not be mine
Since God converted me.

When Satan's darts come thick and fast,
And would o'erpower my soul,
Faith's retrospective glance I cast,
And Jesus makes me whole.

Forest, Idaho.

The Work in Oakland and San Francisco — No. 1

MRS. E. G. WHITE

Ever since the close of the camp-meeting held at Oakland, Cal., July 19-29, 1906, aggressive labor has been put forth in that city. For a time, the large tent and about twenty of the family tents were left standing, to accommodate the workers that remained. [Elder S. N. Haskell, assisted by Elder E. J. Hibbard, had charge of the company of laborers.

Sabbath and Sunday, August 18 and 19, I spent in Oakland. The meetings were still in progress. Elder and Mrs. Haskell were conducting Bible studies in the forenoons, and in the afternoons the workers in training were going out and visiting from house to house. These missionary visits, and the sale of many books and periodicals, opened the way for the holding of Bible readings. About forty men and women were attending the morning classes, and a goodly number of these students engaged in the afternoon work.] While in Oakland, I had the privilege of speaking to these workers, and to our brethren and sisters from the Oakland, Berkeley, Alameda, and San Francisco churches. All assembled in the large tent for a union service. The Lord gave me freedom in the presentation of truth.

The labors of Elder and Mrs. Haskell have been greatly blessed of God. One day a woman, a stranger, slipped two coins into Sister Haskell's hand. Sister Haskell thought them to be two twenty-five-cent pieces, but when she looked, she saw that they were twenty-dollar gold pieces. Sister Haskell asked the stranger if she had not made a mistake, but she replied that she had not. The woman refused to give her name, but it has since been learned that she is not of our people.

A few days later, our brethren were obliged to vacate the place they had been occupying with the tents, as a circus was coming to occupy the grounds.

Friday, August 31, I made another trip to Oakland. As the large tent had been taken down, our people secured the use of the Congregational church, corner Eighteenth and Market Streets, for our Sabbath services. A few months ago our own church building in Oakland was sold, and our brethren and sisters are meeting in this rented church until some more permanent arrangement can be made.

On Sabbath morning Elder Haskell spoke in the Laguna Street church in San Francisco — the church that was not destroyed by the earthquake; Elder Hibbard spoke in Oakland, others in Alameda and Berkeley. In all these churches the appointment was given out that I would speak in the afternoon.

When I reached the church, I found the room crowded. I felt impressed to urge upon all our people present the necessity of taking a decided interest in working Oakland. We must not allow the enemy to come in and sow his tares among the precious seeds of truth that have already been sown. There are many religious movements, many "isms," but Christ will identify himself with the needy souls who are seeking after truth. We need true workers,— workers whose hearts and minds are imbued with the truth, workers who will act a part in bringing the truth to other minds. Every Christian should be a missionary, working for the salvation of souls.

The children in our families need thorough instruction in the Bible. Let every soul put his talent of means, and his talent of speech, into the service of God. We are not to condemn others, but we must win them to a knowledge of the truth.

Because of the importance of this work, I have urged that Elder Haskell and his wife, as ministers of God, shall give Bible instruction to those who will offer themselves for service. God will use humble men. He will make of every consecrated man a light-bearing Christian. Not the most eloquent in speech, not those who are the best versed in so-called theology, are always the most successful, but those who will work diligently and humbly for the Master. The blessing of God rests upon those who are meek and lowly,— upon those who have the faith that works by love and purifies the soul.

Before the close of the discourse, I asked all to arise who would stand faithfully by Elder Haskell and his wife, by Elder Hibbard, and by those who were laboring with them. I urged the brethren and sisters to consider that now is the opportune time to work Oakland, and that to every man is given his work. I asked, "How many will pledge themselves to be in earnest in this work?" The whole congregation responded by rising, and we were encouraged to hope that much good would be accomplished by their united efforts.

On Sunday afternoon, I spoke again to our people assembled in the Congregational church.

A short time later, a vacant lot was found in a good residence district; and here a large tent and several smaller tents were pitched. The Bible training-school was continued daily, and evening services were held.

During the month of September I made two more visits to Oakland, speaking to our people in the Congregational church each time, and also speaking in the tent.

I have felt stirred with an intense desire to do all in my power to encourage the faithful workers in Oakland, as I have realized that many souls in this city and in near-by cities are in great peril. Satan is doing all in his power to make of no effect the merciful warnings of Jehovah. Notwithstanding the heavy judgments of God, the wickedness in San Francisco and in Oakland is increasing.

Thursday, October 18, I visited Oakland for the fifth time since the close of the July camp-meeting. The California Conference had just perfected all arrangements for beginning a series of tent-meetings in the very heart of the city, on Broadway, half a block south of the post-office. Elder Wm. W. Simpson is bearing a large share of the burden of these meetings, and is doing everything in his power to present the third angel's message in such a manner that all who hear may understand that the Bible lies at the foundation of all his statements. His strongest arguments are based on the plain words of the Old and New Testaments.

Brother Simpson's first meeting was held in the First Congregational church, corner Twelfth and Clay Streets, Thursday evening, the eighteenth. An intelligent class of people listened attentively for a full hour, as he spoke on the Millennium. Friday evening his first meeting was held in the large tent. The attendance was good. Saturday night the attendance was considerably larger, and many for the first time listened to an exposition of the first two chapters of Daniel. These evening discourses have been continued regularly, and the attendance is reported to be on the increase.

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* A clergyman being asked if he ever doubted the power of God to convert hardened sinners, replied, "Not since God converted me." (1)

Evangelism p. 470

Brother Simpson dwells especially on the significance of the prophecies in the books of Daniel and the Revelation. By means of ingeniously contrived charts and symbolic representations, he holds the attention of the people, while he endeavors to preach the word. Through this effort hundreds will be led to a better understanding of the Bible than they ever had before, and we trust that there will be many conversions. Those who attend his lectures and are not converted, must practically reject the Word of God.

Elder Haskell and his wife, with some helpers, have just opened a Bible training-school in San Francisco, with headquarters at the Laguna Street church. The Lord blessed their efforts in Oakland, and they helped lay the foundation for a broad work to be carried forward in that city. Now, they enter San Francisco to do a similar work.

From town to town, from city to city, from country to country, the warning message of present truth is to be proclaimed, not with outward display, but in the power of the Spirit, by men of faith. In the golden censer of truth, as presented in the Scriptures, there is that which will convict and convert souls. As the truth that our Saviour came to this world to proclaim, is presented in the simplicity of the gospel, the power of the message will make itself felt. In this age, a new life coming from the Source of all life is to take possession of every faithful laborer. O, how little do we comprehend the breadth of our mission! We need to have earnest, determined faith, and unshaken courage in the Lord. Our time to work is short, and we are to labor with unflagging zeal.

An Important Question

C. D. M. WILLIAMS

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" We all love to think of the grace of God, and wonder that he could so love the world as to give his only begotten Son to save us. This has filled the world with astonishment, and around it cluster the hearts of the Christian people. Upon the thought of God's love, his forbearance, his long-suffering, Christians have come to dwell so fully that they continually say, "God will forgive if I do make a mistake. He 'so loved the world, that he gave his only begotten Son.' I believe; so he will forgive me my shortcomings, and finally in his own good time I shall come to be what he wants me to be; so, although I know that I am not what he wants me to be now, finally I shall be saved. His grace is abundant, so I know that he will forgive me now for these little things."

But the Word of God says, "What shall we say then?" Is this the thing that we shall say? The Lord would have us consider the answer carefully; for he says, "What shall we say then? Shall we continue in sin, that grace may abound?" His grace is abundant, he is long-suffering, he does love; but shall we continue in sin, that this may be so? This is the question that the Lord asks, and most forcible is his answer: "*God forbid.* How shall we, that are dead to sin, live any longer therein?"

First, God forbids such a course in life; therefore as a commandment-keeping people we must not do this; for if we do, we cease to be a commandment-keeping people, and are no longer to be numbered with the saints.

Second, "How shall we, that are dead to sin, live any longer therein?" Is it possible for one who is dead to anything to do that thing? The very fact of his doing it shows that he is not dead to it. Therefore, what shall we say, brethren? Shall we continue in sin? Is it not time for every soul of us to lay aside every weight and sin, even though it has in the past easily beset us?

Is not the inheritance reserved for those who are kept by the power of God? Before his translation, Enoch had the testimony that he pleased God; and as he is a representative of those who will be translated when the Lord comes, is it not time that we separate ourselves from all sin, and come out and walk with God in such a way that we may also have this testimony that we please God?

Honolulu, H. I.

One More Victory

W. S. RITCHIE

"In all points tempted like as we are, yet without sin," is the statement of the Sacred Word regarding our Saviour's life in human flesh. Let us study, then, the temptations that came to him.

First, he was tempted on appetite: "If thou be the Son of God, command that these stones be made bread." That is where we all begin the battle with temptation. The church of God has had to struggle there, and thank God, has come off victorious. Let us hold fast the victories we have gained.

Next came to our Saviour the temptation of presumption. "Cast yourself down," the tempter said. Has not God given his angels charge concerning you to bear you up? Here in the sacred precincts of the temple, surely he will allow no harm to come to you even if you depart somewhat from the written word and launch out into space. How exhilarating it will be to find yourself borne through the air, overcoming the natural law of gravitation to which you have so long been subject.

The church has had its experience here, too. It has been tempted with false theories and speculations, to accept which would have been like walking off into the air. But, thank God, the church has again gotten the victory.

But there still remains another temptation; and can we say that the people of God have gotten a complete victory over it? If so, then the work is about to be finished, for it is the last temptation and trial that is to come to the children of the kingdom to fit them for their return home. The glory and riches of the kingdom of this world were as a crowning temptation held out to our Elder Brother. What charming scenes of riches and glory passed before his vision as the satanic moving pictures merged one into another in the bewitchery of the deceitfulness of riches. Our Saviour seemed for the first time fully to recognize in this temptation who it was that was seeking to lead him astray, for he addressed the enemy directly, "Get thee behind me, Satan." And the great deceiver, being fully discovered in this his last temptation, and having no other temptation by which he might hope to achieve success, departed from the Saviour, leaving him exhausted, but victorious.

Is it not significant that there should be so much pertaining to financial affairs in the closing up of the work of God on earth? Is it not to give his people an opportunity to become victorious over this last great temptation of earthly riches that the many openings to invest means in the cause appear around us? The church of God, following its Saviour, must be wholly victorious here also. Its means will be consecrated and laid upon the altar. The deceptive inventions of the enemy as he presents to us the desirability of retaining them will be fully discovered. The veil will fall from our eyes in this temptation more than in all the others; and we shall be victorious, though exhausted; and the holy angels will come and minister to us, and the work will close with the power and glory and love they bring to us.

Corona, Cal.

The Sunday Crusade in Canada

H. I. MORSE-FARNUM

An idea of the aims and the actuating spirit of the Lord's Day Alliance of Canada may be obtained from a few of the statements of one of its representatives, Rev. T. Albert Moore, given in a recent address at Peterboro, Ontario. The following were some of his most striking utterances: —

"A nation's progress depends upon the observance of Sunday. We Canadians have much to be proud of as we now have the strongest and best Sunday law of any country in the world. Let us hand down to posterity this great boon — a sacred regard for the Sabbath — which has been handed down from generation to generation until it is our own. Since the Lord's Day Alliance has conquered in the late legislative fight, what is our present work? *Answer.*— To arouse public sentiment, for without it laws are not worth the paper they are written on.

"Public sentiment is a mighty power, as the following incident shows: A certain member of Parliament was opposed to the Sunday bill; but I arranged with persons of his constituency to write fifty letters the next week urging him to rep

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

The Blessing of Unity

EMMA L. PARDON

Psalm 133

Good and pleasant 'tis to see
Brethren dwell in unity;
Naught can be of greater worth
To the pilgrims of this earth;
Scenes like these we may behold,
Far outweighing this world's gold —
Far surpassing earthly powers,
Scenes like those in Eden bowers.

Like the precious oil that flowed
Over Aaron's robes, and showed
Consecration to the Lord
In accordance with his word,
So shall Christian love endure,
Always fragrant, always pure;
So sweet peace, like heavenly dove,
Sways the Christian heart in love.

As on Zion's mount the dew
Soft descends, life to renew,
So our Saviour, in his love,
Gives us hope of joys above.
All our sins for us he bore,
Grants us "life forevermore;"
From the mount at God's command,
Blessings flow from his right hand.

Albany, N. Y.

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The Work in Oakland and San Francisco — No. 2

MRS. E. G. WHITE

(1) When a special effort to win souls is put forth by laborers of experience in a community where our own people live, there rests upon every believer in that field a most solemn obligation to do all in his power to clear the King's highway, by putting away every sin that would hinder him from co-operating with God and with his brethren.

This has not always been fully understood. Satan has often brought in a spirit that has made it impossible for church-members to discern opportunities for service. Believers have not infrequently allowed the enemy to work through them at the very time when they should have been wholly consecrated to God and the advancement of his work. Unconsciously they have wandered far from the way of righteousness. Cherishing a spirit of criticism and fault-finding, of pharisaical piety and pride, they grieve away the Spirit of God, and greatly retard the work of God's messengers.

This evil has been pointed out many times and in many places. Sometimes those who have indulged in a censorious, condemnatory spirit have repented and been converted. These God has been able to use to his name's honor and glory.

Experiences in Europe

We met this evil in Europe more than once. At the Basel missionary conference, Sept. 17, 1885, I spoke to the delegates regarding methods of labor, and appealed to them to "preach the truth with the meekness of simplicity." "There are always those in the church and out," I declared, "who have not the love of Jesus in their souls, and who have, in the place of true religion, a criticizing, exacting spirit, a desire to find something to condemn in their brethren and sisters." I referred to instances that had come under my notice, of professed Christians' accusing one another at times when general meetings of the most solemn interest were in progress. "All the religion many have," I continued, "is to pick flaws. I once knew a lady whose religion was of just this character, and in her family she was so overbearing that they could hardly live with her. A tent-meeting was held near the place where she lived, but instead of taking hold to help those who were laboring very hard in the meetings, or to receive help herself, this woman stood back to criticize. . . . We shall ever have just such people to deal with in this world." God calls upon all such to repent, and be reconverted.

In November, 1885, I bore a plain message to our brethren and sisters in Christiania, Norway. It was at a time when plans for aggressive work had been laid — when every church-member should have stood ready to lend a willing hand in upholding the servants of God sent to Scandinavia to proclaim the third angel's message by voice and pen in that part of the world. From the report of the words spoken by me to the Christiania church, I quote the following: —

"If those who indulge in unkind criticism or idle talk could realize that an angel of God is noting down their words, and that all are to appear against them in the judgment, they would be far more careful as to what is entered on that book of records. How must the continual fault-finding appear to the heavenly messengers who are sent forth to minister to God's people? Would that the eyes of all might be opened, that they might see the holy angels walking among them. Surely they would be more guarded; instead of judging their brethren and sisters, and talking of their weaknesses, they would be seeking God with the whole heart. . . .

"Let no Christian be found an accuser of the brethren. Satan is the one who bears this title; he accuses them before God day and night, he stirs up the enemies of our faith to accuse us, and he prompts those of like precious faith to criticize and condemn one another. We are not to take part in his work. These are days of trial and of great peril; the adversary of souls is upon the track of every one; and while we stand out separate from the world, we should press together in faith and love. United, we are strong; divided, we are weak. . . .

"In our labor for the Christiania church we faithfully presented before them the far-reaching requirements of God's law, and the great need, on the part of the members, of thorough repentance and returning unto the Lord. During our meetings, the dear Saviour came very near to us again and again. A good work was begun. We called them forward for prayers several times, and though this was a new experience to them, there was a quick and hearty response. Earnest, heartfelt confessions were made. Several had become discouraged and backslidden because of the accusing spirit manifested, and the lack of love for God and for one another. These humbly confessed their own wrong in allowing their faith in God and the truth to become weakened. . . . Others acknowledged that they had indulged a critical, fault-finding spirit. Many said that they had never realized as now the importance of the truth, and the influence that it must have upon the life and character. Not a few testified with gratitude that they had received God's blessing as never before.

"We were very thankful for every token that this dear people were obtaining a sense of their true condition. But some who should have been personally interested, were looking on as if they had no interest at stake. The testimonies which the Lord gave them did not seem to be received. They did not break the bands that held them under condemnation of the Spirit of God. The Saviour was knocking at the door of their hearts, but they were unwilling then and there to remove the rubbish that barred his entrance. The Lord's time was not their time. Had they cleared the way, the Lord would have given them an experience of the highest value."

Experiences in Australia

By divine direction, we made special efforts in Australia to reach men and women in cities through wisely conducted camp-meetings. It was thus that the work in Newcastle, New South Wales, was started, late in 1898. It was "thought that the time had fully come for us to make a decided effort to present the truth to the eighty thousand people of Newcastle and its surrounding towns; and we knew that the best possible way to do this was by holding a camp-meeting, following it with tent-meetings, accompanied by visiting, Bible work, the selling of the *Bible Echo* and religious and health books, and by Christian Help work, and the establishment of a medical mission."

For several weeks before the beginning of this meeting, I carried a very heavy burden. Into the church at Cooranbong there had come a spirit very displeasing to God,— a spirit of fault-finding and criticism. Sabbath after Sabbath, I bore a plain message regarding this sin. Before the opening of the Newcastle meeting, I wrote regarding these efforts to a brother in responsibility, as follows: —

"On Sabbath, December 3, the burden was heavy upon me. I spoke the words the Lord gave me. In the early morning I had written out a message for the church, which I read and commented upon. Notwithstanding the appeal made, in the social meeting there was no break. Very good testimonies were borne by

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some, but I felt that we had no special victory. I then knelt down and prayed, and yet there seemed to be the same tied-up spirit. . . .

"Last Sabbath, December 10, I again read important matter. As I read, the power of God was upon me, and I spoke very plainly. The Lord must impress the heart. I can only speak to the ear.

"I entreated, I pleaded with the people to set their hearts in order before the camp-meeting. We are living amid the perils of the last days, and we must gather up and appreciate every ray of light. Our testimony must be plain, truthful, and searching. But it must not reveal in any degree a censorious, fault-finding spirit. . . . Satan can do the fault-finding for the whole world. We may grieve, but we must not fret. We can be sorrowful; we will not scold. I know the battle is often severe. We can not avoid the injunction, 'Warn them that are unruly; comfort the feeble-minded; support the weak; be patient toward all men.'"

It was to the members of the Cooranbong church that we looked largely for help at the Newcastle meeting. Newcastle was unentered territory, and much depended on the spiritual condition of the brethren and sisters who would attend from Cooranbong. This is one reason why I was so burdened over the spirituality of this church. Special opportunities for service would be afforded in Newcastle, and God desired that those who claimed to be his representatives should be prepared to bear their share of the responsibilities of the meetings and house-to-house work.

An Impressive Dream

It was at the very beginning of this meeting, and immediately after the weeks of anxious labor to rid the Cooranbong church of the spirit of criticism, that the Lord revealed the spiritual condition of many, through an impressive dream. This dream was afterward published; but it contains instruction which throws much light on conditions existing to-day in some of our churches where every member should be wide awake to improve unusual opportunities for soul saving. The dream, with the accompanying instruction, as published, is as follows: —

"During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was the burden of my labor, — the opening of our hearts to the Holy Spirit. . . .

"In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, 'Have you received the Holy Ghost?' A measuring-line was in his hand, and only very, very few were admitted into the building. 'Your size as a human being is nothing,' he said. 'But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you.

"'You may be tall and well-proportioned in self, but you can not enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you can not be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You can not join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in his beauty if you are not yourself a representative of his character.

"'When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved surrender. Give up your life for him to order, mold, and fashion. Take upon your neck his yoke. Submit to be led and taught by him. Learn that unless you become as a little child, you can never enter the kingdom of heaven.

"'Abiding in Christ is choosing only the disposition of Christ, so that his interests are identified with yours. Abide in him, to be and to do only what he wills. These are the conditions of discipleship, and unless they are complied with, you can never find rest. Rest is in Christ; it can not be found as something apart from him.

"'The moment his yoke is adjusted to your neck, that moment it is found easy; then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. Mark the points: "Learn of me; for I am meek and lowly in heart." Who is it that speaks thus? — The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the dross of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. When you are converted, you will not be a hindrance, but will strengthen your brethren.'

"As these words were spoken, I saw that some turned sadly away and mingled with the scoffers. Others, with tears, all broken in heart, made confession to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, 'What must I do to be saved?' The answer was, 'Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out.' Words were spoken which rebuked spiritual pride. This pride God will not tolerate. It is inconsistent with his Word and with our profession of faith. Seek the Lord, all ye who are ministers of his. Seek him while he may be found, call upon him while he is near. 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.'"

Methods for Working Our Large Cities — No. 1

The Need of the Hour

W. H. GRANGER

During the past few months I have received numerous letters from different parts of the United States, asking for an explanation of the method of work which is now in operation in this city under the Berean Bible Institute. To answer all these inquiries as they should be, consumes much time; and as I believe the question of effectively and quickly warning our large cities has become one of vital interest to our people in general, I shall take the liberty to set forth, in a short series of articles, what my experience leads me to believe to be the most practical method for accomplishing this gigantic undertaking.

I will first call the reader's attention to the task before us, and show the absolute necessity for a radical change in our methods of work. There are, in the United States alone, more than three hundred cities with a population of over twenty-five thousand each; fifty of this number have a population ranging from one hundred thousand to nearly four million each.

To help the reader to better understand the urgent need of a change in our past methods of warning these cities, I will briefly set forth, as nearly as my observation permits me to know, the approximate extent to which the work has been and is now being carried on in most of these populous centers. Say, for instance, here is a city of over one hundred thousand inhabitants. It has a church of one hundred members. They are taking a small club of the *Signs* or *Watchman*, and occasionally purchase a small assortment of tracts, which are given away promiscuously, without any system of follow-up work. In such churches there are usually one or two members who hold readings with a few persons. But putting it all together, most churches are doing less than what one good live member should be doing. In addition to this, there is usually located in such cities a minister and one or more Bible workers. The minister's efforts to warn the city, outside of what he does in the church, are usually confined to a few widely separated families with whom he holds weekly Bible readings. The Bible workers seldom give more than ten readings a week, with an average attendance of about four regular readers at each study. This would give

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

Reaping

ELIZABETH B. ZACHARIASEN

WHILE the years are swiftly passing,
As we watch them come and go,
Do we realize the maxim,
"We must reap whate'er we sow"?

When the past comes up before us,
All our thoughts, our acts, and deeds,
Shall they glean for us fair roses,
Or a harvest bear of weeds?

Are we sowing seeds to blossom?
We shall reap some day, somewhere,
Just what here we have been sowing,
Worthless weeds or roses fair.

All around us whispering ever,
Hear the voice of nature speak,
Teaching all the selfsame lesson,
"As you sow so shall you reap."

The Work in Oakland and San Francisco — No. 3

MRS. E. G. WHITE

SABBATH afternoon, October 20, I felt impelled by the Spirit of God to appeal once more to our brethren and sisters living in Oakland, Berkeley, Alameda, and San Francisco, to rise nobly to their high privileges, and fulfil the purpose that God desires to work through them. I spoke in the Oakland church, as follows: —

In the fifteenth of Romans the apostle Paul declares: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."

Mark especially the words, "The reproaches of them that reproached thee fell on me." O, that these words might sink deep into the heart of every one who thinks he is doing God's service while finding fault with others! This is the weakness, the besetting sin, of many in this congregation, and our great desire is that you shall get rid of this evil before the Lord gets rid of you. The reproaches with which we reproach the servants of the Lord, fall upon Christ himself.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

We are to be Bible Christians. We are to study the Word, and to carry out this Word in every particular. Then we shall know that Christ Jesus is our efficiency, our healer, our strength, our front-guard and our rearward. Then we shall have the help and the power that God alone can give.

God desires that his commandment-keeping people shall stand on vantage-ground. He desires that they shall stand before him without fault. In order to do this, they must perfect holy characters through the merits of Christ. They must look unto Jesus, the author and finisher of their faith. As they become changed into his image, the salvation of God will be revealed through them, and unbelievers will be converted. Unbelievers will see and understand that God's Word means something to those who claim to believe it.

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus." Why? That we shall be of a great variety of minds? — O, no! The apostle exhorts you to be "likeminded one toward another according to Christ Jesus: *that ye may with one mind and one mouth glorify God*, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God."

What does this injunction entail? — It places us under obligation to God. It leaves us where we must understand that we are amenable to him alone. It leads us to realize that when the Holy Spirit is abiding in our hearts and working through us, we shall love one another, in the place of manifesting animosity toward one another.

My dear brethren and sisters, God is not pleased with a spirit of criticism and faultfinding. We must humble our hearts daily before God, and seek for a new conversion, that we may be brought into right relationship with Christ Jesus. Those who are striving to keep the commandments of God, ought to be in harmony, and to show a spirit of humility and love. God is not in any of the differences that are so apparent. He does not inspire words of faultfinding. He is now calling upon us to humble ourselves under the hand of the Almighty, in order that he may lift us up.

The apostle continues: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name."

God's people are to stand as lights in the world. They are to realize that upon them rests the solemn responsibility of reflecting rays of light upon the pathway of those who are not keeping the commandments of God. Christ himself has declared, "Ye are the light of the world." We are to seek to be light-bearers. And when the light of divine truth shines forth with distinctness from the words and works of God's children, will there be seen any quarreling, any backbiting, among the light-bearers? The world will see no dissension in the lives of those from whom the light of heaven is shed abroad. Brethren and sisters, as you let your light shine before men, they will *"see your good works, and glorify your Father* which is in heaven." As the result of these good works, an influence will go forth that will bring salvation to those who behold it. God desires us to keep our light constantly shining.

In the night season God has revealed to me the spiritual condition of the church-members living in Oakland and the near-by cities. A large standard was uplifted at a time when many were complaining and finding fault and speaking to the detriment of one another; and this standard was turned around until it appeared before them as a great looking-glass, from the face of which every one who looked saw reflected himself with all his faults and sins. The whole erring company, convicted of the sinfulness of their course, prostrated themselves before God, and immediately began to confess their own wrong-doing; and, O, what a scene of repentance and confession there was! A most wonderful cleansing of the camp followed, and the mighty power of God was revealed.

I shall never be satisfied until just such an experience comes into the church here. We want to see the salvation of our God. We want the truth to go forth with mighty power; and why, O why, do we continue to stand in the way? Why do we grieve the Holy Spirit of God? Why do we put him to open shame, by carrying with us our selfish, unconverted dispositions, and yet all the while claiming to be Christians? God grant that every one of us may have clear eyesight to discern what we can do, by looking unto Jesus and by realizing how our course must appear in his sight, and how he must regard envy and strife. God help us to put away our individual defects of character. We want to see the power of God revealed in this community. If it were not for this, I should not leave my home and come down here to speak to you so often. But night after night I can not sleep more than a few hours; and often, in the hours of the night I find myself sitting up in bed, praying to God in behalf of those who do not realize their spiritual condition; and then I arise and walk the room, and say, O Lord, set thy people in order, before it shall be everlastingly too late!

At times during these seasons of intercession, when the burden rests heavily, my heart is drawn out with great longing, and the tears start from my eyes, and I wring my hands before God, because I know there are souls in peril in the churches at Oakland and near-by places,— souls who, in their condition of mind, know no more regarding how they stand before God than they would know had they never professed religion.

God desires that every one of us shall be susceptible to the influence of the Holy Spirit, by which we shall be fashioned into the likeness of the Divine. There remains now only a little while in which we can work to save our own souls and the souls of others; and all that God has given us should be cleansed and sanctified to his service. We should clear the King's highway, in order that God's messengers shall not be impeded as they try to advance. We should come into working order, and into perfect unity with one another. Let us, in tenderness, "admonish one another," and seek to help one another. Let us pray with one another, and put away everything that would keep us from entering into and following that narrow path which leads to life everlasting.

O, that every soul would prostrate himself before God, yielding himself unreservedly to him, and solemnly vowing that with Heaven's help he will henceforth keep his lips from all guile; that he will keep the life sanctified; that in every word and act he will honor and glorify the Lord! If thorough work were done, what a missionary company we should have with which to work these cities! O, what numbers we could have to send into places where the people have never heard the third angel's message!

As you engage heartily in this work, the converting power of God will be revealed. Your own hearts will be softened and subdued under the influence of the Holy Spirit.

There is a great work to be done, and many are unready to engage in sacred service. The judgments of God are soon coming upon all our cities, and I desire that we shall all be prepared. I greatly desire that we shall confess our sins, and be converted. If any of you desire to have your hearts softened and broken before God, it is best for you to clear the King's highway this afternoon, without delay. Prepare the heart for the reception of the Holy Spirit, that it may have free course in the entire being. Open the door of the soul-temple, and let the Saviour in. "Behold, I stand at the door, and knock," he says. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

We ought to long with all the heart for a thorough reconversion, that the truth may be enthroned in heart and mind, and that, by the aid of the Holy Spirit, we may be prepared to present the third angel's message before others who need it so much. Now is our opportunity. May God help us, that we may be converted.

Dear brethren and sisters, if there are any of you who desire to say anything this afternoon, be free to speak. Are you ready to rededicate yourselves to God? Christ is ready; he is waiting, watching, longing. Angels are in this room. Wicked angels are here, and holy angels are here. Which side shall gain the victory over your heart here to-day, my brother, my sister? These are the hours of the Sabbath; you can not spend them any better than by clearing the King's highway. Remove the root of bitterness from your heart. Do not break off the top of it. Root it out, lest springing up again, many shall be defiled. You can not afford to be content with half-hearted work. Dig it out by the roots; and then God will help you to be reconverted.

As I spoke these and many like words to the brethren and sisters assembled, I felt the power of God thrilling me through and through. My talk was followed by a social meeting, and before the service closed, I offered a prayer to God for his converting power to rest upon those who are not yet prepared to co-operate with God and their brethren, in the special efforts now being put forth.

As we arose from prayer, the whole congregation united in singing one of my favorite hymns, "Jesus, Lover of my soul." A deep solemnity seemed to pervade the entire assembly as the people separated to return to their homes. We hope for better days as the result of this meeting.

Lessons from Past Experiences — No. 10

GEO. O. STATES

As I attend our Sabbath-school at the present time, I often think of the advantages our children have over those of us who lived in the early days of our message. I shall always remember the first Sabbath-school I ever attended, and how the teacher simply took his Bible and opened to the chapter, and then explained verse after verse, and gave us all a chance to ask questions as we passed along. We did not have any of the helps we now have. The lessons brought out from the Word have always remained, and frequently when reading them over, my mind goes back to the days long ago.

It was very seldom in those early days that we had preaching, for we all believed the Lord was soon coming, and were anxious for the few messengers to put in their time in going into new places and giving the truth to those who had never heard it. Once in a great while we had a minister, and it was truly a feast for us to listen to the present truth.

To the best of my memory every Seventh-day Adventist always had family prayers night and morning, and especially at night all members of the family took part, and as the parents and children prayed for the messengers who were out in new fields, that the truth might be presented in its purity and search out the honest hearts, the Lord did certainly come near and greatly bless in our family devotions.

We expected nothing else than that as soon as the children were old enough, they would be baptized and unite with the church, and many of our active ministers of to-day are simply some of those children who grew up under those influences.

My heart has been made sad many times as I have visited churches in my own conference, where I have lived most of the time for over twenty years, to find, in some families, all the children that were brought up in the truth drifting into the world and making no profession of the truth. As I see these things, I can but believe there is a reason for it, and I know there must be a lack somewhere. The Lord's people are spoken of as a "holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." "Love not the world, neither the things that are in the world."

Brethren, if our children are not in the truth, there certainly must be a reason, and we do well carefully and prayerfully to study what may have been that reason.

"We are living in an unfortunate age for children. A heavy current is setting downward to perdition, and more than childhood's experience and strength is needed to stand against this current, and not be borne down by it.

"Parents, help your children. Arouse from the lethargy which has been upon you. By earnest prayer and living faith, great victories will be gained. Some parents have not realized the responsibilities resting upon them, and have neglected the religious education of their children. In the morning the Christian's first thoughts should be upon God. Worldly labor and self-interest should be secondary."

This counsel was first given us over forty years ago, and it is certainly timely, for it is a fact that in many homes of those who profess this truth there is not so much time spent in prayer as there once was. If the downward influence was so strong over forty years ago, how must it be now when we are just that much nearer the coming of Christ? I know the timely counsel of my mother has had much to do in holding me in the hour of temptation, and as I think of the many earnest prayers in behalf of us children, I know that the hour of family worship has been a wall about my whole life. This is a duty that we as a people owe our children in this degenerate age.

Cedaredge, Colo.

Methods for Working Our Large Cities — No. 2

How to Prepare to Begin Work

W. H. GRANGER

In the Review of October 25, the word is given that "just at this time we must make special efforts to bring the truth before the people who live in our cities." I do not believe this means a spasmodic effort, but an effort that will increase in intensity until the work is finished. The making of such an effort demands that the work in our cities be placed on a basis that will be equal to the task before us. This does not necessarily require that the present number of conference workers in our cities be largely increased, but rather that the talent already there be organized and put into active operation. This is a duty that belongs to the workers and church officers. They must be the leaders. Unless they do lead out in this work, but little can or will be accomplished. A lifeless church is a direct reflection on its leaders.

To attempt to preach life into a church is a waste of time. The only remedy is to enlist every member in active service. But those at the head of the work can not do this by *saying* and not *doing*. They must inspire the church to activity by their own example.

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

Life's Discipline

ELIZA H. MORTON

The flowers lift their tiny heads
And simply grow,
Although the beating of the rain
Oft lays them low,
And like a slowly swinging bell
The day and night
Succeed each other in their course —
Now dark, now light.

The mighty trees send down their roots
By waters wide,
The nestling birdlings try their wings
Beside the tide;
But no resistance there is found —
God works his will
Through trees and days and buttercup
And daffodil.

And thus should we give up our ways
And simply grow
In grace and strength and godliness,
For all we owe
Our God will pay, and lead us on
To conquer sin;
Though his the battle, ours will be
The discipline.

North Deering, Maine.

The Work in Oakland and San Francisco — No. 4

MRS. E. G. WHITE

(1) [About four years ago, when Elder Haskell and others were conducting a Bible training-school and evening services in New York City, the word of the Lord to the workers there was: "Let the believers living near the place where you are holding meetings, share the burden of the work. They should feel it a duty and a privilege to help make the meetings a success. God is pleased by efforts to set them at work. He desires every church-member to labor as his helping hand, seeking by loving ministry to win souls to Christ."]

"The large cities should have been worked just as soon as the churches received the light. But many have carried no burden for souls, and Satan, finding them susceptible to his temptations, has spoiled their lives. God asks his people to repent, be converted, and return to their first love, which they have lost by their failure to follow in the footsteps of the self-sacrificing Redeemer."

[And to the church in Los Angeles, over a year ago, when the Lord was mightily stirring the people through the tent-meetings in progress, was sent the word: —

(2) "Let the Los Angeles church have special seasons of prayer daily for the work that is being done. The blessing of the Lord will come to the church-members who thus participate in the work, gathering in small groups daily to pray for its success. Thus the believers will obtain grace for themselves, and the work of the Lord will be advanced.

"This is the way we used to do. We prayed for our own souls and for those who were carrying on the work. The Lord Jesus declares that where two or three are gathered together in his name, he is in the midst of them, to bless them. Let there be less talking, and more sincere, earnest prayer.

(2) "I fear that the effort that is being made to proclaim the truth in Los Angeles will not be appreciated. Let every man come up to the help of the Lord against the mighty foe. Where a special effort is made, as has been revealed by the evangelistic work done in Los Angeles, let every member of the church draw near to God. Let all search their own hearts with the light that shines from the Word. If sin is discovered, let it be confessed and repented of. Let every helper be in good working order. The Lord will hear and answer prayer. Let not the church-members think that efforts should be put forth for them by the one who is impressed to labor for those who have been neglected, those in whose behalf special efforts have not heretofore been put forth.

"Where such an effort is made as has been made in Los Angeles, let the members of the church clear the King's highway, and help with their means in the work being done. Let them show that they are in perfect harmony. Let them be on hand at the meetings, armed and equipped for service, ready to talk with any one who may be interested. Let them pray and work for the lost sheep.]

"Let the second chapter of Second Timothy be impressed on the heart and brought into the practical life. Let not this season pass and leave the church uninfluenced by the truth that has been proclaimed. There is danger of the church's being in a self-satisfied, indifferent, backslidden condition during this time of special blessing, when the Word of God is being presented. Awake, my brethren, awake, and do not let angels see that you feel but little obligation to act your part in sustaining the work that is being done. Be wide awake. Pray while going about your daily duties. Draw strength from Christ; and let your hearts be filled with the deepest gratitude that the Lord is working. Be laborers together with him.

"This is Los Angeles' opportunity. If the members of the church will come humbly before God, putting all that is wrong out of their hearts, and consulting him at every step, he will manifest himself to them, and will give them courage in him."

This instruction is specially applicable to the churches at Oakland, Alameda, Berkeley, and San Francisco. Long has the light of present truth been shining upon the pathway of the believers in these churches. In a peculiar sense have they been favored with unusual light and unusual privileges. And now, when the judgments of heaven have led thinking men and women to pause and reflect what these things mean, a golden opportunity is given every believer to co-operate heartily with the messengers of truth who have come to tell the people that Jesus is soon coming again.

In this time, when God's message of warning is being so clearly proclaimed in these cities, every believer should carefully study and take heed to the words of counsel written by Paul to Timothy: —

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

If, in this opportune time, the members of the churches will come humbly before God, putting out of their hearts all that is wrong, and consulting him at every step, he will manifest himself to them, and will give them courage in him. We must be ready to use our God-given capabilities in the work of the Lord. We must be ready to speak words in season and out of season,— words that will help and bless.

As the church-members do their part faithfully, the Lord will lead and guide his chosen ministers, and strengthen them for their important work. In much prayer let us all unite in holding up their hands, and in drawing bright beams from the heavenly sanctuary. We are soul-hungry to see the work advancing as it should. Christ is our alpha and our omega. Only in his strength can we gain success.

The New Birth *

HOK SIN

"Marvel not that I said unto thee, Ye must be born again." John 3:7. This new birth is the most important thing that a believer in Christ should obtain; it is the door of salvation. If a man hears the gospel for many years, but has not yet been born again, he has no part in the kingdom of heaven. "Except a man be born again, he can not see the kingdom of God." John 3:3.

Search the Scriptures, and you will see that man from his childhood is evil, and that every imagination of his heart is evil continually. See Gen. 8:21; 6:5. When a man already has evil imaginations in his heart, they are sure to appear on the surface and be revealed in his actions. "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Matt. 12:34, 35.

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* Translated from the Chinese by W. C. Hankins.

(1) (2)
Evangelism p. 111; 111-112

When a man has evil desires sown in his heart, he will certainly bring forth evil fruit. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8. See also Gal. 5:19-21. This kind of man, who does evil, abides in death; for it is written: "And you hath he quickened who were dead in trespasses and sins." Eph. 2:1. Being dead, if he would obtain the kingdom of God, he must surely be born again.

But man of himself can not be born again. He can not rise up from death and perform any work. A man living in the midst of sin has no power in himself to bring about the new birth and serve God. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

Whence does man obtain the new birth? "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" John 1:12, 13.

He obtains it from Christ; for, "If ye know that he [Christ] is righteous, ye know that every one that doeth righteousness is *born of him.*" 1 John 2:29.

He obtains it from the Spirit. Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John 3:5.

God uses many ways to cause a man to be born again, but that which he is always sure to use, is his true gospel, *not* a false gospel. "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." James 1:18; see also 1 Peter 1:23.

Brethren, the Bible is the true gospel, a shining gospel that can not be destroyed. God uses it to cause us to be born again. Therefore we should always search the Scriptures to see whether the gospel which we have received agrees with the Bible. If it is based, even a very little, upon the ideas of men, then it is not the true gospel. I hope we may all search the Scriptures until we find the true gospel of God.

When a man has been born again, by what name is he called in the Bible? "Wherefore if any man is in Christ, there is a new creation." 2 Cor. 5:17. "And have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:10; see also Gal. 6:15. The Bible tells us that God created Adam after his own likeness. Gen. 1:26, 27. At that time man's heart was good, but after Adam's fall into sin, man's heart became evil. Gen. 6:5.

When God causes us to be born again, it is as if he recreates us and gives us a good heart just like the one Adam had when he was created; therefore he calls a man who has been born again, "a new creation."

He is one raised from the dead. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved): and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:4-6; see also Rom. 6:4; Col. 2:12.

Previously we obeyed the lusts of the flesh and did that which we should not, but now we must obey the Holy Spirit and walk according to his commands, "not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Rom. 8:4, 5.

What does a man who has been born again receive?

"A new heart also will I give you." Eze. 36:26, first part.

"And I will put a new spirit within you." Eze. 11:19.

"And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

How does a man walk who has been born again?

The following scriptures will show: —

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and the evil one toucheth him not." 1 John 5:18.

"For whatsoever is born of God overcometh the world." 1 John 5:4. Our overcoming of the world is not by making use of battle-ships, large guns, or great strength, but by using good to overcome the evil of the world.

"We know that we have passed from death into life, because we love the brethren." 1 John 3:14.

What is the proof of the new birth? — Love for the brethren (1 John 3:15, 16, 23); obedience to God and trust in him (Rom. 8:4, 14-16); peace with God. 1 John 3:19-22.

Thus we see the importance of the new birth. And not only can we be assured of having been born again, because of the presence of the Holy Spirit in our hearts, but our actions will manifest the fact to others.

Brethren, let us all examine our hearts, that we may know whether we have been really born again or not. If we have, then we may be glad, and if we have not yet obtained the new birth, let us quickly ask the Holy Spirit to dwell in our hearts and cause us to be born again.

And those who have already been born again should not think that this is sufficient, but should, "as new born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2. Then we may be one with Christ and bring forth the "fruit of the Spirit," "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

Methods for Working Our Large Cities — No. 3

How to Begin and Follow up the Work

W. H. GRANGER

In my judgment, the duty of paying for literature used in an effort of this kind belongs to the church; for it often happens that those capable of doing the greatest amount of work are financially unable to purchase as much literature as they would gladly circulate; while very frequently persons who are financially able to pay for literature are either not qualified or perhaps not in a position to do much work. It is a burden which belongs to all alike, and what is lacking in one can frequently be supplied by another, where all co-operate in the work. Where the church pays for the literature, however, all donations received from the readers should be turned over to the church home missionary fund, as not infrequently sufficient can be obtained in contributions from interested readers to pay for the lessons distributed, besides what may be secured through book sales.

We now come to the question of how to begin work with the lessons. The place to begin is in your immediate neighborhood. Take No. 1 of the course, and as you call at the homes of the people, tell them of the Bible study that is being taken up in the city, and after mentioning some of the interesting features of the course, and your relation to the effort to assist the people along these lines, give them the first lesson, and invite them to become regular readers, promising to bring them an advanced lesson each week until the entire course of twenty-eight lessons has been read. This can be repeated with each family, care being taken that none are missed, until the desired number of readers is obtained.

The pleasantness of this experience will be a surprise to those who engage in this work for the first time. Many are hungering for an opportunity to learn more about the Bible. On making your return visits, call as nearly as possible at the same hour each week, and your readers will soon learn to look for your coming, and will manifest a greater interest in the lessons. Punctuality and

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

The Coming of His Feet

In the crimson of the morning, in the whiteness of the noon,
  In the amber glory of the day's retreat,
In the midnight, robed in darkness, or the gleaming of the noon,
  I listen for the coming of His feet.

I heard his weary footsteps on the sands of Galilee,
  On the temple's marble pavement, on the street,
Worn with weight of sorrow, faltering up the slopes of Calvary:
  The sorrow of the coming of his feet.

Down the minster-aisles of splendor, from betwixt the cherubim,
  Through the wondering throng, with motion strong and fleet,
Sounds his victor-tread, approaching with a music far and dim:
  The music of the coming of his feet.

Sandaled not with sheen of silver, girded not with woven gold,
  Weighted not with shimmering gems and odors sweet;
But white-winged and shod with glory, in the Tabor-light of old —
  The glory of the coming of his feet.

He is coming, O my spirit! with his everlasting peace,
  With his blessedness, immortal and complete;
He is coming, O my spirit! and his coming brings release —
  I listen for the coming of his feet.

— *Selected.*

How Shall We Observe the Holidays?

MRS. E. G. WHITE

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Shall we follow Christ as our pattern? In his life of self-sacrifice was seen not one jot or tittle of selfishness. He who had been rich in the heavenly courts, left all his wealth and power, and came to this world, clothed in the humble garb of humanity. For our sakes he became poor, that we through his poverty might be made rich. Like him, his followers are by lives of self-denial to be a blessing to the world. If in the lives of all God's people the character of Christ were revealed, we should see thousands more converted to the truth.

If men would only remember that every favor they receive is a gift from God, would they not do very much more than they are now doing to relieve his work of the embarrassment of poverty? Would they not act a noble part in rendering to the Lord that which is his own?

Wealth hoarded will become a curse. Often the Lord can not preserve and bless the possessions of men, because the owners feel little or no obligation to assist in the great work of proclaiming the truth in new fields. Their substance, generously divided with their brethren who are laboring with meager facilities in destitute fields, would bring in return rich blessings from God.

No charity is complete unless it reveals an appreciation of the gospel. Those who now, in this time of emergency, selfishly hold on to their means, will soon suffer the loss of all they have. Those who are truly converted, and who have more than sufficient for their immediate necessities, will freely impart of their abundance to help those who are poorer than they.

All should feel an intense interest in the advancement of the third angel's message. The work of proclaiming this message has already grown to large proportions; but it is to advance still more rapidly. We need many more laborers, and God's loyal people, filled with a spirit of self-denial, should now give cheerfully and liberally, in order that facilities may be provided for the entering of new territory. In many places the work has been retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help against the mighty powers of darkness.

Shall we not, as a people, refrain from following the custom of the world in unnecessary indulgence during the present holiday season? O how much might be accomplished in needy mission fields with the money that is squandered in various ways at this season of the year by those who profess to be Christians!

Will not the Seventh-day Adventists in every place first consecrate themselves to the Lord, and then do their very best, according to their circumstances, to advance his work, by gifts and offerings? Will they show that they appreciate the blessings of the Lord, and that they are grateful for his mercy? Will they not now consider their obligations to God, at a time when the world especially seeks for pleasure, and expends large sums of money for gifts to those who are not needy?

(1) I have said to my family and my friends, I desire that no one shall make me a birthday or Christmas gift, unless it be with permission to pass it on into the Lord's treasury, to be appropriated in the establishment of missions.

I will greatly praise the name of the Lord if his people, at this time, by the exercise of benevolence, will increase the facilities for successful work in many needy fields. I long to see among Seventh-day Adventists an increase of faith and courage, and more praise and thanksgiving to God, so that where in the past there has been a withholding of means, there shall from henceforth be seen the evidences of a grateful heart, — the faithful bestowal of gifts and offerings, to supply the needs of many destitute fields.

(1)
Adventist Home p. 474

Millennial Dawn — No. 2

GEO. B. THOMPSON

As before stated, the central idea of the "Millennial Dawn" belief is that of a second probation. The following quotations state their position on this matter: —

"During the millennial age, there will be a restitution of all things lost by the fall of Adam (Acts 3:19-21), and before its close all tears shall have been wiped away." — "*Plan of the Ages,*" *Vol. I, page 73.*

"Those who do not receive a full knowledge and, by faith, an enjoyment of this favor of God in the present time (and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or 'world to come,' the dispensation or age to follow the present." — *Id., page 129.*

"And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? . . . Thus our Lord teaches (Gen. 19:24; Luke 17:29; Matt. 11:23) that the Sodomites did not have a full opportunity; and he guarantees them such an opportunity when he adds (verse 24), 'But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.'" — *Id., page 110.*

These quotations are sufficient to show their positive teaching in reference to a second probation. At the risk of being thought harsh, we must say that Satan never invented a doctrine better calculated to ensnare souls than that of a "second chance," another "probation" in the millennial age. Here we are told that the besotted inhabitants of the city of Sodom, whose deeds were so revolting and wicked that the long-suffering God could no longer permit them to curse the earth, are to have another probation. What teaching is better calculated to confirm men in sin than this? It says to all who hate God, to the profane and wicked of every class, whoremongers, harlots, thieves, murderers, thugs, and sinners of every description which now defile the earth, Live on in the haunts of sin, and debauch yourselves amid the gilded halls of shame and infamy. Do despite to the Spirit of God as much as you please. Take your fill of iniquity; drink the cup of sin to its very dregs. Reject overy overture of mercy. Mock at the pleadings of Jehovah, and despise his loving counsel to repent and turn from your infamous revelings. You will have another chance. I will give you another trial when circumstances are more favorable! Such a heresy is well pleasing to the unregenerate heart, and is calculated, as nothing else ever can be, to lull sinners to sleep in carnal security, and land them in *gehenna* at last.

Temptation Removed, and Righteousness Compulsory

In the millennial age, we are told that sinners will be placed under "favorable opportunities" for attaining perfection. The literal description of the new earth in Isaiah 35 is given a symbolic explanation, and made to teach how men will be enabled to live a righteous life in the millennial age.

"Of that highway it is significantly stated in symbolic language that 'no lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there.' Isa. 35:9. How many frightful lions are now in the way of those who would be glad to forsake sinful ways, and to pursue righteousness! There is the lion of a degenerate public sentiment, which deters many from venturing to obey the dictates of conscience in matters of every-day life — dress, home, and business arrangements, etc. The lion of temptation to strong drink hinders thousands who would be glad to see it removed. Prohibitionists and temperance workers now find a herculean task on their hands, which only the authority and power of the next age can remove; and the same may be said of other worthy efforts at moral reform. 'Nor any ravenous beast shall go up thereon.' No giant corporations, organized to advance selfish, individual interests at the expense of the general good, will be tolerated. 'They shall not hurt nor destroy in all my holy mountain' (kingdom), saith the Lord. Isa. 11:9. Though there will be difficulties to labor against in overcoming propensities to evil, etc., yet, in comparison with the narrow way of this age, that will be an easy way. The stones (stumbling-stones) shall all be gathered out, and the standard of truth shall be lifted up for the people. Isa. 62:10. Ignorance and superstition will be things of the past, and righteousness will receive its due reward, while to evil will be meted out its just deserts. Mal. 3:15, 18. By wholesome chastisements, fitting encouragements, and plain instructions, as returned prodigals, mankind will be trained and disciplined up to the grand perfection from which father Adam fell."—*"Plan of the Ages," Vol. I, page 217.*

We will give one more quotation on this point: —

"Many erroneously suppose that when Christ's millennial kingdom is inaugurated, every one will be pleased with its ruling. But not so. Its regulations will be far more exacting than those of any previous government, and the liberties of the people will be restricted to a degree that will be galling indeed to many now clamoring for an increase of liberty. Liberty to deceive, to misrepresent, to overreach and to defraud others, will be entirely cut off. Liberty to abuse themselves or others in food or drink, or in any way to corrupt good manners, will be totally denied to all. Liberty or license to do wrong of any sort will not be granted to any. The only liberty that will be granted to any will be the true and glorious liberty of the sons of God — liberty to do good to themselves and others in any and in every way; but nothing will be allowed to injure or destroy in all that holy kingdom. Isa. 11:9; Rom. 8:21. That rule will consequently be felt by many to be a severe one, breaking up all their former habits and customs, as well as breaking up present institutions founded upon these false habits and false ideas of liberty."—*Id., page 302.*

With all the strong temptations of this life taken away, with no liberty to deceive, with all opportunity to misrepresent "entirely cut off," many would no doubt cease to do wrong. The devil himself could be a Christian under such circumstances as these. The Lord gave to man the power of choice in the beginning, and will never take from him the opportunity to sin if he chooses to do so. Such teaching utterly ignores the power of the gospel of our Lord and Saviour. The gospel of Christ is able to give a man the victory over sin, and enable him to live a pure and upright life in the midst of all the wickedness of this earth. It changes the corrupt passions of the heart. Noah was a righteous man even in the degenerate time in which he lived. Lot also walked with God in the midst of Sodom, and perfected a righteous life. This will ever stand as a proof that the inhabitants of Sodom had the opportunity to be saved. Only when men have lost sight of the power of the gospel, will they claim that in order to attain unto holiness it is necessary to remove temptation. Those who enjoy the bliss of the eternal ages will be those who have come up out of great tribulation, and perfected holiness in the midst of temptation.

A Delusive Hope

We are told that in the millennial age opportunities will be "favorable" for holy living. But read this: —

"When men come to life in the next age, they will come with the same characters and tastes and desires they had in this life. 'In the place where the tree falleth, there it shall be.' Eccl. 11:3. That means that no change will have taken place in men while they are dead. And when they come to life, they will attempt to live as they did before; liars and thieves will still be inclined to lie and steal, but they will find a new power in control; no policemen, no magistrates, no judges as we have them at present, no jails, and yet they will be punished by an invisible power, which they will strive in vain to resist."—*"Millennial Hope and Prospects," page 6.*

"Favorable opportunity" indeed! The wicked, we are told (and this is doubtless true) will come forth from the tomb with the same wicked desires which controlled them when living. Picture this terrible scene if you are able. The long-lived giants who defiled the earth so dreadfully before the flood are all to live here again. Then the Sodomites, whose evil deeds have been a synonym for sin from their time till the present, are all to live again on the earth; the Amalekites, Canaanites, Jezebel and all the prophets of Baal, with the entire heathen population who have lived since the fall of man; the crucifiers of Jesus, and all the persecutors of the church who have lived since Calvary; all the murderers, harlots, and drunkards, and those monsters of cruelty whose inhuman deeds, perpetrated during the Dark Ages in the name of Christianity, made savages shudder,— all these multiplied millions of rebels against the government of heaven are to *live* here during the millennial age, and to have the same "desires" as before. And this is to constitute the "favorable opportunity" for sinners to repent! What folly!

But we are told that there is to be a "new power in control," which this wicked host will "strive in vain to resist." What "new power" is this that is to be in control? There is no power in the universe stronger than the power of the gospel. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. What agency is there then which is more potent than this to save souls? To men now the Lord says, "Behold, I have given you power to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Luke 10:19. To souls now, who are struggling to overcome the dark passions of sin, our Lord says, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24. Thank the Lord, there is a power now before which the powers of sin must yield. The believer allies himself to a power which the hosts of darkness can not overcome. We do not have to look forward to some "millennial age" for a power to overcome sin. That power is here. The Holy Spirit has come, and through this agency the Lord is able to save to the uttermost, and those who disregard its powerful entreaties in this life will have no opportunity to be saved in a future age.

The fact that all are not saved is no evidence that the gospel is not able to save all. It is an omnipotent power, but the Lord does not force any. He has given to all the power of choice. To angels was given this power. Some of them chose to rebel, and fell from their first estate. Adam was left free to choose. And there will never come a time when some power will seize hold of men, which they will "strive in vain to resist." This is no part of the plan of God. He draws all, but compels none. The Spirit strives with all now, and those who resist it shut themselves away from life. They can yield and be saved, or resist and be lost.

Church Letters

J. N. LOUGHBOROUGH

That church letters of commendation are in harmony with New Testament usage is apparent from the following texts: "Need we as some others, epistles of commendation to you, or letters of commendation from you?" 2 Cor. 3:1. "Whomsoever ye shall approve by your letters, them will we send to bring your liberality unto Jerusalem." 1 Cor. 16:3. In harmony with this, in the order that has been established among Seventh-day Adventists, two kinds of letters

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

He Lay Asleep on a Pillow

He lay asleep on a pillow
While the skies with terror were rife,
And each white-toothed, black-throated billow
Was yawning to take his life,
Though twelve loved men
Were struggling then
In what seemed but a hopeless strife.

If duty had called him to aiding,
Would you find him a sluggard to lie?
No man ever saw him evading
Nor in toil standing selfishly by.
No need of his hand,
As they put out from land;
So he slept. 'Twas his Father on high;

'Twas his Father was Lord of the ocean;
To do his will was his care,
And Gennesaret's rage and commotion
Were nothing to him lying there.
To float or to fall,
As his Father might call,
In going to sleep was his prayer.

The blackness may cloud us, appalling
Our hearts and bedimming our sun;
If to labor his service is calling,
There'll be strength until vict'ry is won;
If duty be sleep,
Kind watch he will keep,
For the Storm-God and Father are one.

— *Alice Nye Fite.*

Our Need of the Holy Spirit

MRS. E. G. WHITE

During the past night I have received instruction regarding the carrying forward of the work in Oakland and San Francisco. A good work has been begun by Elder Simpson, and the Lord has greatly blessed the effort that has been put forth to lead souls to accept the truth. He desires that this effort shall be continued in the same spirit in which it has been begun. Let those who preach the Word follow Christ's methods, ever realizing the solemnity of the message they proclaim. A lack of foresight may close the door to the hearts of some precious souls.

Whenever a special effort is put forth along missionary lines in any place, the church-members in that vicinity should understand that each one of them has some part to act in making the work a success. He who is truly converted stands as a representative of Christ. Let our brethren and sisters remember that we are living on the verge of the eternal world. The cases of all are being tried in the heavenly courts, and it is high time to put away sin, and to work earnestly to save as many as possible.

Among God's people there should be, at this time, frequent seasons of sincere, earnest prayer. The mind should constantly be in a prayerful attitude. In the home and in the church, let earnest prayers be offered in behalf of those who have given themselves to the preaching of the Word. Let believers pray as did the disciples after the ascension of Christ.

The members of our churches need to be converted, to become more spiritual-minded. A chain of earnest, praying believers should encircle the world. Let all pray in humility. A few neighbors may meet together to pray for the Holy Spirit. Let those who can not leave home, gather in their children, and unite in learning to pray together. They may claim the promise of the Saviour: "Where two or three are gathered together in my name, there am I in the midst of them."

In the Lord's prayer, we have an example of a perfect petition. How simple, yet how comprehensive it is! This prayer should be taught to the children. Let all study carefully the principles contained in it.

In response to the prayers of God's people, angels are sent with heavenly blessings. The Lord desires us to be far more successful in our missionary efforts. Through daily prayer and consecration all may so relate themselves to their Heavenly Father that he can bestow upon them rich blessings.

Especially do those young in the faith need to be wide awake, and on their guard against the strategies of Satan. They must adhere steadfastly to an unwavering faith in the great atoning sacrifice. They need not continue in sin. Through prayer they may receive grace that will enable them to overcome. (2)

By artful devices the enemy is rapidly adding souls to the number of those who are deceived. Many of our church-members are sadly lacking in true missionary zeal. There is a dearth of tithes and offerings. We need to repent of our failure to unite with Christ as laborers together with God. Because of our indifference to the appeals of God, we have not reached one half of those who might be reached. Few have felt a heavy burden for souls. How much more might have been accomplished had the time spent by God's people in faultfinding been spent in encouraging one another, and in active service! How much better for voices to blend in prayer, in holy unison, than to be employed in finding fault! We have no time for faultfinding or criticism.

There are thousands, yes, millions, within the borders of our own country, who need the enlightenment of the Word of God. Vice and crime are rampant. Even in San Francisco, a city where God has spoken in judgment, the saloons are wide open, notwithstanding the fact that the sure results of the open saloon are well known. Will not God punish for this insult? The temperance work should be revived.

O, how differently many would act were God to draw aside the veil that hides him from our eyes, and reveal himself seated on his throne in the high and holy place, not in silent grandeur, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, waiting to do his bidding! He notes carefully every earthly transaction, marking with approval or condemnation the course of every inhabitant of the earth.

God's Great Love

(1) [When the fulness of time came, the windows of heaven were opened, and upon the world was poured a flood of heavenly grace. God made to our world the wonderful gift of his only begotten Son. In the light of this act, it could never be said by the inhabitants of other worlds that God could have done more than he did to show his love for the children of men. He made a sacrifice that defies all computation.] To save a fallen race he poured forth the whole treasure of heaven in one gift.

Christ laid aside his royal robe and kingly crown, and assumed the form of humanity, in order that humanity, through his merits, might partake of the divine nature, and escape the corruption that is in the world through lust. He was subjected to the fiercest assaults of Satan, but not for a moment did he yield to the terrible temptations brought against him, or become discouraged in his work of bringing redemption to the race. He gave his life for the salvation of a fallen race. Who can understand the depth and the breadth of love so amazing!

[In the world to come, Christ will lead the redeemed beside the river of life, and will teach them wonderful lessons of truth. He will unfold to them the mysteries of nature. They will see that a Master-Hand holds the worlds in position. They will behold the skill displayed by the great Artist in coloring the flowers of the field, and will learn of the purposes of the merciful Father, who dispenses every ray of light, and with the holy angels the redeemed will acknowledge in songs of grateful praise God's supreme love to an unthankful world. Then it will be understood that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."]

Sanitarium, Cal., Dec. 1, 1906.

The Love of God

EUGENE LELAND

No one can ever expect to attain to success in the Christian life until the love of God is shed abroad in the heart by the Holy Ghost. With firm, unswerving purpose, the eye will ever be fixed upon the love of God as the one object toward which every energy of the mind and body will be directed. With Paul, the determination was to know nothing save Jesus Christ and him crucified. With the love of God shed abroad in the heart, coupled with such a determination, one will not fail to live a godly life; and in him will be fulfilled the teaching that they "that will live godly

(1) The Faith I Live By, p. 57

(2) My Life Today, p. 361

General Articles

"Whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any **praise**, think on **these things**." Phil. 4:8.

Lead the Way

M. E. YERGIN

"Speak unto the children of Israel, that they go forward."

THERE'S a world awaits the action of to-day;
Many millions anxious now to know the way
  From a woe too deep to tell,
  From a foe they can not quell,
  From the bands and thrall of hell.
Up! why wait a moment longer?
    Lead the way!

Mercy's hour is near its closing; soon the world
Into death's long, hopeless silence will be hurled.
  Seek the children in the gates,
  Where the hope of Israel waits;
  On their choosing hang their fates.
Up! the soul who lingers dies. On!
    Lead the way!

On the battlements of heaven, in its gates,
Host on host the angel army eager waits;
  Yea, the Spirit's mighty power
  Waits on us a little hour;
  If we linger, lost the dower;
Up! the goodly land is ours. On!
    Lead the way!

Lead the way. Ho! God's coworkers, lead the way!
Into darkness bring the light of heaven's day.
  Just once more the storm shall roar,
  A last time in fierceness pour,
  Then, forever, sin is o'er.
On! Fair heaven shines before us!
    Lead the way!

Hinsdale, Ill.

GC 599-602

The Scriptures a Safeguard

MRS. E. G. WHITE

MANY a portion of scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is, they close their eyes to truths which they do not wish to practise. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open thou mine eyes, that I may behold wondrous things out of thy law." Temptations often appear irresistible because, through the neglect of prayer and the study of the Bible, the tempted one can not readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Jesus promised his disciples, "The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy word have I hid in mine heart," said David, "that I might not sin against thee."

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan.

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God.

We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil."

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in the days of prosperity.

Says the psalmist: "Thy testimonies are my meditation." "Through thy precepts I get understanding; therefore I hate every false way."

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

The Gift of Wisdom

MRS. B. J. CADY

"WHEREFORE be ye not unwise, but understanding what the will of the Lord is." Eph. 5:17.

And why should we fail to understand what the will of the Lord is, since we are told that if we lack wisdom, we may ask of God and it will be given us?

There is one condition given, and that is that we "ask in faith." Then since wisdom is such a desirable thing to have, in order that we may know how to do and say just the right things, and that our way be prospered, why is it that the children of God sometimes fail to have

General Articles

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What Should I Do?

If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one,
All the fight fought, all the short journey through,
What should I do?
I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change nor seek to alter
Aught that is gone;
But rise and move and love and smile and pray
For one more day.
But if a wondrous hand from the blue yonder
Held out a scroll,
On which my life was writ, and I with wonder
Beheld unroll
To a long century's end its mystic clew,
What should I do?
What could I do, O blessed Guide and Master,
Other than this?
Still to go on as now, not slower, faster,
Nor fear to miss
The road, although so very long it be,
While led by thee;
Step after step, feeling thee close beside me,
Although unseen,
Through thorns, through flowers, whether the tempest hide thee
Or heaven serene,
Assured thy faithfulness can not betray,
Thy love decay.

— *Susan Coolidge.*

* * *

Gifts and Offerings

MRS. E. G. WHITE

The end is fast approaching, and many of our churches are asleep. Let all now make it their chief business to serve the Lord. God has entrusted to his people the talent of means, some more, and some less than others. With many, the possession of wealth has proved a snare. In their desire to follow the fashions of the world, they have lost their zeal for the truth, and they are in peril of losing eternal life. In proportion as God has prospered them, men should return to him of the goods he has entrusted to their stewardship.

As members of the Lord's family we have a decided work to do. We must carefully examine our hearts to see if we are truly converted to God's service. Are we entirely free from the worldly habits, ideas, and customs that are abhorrent to God?

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent efforts, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away sin, among God's people on earth.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

The Lord reveals to his people their special sin. "Will a man rob God?" he asks. "Yet ye have robbed me." Still unconvicted of sin, the disobedient inquire, "Wherein have we robbed thee?"

Definite indeed is the Lord's answer: "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord."

Here are important matters for our consideration. Read carefully the charge that God makes against those who have not fulfilled the conditions of their agreement with him. In his mercy, the Lord has bestowed rich bounties upon his people, and many have selfishly withheld from him the money for which he calls. Let all carefully examine into their business relations with their Creator. Those who will not hesitate to deal treacherously with their Maker will certainly not hesitate to deal treacherously with their fellow men.

I desire to impress upon all our people that God regards the withholding of tithes and offerings as robbery. We are merely stewards of God. We do not own the money that passes into our hands. In its disbursement we are to be colaborers with Christ.

We should feel an intense interest in the advancement of the work of God. This work has already grown to large proportions, but it is to advance still more rapidly. We need many more laborers, and there must be with all a spirit of self-denial, in order to provide facilities for the carrying forward of the message into new fields. In many places the work has been greatly retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help.

In the Southern field a beginning has been made, but there is still a great work to be done for all classes. We now call upon all who love Christ to help with their means the work of God in this needy field.

There should be among us an army of people who are prepared to open the Scriptures to many who are perishing in their sins. Let spiritual-minded men and women take hold of this work where they are. As they find opportunity, let them pray for those for whom they labor. All classes are to be reached. Poverty need not hinder any one from coming to Jesus. We should manifest a decided interest for those who are more wealthy, and endeavor to lead them to lay up their treasure in the heavens, an enduring substance, that will never perish.

Let our church-members take up such work where they are, and let all unite in sustaining the work in the regions beyond. Wonderful progress has already been seen, but we still have an exceedingly large work before us, a work that calls for self-denial and cross-bearing.

As we close the year 1906, I plead with my brethren and sisters to make their record right with God, and to be faithful in rendering to him his own in tithes and offerings. May God help each one to act his part in the work of saving souls.

In the Lord's treasury there should be sufficient means to give an adequate support to those who devote their time to the work of saving souls. Their just wages should not be begrudged them. Those who are willing to labor for the Master should not be allowed to lack for the necessities of life. They should be enabled to live comfortably, and also to have enough so that they can make donations to the cause of God; for it frequently happens that they are expected to take the lead in making offerings.

(1) [In the great work of warning the world, those who have the truth in the heart, and are sanctified through the truth, will act their assigned part. They

Stewardship, p. 74

(1) [will be faithful in the payment of tithes and offerings. Every church-member is bound by covenant relation with God to deny himself of every extravagant outlay of means. Let not the want of economy in the home life render us unable to act our part in strengthening the work already established, and in entering new territory.]

Schools and sanitariums are to be established. These should be located out of the cities. Students should be fitted to engage in various lines of God's work. We have been greatly favored in securing land and buildings suitable for sanitarium work, at prices far below the original cost. Through the work done in these institutions, we may reach all classes, high and low. The work in behalf of the sick and suffering was ordained of God.

Christ's chief work was in the preaching of the gospel to the poor. He chose to minister to the needy, the ignorant. In simplicity he opened before them the blessings they might receive, and thus he awakened their souls' hunger for the truth, the bread of life. Christ's life is an example to all his followers. It is the duty of every one who has learned the way of life to teach others what it means to believe in the word of God.

There are many in the shadow of death, who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness, yet we have words of hope for those who sit in darkness.

"The land of Zebulon, and the land of Nepthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

(2) [From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude; and then he proclaimed to them the truths of the gospel.]

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers disease and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

Christians are not only to give freely of their means to sustain the Lord's work; wherever they are, they are to labor disinterestedly for souls. They themselves are to be sanctified through the truth, to be purified and cleansed from all pride and selfishness. Then they will be prepared to meet their solemn obligations to God, and to enlighten the minds of others who are in darkness regarding Bible truth. Not one thousandth part of what should be done is being done by those who understand the plan of salvation. Every true Christian is so to represent the plan of salvation in his own consistent life, and in his unselfish efforts in behalf of others, that no one to whom he has access may say, "No man cares for my soul."

Sanitarium, Cal., Dec. 6, 1906.

Millennial Dawn — No. 5

GEO. B. THOMPSON

The doctrine of a second probation appeals to the unregenerate heart. It makes entirely unnecessary any present repentance or any missionary operations in home or foreign fields. According to that teaching, the great missionary campaign of all time is to occur in the "succeeding age," when the church, the "royal priesthood," will bring all to an "accurate knowledge of the truth."

In Matthew 24 the signs which are to precede the coming of the Lord, and herald the end of the world, are given by our Saviour in response to the question of the disciples, "What shall be the sign of thy coming, and of the end of the world?" In chapter 25 is given the experience of the church near the end of time, the period immediately preceding the coming of Christ in the clouds of heaven. The professed church is here represented by ten virgins, five of whom were wise and five foolish. "And while they [the foolish virgins] went to buy, the bridegroom came; and they that were ready went in with him to the marriage: *and the door was shut.*" Verse 10. This is the time spoken of in Rev. 19:7: "For the marriage of the Lamb is come, and his wife hath made herself ready." Here Christ is represented as taking to himself a bride. The church is not the bride (Rev. 21:9, 10), but the *invited guests* present at the marriage supper. Rev. 19:7-9.

His going in before the Father to receive the bride, is thus described by the prophet: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14. The "coming" here spoken of is not the coming of Jesus to this earth to receive his people, but his coming "to the Ancient of days," the Father, to receive from him the kingdoms of this world. That this is before his second coming is very clearly stated. "He said therefore, A certain nobleman [Christ] went into a far country [heaven] to receive for himself a kingdom, and to return."

No Second Probation

This is very clear; but note that at this time, before he comes, the door of mercy is shut. Matt. 25:10. Probation for man is ended, and some are shut out, and lost. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." Luke 13:25. Here is a time when the door of mercy will be shut, and the reply to those on the outside from the One who has shut the door, holds out no hope of "a second probation." "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Verse 28.

But why should they weep and gnash their teeth if they are to have another chance to enter in? It is clear that they have no such chance, and fully understand that they are "thrust out" forever. We nowhere read that the "door" which is once "shut" is ever to be opened, and another "chance" offered to all the lost. It logically follows that if the Lord should do this for sinners, he would needs do the same for the devil and all the fallen angels. Why not give them another chance as well as man?

The great lines of prophecy in the book of Daniel throw much light upon this question. In the second chapter, under the symbol of a great metallic image, the history of the world from the destruction of Jerusalem by Nebuchadnezzar till the final destruction of all the kingdoms of this world is given. Babylon, Medo-Persia, Grecia, and Rome were to bear sway successively as universal monarchies. The fourth kingdom, Rome, symbolized by the legs of iron, was to lose its iron stability and become divided, as indicated by the mixture of iron and clay. Between the years A. D. 356 and 483 the Roman empire was divided into ten kingdoms; namely, the Alemanni, Franks, Vandals, Burgundians, Visigoths, Lombards, Ostrogoths, Suevi, Heruli, Anglo-Saxons. The territory of these ten kingdoms is to-day occupied by the nations of the Old World. The Lord further declares, "And in the days of these [ten] kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

(1) Stewardship, p. 74 (2) Evangelism p. 123

General Articles

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Love, Light, and Joy

O Love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I can not close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

— *Rev. George Matheson, M. D.*

The Mother's Work

MRS E. G. WHITE

I WISH to arouse parents to see the importance of their position. Few parents take time to think of how much depends on the instruction and training a child receives during the early years of its life. It is at this time that the foundation of a child's character is laid. "Train up a child in the way he should go; and when he is old, he will not depart from it," are the words of the wise man. The lessons a child learns at the mother's knee determine its future experience.

How few parents realize this as they should. As I have called mothers' attention to the wrong habits they were encouraging in their little ones, some have listened indifferently, while others have said, with a smile, "I can not bear to cross my children. They will do better as they grow older. They will then be ashamed of these passionate outbursts. It is not well to be too strict with little ones. They will outgrow the inclination to tell untruths, to meddle, to be indolent and selfish."

A very easy way truly to dispose of the matter, but a way that is not in harmony with the will of God. If a field is left uncultivated, a crop of weeds is sure to appear. So it is with children. If the soil of the heart is uncultivated, Satan sows his seeds of anger and hatred, selfishness and pride, and they quickly spring up, to bear a harvest that parents reap with bitter regret. Too late they see their terrible mistake. The wrong they have done can never be wholly undone. Even if the child, by patient, untiring care, is at last won to the Saviour, his character will always bear the marks of Satan's seed-sowing.

Children left to themselves grow up selfish, exacting, unlovable. Unable to enjoy their own society or the society of others, their lives are filled with discontent.

Aided by the grace of Christ, mothers have it in their power to do a great and grand work. This Satan knows, and he works with all his power to prevent them from doing this work. He seeks to fill the mind with thoughts of fashionable dress. Thus he absorbs the time and strength of even Christian mothers so that they have no time to give to the training of their children or to self-improvement. When the enemy thus secures the attention of the mother, he rejoices; for he knows how much he has gained. He looks on the children as an easy prey; for he has won the mother. She thinks more of display, more of what others think and say of her, than she does of the training of the precious souls in her care. As she sets her feet in the path of fashion, she becomes infatuated. In order to keep pace with the demands of the bondage in which she has sold herself, she works early and late, overtaxing mind and body. She becomes so wearied with remodeling unfashionable garments and making new ones, that she has no heart to read her Bible or to pray. She is too tired to give time to her children. She becomes perplexed and distressed. The yoke that she is trying to bear is very galling; but she imagines that it must be borne, and martyr-like she toils on, struggling under her self-imposed burden. Jesus is calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . My yoke is easy, and my burden is light." But she does not hear the gracious invitation. The Saviour's voice is drowned by the clamorous demands of fashion.

Mothers, do not forget that God requires you to give your children constant, loving care. He does not want you to be a slave to your children, but he does want you to teach them to live for him. Day by day give them lessons that will prepare them for future usefulness. One lesson that you will have to repeat over and over again is the lesson of obedience. Teach your children that they are not to rule, that they are to respect your wishes, and yield to your authority. Thus you are teaching them self-control. Give them nothing for which they cry, even though your tender heart would lead you to indulge them. If they gain the victory once by crying, they will expect to do so again, and the next time they will be harder to control.

Children inherit inclinations to wrong, but they also have many lovely traits of character. These should be strengthened and developed, while the tendencies to evil should be carefully guarded against and repressed. Children should never be flattered, for flattery is poison to them; but parents should show a sanctified, tender regard for them, thus gaining their confidence and love.

When children lose their self-control, and speak passionate words, the parents should for a time keep silent, neither reproving nor condemning. At such times silence is golden, and will do more to bring repentance than any words that can be uttered. Satan is well pleased when parents irritate their children by speaking harsh, angry words. Paul has given a caution on this point: "Fathers, provoke not your children to anger, lest they be discouraged." They may be very wrong, but you can not lead them to the right by losing patience with them. Let your calmness help to restore them to a proper frame of mind.

Jesus loves children and youth. He rejoices when he sees Satan repulsed in his efforts to overcome them. Many a youth is in imminent peril through manifold temptations, but the Saviour has the tenderest sympathy for him, and sends his angels to guard and protect him. He is the good shepherd, ever ready to go into the wilderness to seek for the lost, straying sheep.

Mothers, do you sigh for a missionary field? In your home you have a missionary field in which you may labor with untiring energy and unflagging zeal, knowing that the results of your work will endure through all eternity. Are not the souls of your children of as much value as the souls of the heathen? Then tend them with loving care, bringing God into their thoughts.

Who can do this work so well as a God-fearing mother? The work of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven.

Christian parents, you are charged with the responsibility of showing the world the power and excellency of home religion. Be controlled by principle, not by impulse. Work with the consciousness that God is your helper. Allow nothing to divert you from your God-given mission. Be true to your trust. God will help you. Guided by him, your children will grow up to bless and honor you in this life and in the life to come.

The Spirit of God — No. 3

A Blessing to God's People

WM. COVERT

1. *When the Spirit of God came upon Azariah, what statement did he make to the king of Judah?*

"And the Spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." 2 Chron 15:1, 2.

2. *What evil condition did the prophet say had for a long time existed in Israel?*

"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law." 2 Chron. 15:3.

General Articles

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The Wayfarer

ELLA M. ROBINSON

"O the hope of Israel, the savior thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?"

I SEE Him; yes, I see amid the throng
The One whom I have sought for many a day;
I'll hasten to his side ere he be gone,
And ask him to abide with me to-day;
I hope — I know he will not turn away. (1)

And then perchance he longer will abide;
For why should he in whom all hearts delight
Be as a stranger,— one who turns aside,—
A wayfarer who tarries for a night,
And then is gone before the morning light?

The Saviour of us all in time of need —
How can we careless of his presence be?
Although his heart of pitying love doth bleed
For human love and human sympathy,
They must entreat who'd have his company.

And when we slight his love, divine, serene,
And seek the jostling, jesting crowd once more,
We find that he has slipped away unseen.
Can he who Calvary's awful torture bore,
And cruel taunts, endure for us no more? (2)

And is this why he hastes away? — Ah, no;
He knows 'twere best that we seek patiently
To find the blessing he would fain bestow.
He yearns for us;— divinest mystery
That he, the Prince of heaven, should so love me!

And so I plead: "O, never leave me more!
Though from thy presence I should turn away;
Though I should slight thee, as so oft before;
E'en though this heart deceitfully should say,
'Depart,' still, blessed Master, stay! O stay!

"When thou art gone, my heart is lone and chill;
No mockery of pleasure giveth rest, (3)
And naught I find the empty void to fill.
Ah, then I know, of all, I loved thee best,
And turn again to thee for peace and rest."

Sanitarium, Cal.

Self-Denial — Self-Sacrifice

MRS. E. G. WHITE

How many there are who accept Christ, and apparently live a Christian life, until their circumstances change! Perhaps they come into the possession of property. Thus God tests them, to see if they will be wise stewards. But they fail to endure the proving. They use for self-gratification that which they should devote to feeding the hungry and clothing the naked. In want and distress, God's children are calling to him. Many are dying for want of the necessaries of life. Their cries have entered the ears of the Lord of Sabaoth. He will call to a strict account those who have neglected his needy ones. What will these selfish rich men do when the Lord asks them, "What did you do with the money I gave you to use for me?" "These shall go away into everlasting punishment." The Lord will say to them, "Depart from me, ye cursed; . . . for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." (3)

The wails of a world's sorrow are heard all around us. Sin is casting its shadow over us. Let us make ourselves ready to co-operate with the Lord. The pleasure and power of this world will pass away. No one can carry his earthly treasures into the eternal world. But the life spent in doing the will of God will abide forever. The result of that which is given to advance the work of God will be seen in the kingdom of God.

There is a world to be warned. To us has been entrusted this work. At any cost we must practise the truth. We are to stand as self-sacrificing minutemen, willing to suffer the loss of life itself, if need be, in the service of God. There is a great work to be done in a short time. We need to understand our work, and to do it with fidelity. Every one who is finally crowned victor will, by noble, determined effort to serve God, have earned the right to be clothed with Christ's righteousness. To enter the crusade against Satan, bearing aloft the blood-stained banner of the cross of Christ — this is the duty of every Christian.

This work calls for self-sacrifice. Self-denial and the cross stand all along the way of life. "He that will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Those who secure the treasures of this world are obliged to toil and sacrifice. Should those who are seeking for an eternal reward think that they need make no sacrifices?

The most difficult sermon to preach and the hardest to practise is self-denial. The greedy sinner, self, closes the door to the good which might be done, but which is not done because money is invested for selfish purposes. But it is impossible for any one to retain the favor of God and enjoy communion with the Saviour, and at the same time be indifferent to the interests of his fellow beings who have no life in Christ, who are perishing in their sins. Christ has left us a wonderful example of self-sacrifice. He pleased not himself, but spent his life in the service of others. He made sacrifices at every step, sacrifices which none of his followers can ever make, because they have never occupied the position he occupied before he came to this earth. He was commander of the heavenly host, but he came here to suffer for sinners. He was rich, yet for our sakes he became poor, that through his poverty we might be made rich. Because he loved us, he laid aside his glory and took upon him the form of a servant. He gave his life for us. What are we giving for him? Shall we not, in the new year just before us, consecrate ourselves entirely to him? Shall we not make him a New-year's offering of a portion of the means he has given us? As we follow him in the path of self-denial, lifting the cross and bearing it after him to his Father's home, we shall reveal in our lives the beauty of the Christ-life. At the altar of self-sacrifice, — the appointed place of meeting between God and the soul,— we receive from the hand of God the celestial torch which searches the heart, revealing the need of an abiding Christ.

The Minister's Visit

DANIEL NETTLETON

IT was about the year 1865. We were living on our homestead in Nebraska. There were no railroads west of the Missouri River at that time. Nebraska was a territory, and Omaha its capital. We were in the wild West. The Indian's wigwam and the coyote's call were familiar. But the church bell call to prayer and the gospel hymns of praise were sounds unheard. Settlers came, and soon all the "claims" were taken. Then came also the pioneer Methodist preacher, the man that has done more to make the great Methodist Church what it is to-day than any other agency. He held meetings in the home of one of our neighbors, then organized a Sunday-school. Later he held a revival or "protracted meeting" in our schoolhouse.

There was no prayer or hymn of praise in father's home then. My parents were worldly people, "strangers from the covenants of promise, having no hope, and without God in the world." But we attended the meetings, and the minister came to our home. I shall never forget his visit. When his horse was cared for, he entered our home, with saddle-bags on his arm, in which were his Bible, hymn-book, and gospel tracts. He talked with us a little about the weather and crops, but much about Jesus and his great salvation. He read in the Book of God distinctly, and gave the sense, and caused us to understand the reading. Then he sang one of those blessed gospel hymns, through which the Spirit of God finds access to the heart. Then he knelt with us and prayed, and as he prayed, his voice and countenance were altered. He wept over our sins, as

Stewardship, p. 166,167 (1); 43,44 (2); 29,30 (3)

General Articles

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A Prayer

WORTHIE HARRIS HOLDEN

JEHOVAH, God of light and life,
We lift our thoughts to thee,
And fain through mists of sin and strife
Would view thy majesty.

We dwell too near the lowland plain,
Too nigh Despond and Doubt;
Ope thou our eyes to see again
Thy chariots round the mount.

Too oft, O God, our sordid mind
Unknowing doth profane;
We view thee as we do mankind,
And take thy name in vain.

Let, Holy, holy! be our cry,
Thy glory stand revealed,
Till e'en in mortals such as I
Thy character is sealed.

Portland, Ore.

The Work in Oakland and San Francisco — No. 5

MRS. E. G. WHITE

ON Sabbath, November 3, and again on Sabbath, November 10, and on the following day, the Lord gave me strength to speak to his people in San Francisco. The meeting for Sunday afternoon was well advertised, and there was a good outside attendance from the city.

I was much pleased to have the privilege of speaking in the church at San Francisco. My husband and I and a few others worked together to obtain the means to erect this building, over thirty years ago. It would have been a heavy loss if this church had been destroyed; but it was not seriously injured by the earthquake.

The ventilation in the San Francisco church is not good, and after my return home, I suffered from the effects of breathing the impure air. The influenza was upon me. For over a month I felt unable to travel. However, my general health was good, and I was able to do considerable writing. And when, the second week in December, I received an invitation from Elder W. W. Simpson to come to Oakland and speak to the people on Sabbath, I had so far recovered from the influenza that I ventured to go.

Elder Simpson held meetings in Oakland for about two months. His labors were greatly blessed. For a few weeks after his meetings began, we were favored with remarkably good weather. The days were clear and mild, and the rainfall was very light. But the workers in Oakland had to meet difficulties; for the tent was blown down twice by severe wind-storms, and badly torn; and toward the close of the series of meetings it rained for several days, and the workers found it necessary to take down the tent for a few days, and temporarily discontinue the meetings.

The manner of Elder Simpson's work reminds me of the efforts that were put forth in 1843 and 1844. He does not make prominent his own words, but reads much from the Bible, explaining one scripture by another. He dwells largely on the prophecies of Daniel and Revelation, and uses many illustrations and suitable figures to impress the truth. To represent the beasts of Daniel and Revelation, he has prepared lifelike images of papier-mache.

Elder Simpson endeavors to avoid entering into controversy with opponents. He presents the Bible so clearly that it is evident that any one who differs, must do so in opposition to the Word of God.

Friday evening and Sabbath forenoon, December 15 and 16, Elder Simpson spoke upon the subject of Spiritual Gifts, dwelling especially upon the spirit of prophecy. Those who were present at these discourses say that he treated the subject in a clear, forceful manner.

Sabbath afternoon I filled my appointment in the large Congregational church that is now being used by our people. The room was filled, and the doors at one side were thrown up, that many might be accommodated in an adjoining room. I am told that between five and six hundred were present. It was with fear and trembling that I went to the service; for on Friday I was very poorly — so ill, in fact, that I hardly had strength sufficient to enable me to sit up. Sabbath afternoon I feared that it would be impossible for me to stand before the congregation for over half an hour. But as I spoke, the invigorating power of the Spirit of God came upon me, and I was enabled to continue speaking for one hour and fifteen minutes. Such experiences remind me of what I passed through frequently in the earlier days of the message.

For about a year after my husband died, I suffered greatly from sorrow. At that time, when I seemed to be hovering between life and death, my son Willie persuaded me to go a short distance in a phaeton to a camp-meeting in Healdsburg. A sofa had been placed on the platform in the large tent. Here I lay down, thinking I would deliver my farewell address. My face was as the face of one dead, without a particle of color.

After a few testimonies had been borne, I asked Willie to help me to arise to my feet, and let me lean on him. There I stood, and began to tell the people that this was probably the last time they would ever hear my voice in camp-meeting. But after speaking a few words, I felt the Spirit and power of God thrilling through every nerve of my body. Those who saw me said that the blood could be seen as it put color in my lips and reached my forehead. My flesh took on its natural appearance. One of the citizens of Healdsburg, in great surprise, turned to one of his neighbors, and exclaimed, "A miracle is being wrought in sight of this whole congregation!" I could not understand why all were looking so intently at me, some even rising to their feet. The Spirit of the Lord had rested upon me, and I had been healed in the presence of a large congregation. During the remainder of the camp-meeting, I spoke several times.

These special impartations of strength in times of great physical weakness, give me courage. The Lord is my helper. I praise him with heart and voice for his wonderful mercies and his sustaining power.

The efforts put forth in Oakland have borne fruit in the salvation of precious souls. Sunday morning, December 16, I attended a baptismal service at the Piedmont Baths. Thirty-two candidates were buried with their Lord in baptism, and arose to walk in newness of life. This was a scene that angels of God witnessed with joy. Several children were baptized first, and then the older ones. Occasionally a stanza of some hymn of praise was sung. There was no confusion. The entire service was impressive.

The Establishment of the Roman Catholic Church

B. G. WILKINSON

THE question has been asked, When, where, and by whom was the Roman Catholic Church established? There is no doubt that an answer to the question would be interesting to the readers of the REVIEW.

To come directly to the point, I would say that the Roman Catholic Church, as we know it now, was never, at any place, established by a *divine* authority. Its present form was developed by the political party which captured its organization after the great victory of the early Christians over the persecutions of pagan Rome. "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried" (Rev. 2:10), said Jesus to the early Christian church. Through long years of severe suffering, the church came up to great victory — to gain what? To seize worldly power? — No! but to continue spreading the kingdom.

Such, however, was not the result. The persecution ended 312 A. D. By 325 the organization of the church had been captured by the worldly and political forces within it, which had long sought the mastery. I can no better relate this than by the famous report of Mr. Briand, whose bill in the French House of Congress became the law separating church and state: —

"The adoption of Christian ideas by Constantine (Roman emperor) inaugurated a new era in the history of Christianity. Since the day when Constantine presided over the Council of Nice (325 A. D.), since the moment when, after having been sovereign pontiff of the pagan religion, he proclaimed himself to have become Christian 'emperor and doctor, king and priest,' the tendencies of the religion of Jesus found themselves profoundly modified. The word of the Galilean, 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's,' was

General Articles

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Is It Nothing to You?

L. D. SANTEE

Is it nothing to you that the years fly so fast?
Is it nothing to you
That the summer will end, and the harvest be past?
Is it nothing to you
That Jesus no longer will cancel each stain,
But he that is filthy must filthy remain,
And prayers for forgiveness will then be in vain?
Is it nothing to you?

Is it nothing to you that the Saviour says come?
Is it nothing to you?
Died for you, pleads for you, welcomes you home —
Is it nothing to you?
Now while the seasons pass swiftly away, (1)
Grieve not the Spirit; O hear him today;
While he beseeches, no longer delay;
Is it nothing to you?

Is it nothing to you that salvation is free?
Is it nothing to you
That Jesus says, "Weary ones, come unto me"?
Is it nothing to you?
For you the affliction, the pain, and the cross;
Dare you refuse? Have you counted the cost?
Too late, you may find, to your infinite loss,
It *was* something to you.

Chicago, Ill.

The Work in Oakland and San Francisco — No. 6

MRS. E. G. WHITE

The Oakland brethren have decided on a location for their new church building,— on Twenty-fifth Street, near Telegraph Avenue. After the baptism, I drove with Brother and Sister Rice to see this property. It seems to be well located.

Sunday night, December 16, Elder Simpson gave his last discourse in this series of meetings, and the following day the tent was taken down. It was reported that at this service there were fully one thousand persons present to listen to his presentation of the subject, The United States in Prophecy. Those who would refuse to render homage to the beast and his image, were asked to arise, and nearly all present responded.

The expenses connected with these meetings have been fully one thousand dollars. Collections have been taken in the congregation only once a week, but these, with donations that some have given privately, have been sufficient to meet all the expenses, so the effort has cost the conference only the salaries of workers.

The liberality of many from the outside has been surprising. Elder and Mrs. Haskell, on several occasions, received liberal gifts from strangers. One afternoon, after I had spoken in the church, a man handed Elder Haskell one hundred dollars, and then left the building quickly and could not afterward be found. On another occasion, a lady slipped two coins into Sister Haskell's hand. These proved to be two twenty-dollar gold pieces. Sister Haskell afterward met the lady, but she did not wish to tell her name. These things have greatly encouraged our workers.

In these meetings, we have seen evidences of the deep moving of the Spirit of God. Truly the Lord has wrought on minds. Our people need now to be aroused from the lethargy that has come upon them. The language of every heart should be, Speak, Lord, for thy servant heareth.

There is much house-to-house work to be done by faithful laborers. Our efforts are not to cease because public meetings have been discontinued for a time. So long as there are interested ones, we must give them opportunity to learn the truth. And the new converts will need to be instructed by faithful teachers of God's Word, that they may increase in a knowledge and love of the truth, and may grow to the full stature of men and women in Christ Jesus. They must now be surrounded by the influences most favorable to spiritual growth. The churches at Oakland and Berkeley should now purge out the old leaven of evil-speaking and hypocrisy, of jealousy and malice. The truth must be expressed in word and in spirit; every act should be a revelation of Christian refinement.

That there may be no cessation of effort during the rainy season, I have encouraged Elder S. N. Haskell and his wife to return to Oakland for a time. The Oakland brethren and sisters have offered them the use of the dwelling-house on the new church property. This will serve as a headquarters for city mission work and a Bible training-school.

The work in Oakland must not be cut short. For years I have pleaded that an earnest effort be put forth in this city, and now that this is being done, let us go straight forward in right lines. There is to be no variableness, neither shadow of turning, in the presentation of truth to the people in Oakland.

To my ministering brethren I would say: Every fresh display of the conviction of the grace of God upon the souls of unbelievers, is divine. Everything that you can do to bring souls to a knowledge of the truth, is a means of allowing the light to shine, the light of the glory of God, as it shines in the face of Jesus Christ. Direct the mind to him who guides and controls all things. Christ will be as manna and spiritual dew to these newly converted souls. In him is no darkness at all.

As faithful laborers of deep spiritual understanding conduct Bible studies with those who have accepted the Sabbath truth; as they instruct those new in the faith how to yield to the power of the Holy Spirit, that they may be fully and firmly established in the truth, the glory of God will be revealed.

In the discourses, let nothing of a theatrical nature be introduced, no sharp thrusts given. We can not expect that eyes that have been blind will be at once opened to see all things clearly. Let labor be put forth wisely for those who are interested. Show those who have seen the truth, how to experience its power in their hearts. Thus the truth imparted will be as a nail driven in a sure place. Many are ignorant of vital godliness — of truth in the life-practise. On the part of these uninstructed ones, there must be a practical reception of Bible truth. The Lord will work with power upon the hearts of all who seek him and who prayerfully study his Word.

The Lord Jesus sent a mighty angel to make plain to John, by the use of symbols, the things that were to come to pass until the coming of Christ. He was bidden to write the instruction in a book for the benefit of the seven churches. This writing we now have preserved in the book of Revelation, but this book is understood by only a very few. It contains the message for the last days, and we are to dwell much upon these prophecies.

Explaining scripture by scripture,— this is the work that should be done by all our ministers who are fully awake to the times in which we live. The Lord will guide his ministering servants. He will lead them in ways that they know not. They will bear aloft the lamp of life in the dark places of the earth, and hasten the coming of our King.

* * *

The Spirit of God — No. 5

Christ's Presence with His Disciples

WM. COVERT

1. *What words of comfort and promise did Jesus announce to his disciples near the time of his crucifixion?*

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you." John 15:1-3.

2. *How did these words affect them?*

"But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart." John 16:5, 6.

3. *What provision for the comfort of those who would believe on him did Jesus promise to make with the Father after ascending to heaven?*

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16.

4. *What other words did Jesus use in describing the Comforter, and who*

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"God So Loved the World"

CHARLES PELMULDER

Faith

I KNOW whom I've believed;
In him my faith abides;
When sinners, undeceived
By the eternal tides,
Shall see the things that be,
In one tumultuous hour
Cast in oblivion's sea
By God's almighty power,
Through fear their hearts will fail,
While I through faith prevail.

Hope

I know, should earth, our floor,
With its great tent of blue,
Dissolve and be no more
The ceaseless ages through,
Our house not made with hands
In heaven's eternal sphere
Securely anchored stands.
Therefore we will not fear;
Faith changed to sight will be;
Hope, to reality.

Love

Since faith and love control,
I want Christ's love, who died —
Who was (for love of souls)
In heaven not satisfied.
Myself, my all, I'll give
That some lost soul may live.
And now abide these three —
Faith, hope, and charity;
Of these the greatest — love —
Brings joy to heaven above.

Grant City, Iowa.

Unity of Effort in Warning the Cities

SEE
9T109-112

MRS. E. G. WHITE

MORE and more, as the days go by, it is becoming apparent that God's judgments are in the world. Yet God is not executing his wrath without mercy. His hand is stretched out still. And in this time, when the cities of the nations are being visited with judgments, God's people have a special opportunity to give the last warning message to the inhabitants of these cities. Long have we neglected these centers, and now we must labor earnestly to redeem the time. The people must be shown how it is possible for God, by a touch of his hand, to destroy the property they have gathered against the last great day.

In connection with the proclamation of the message in large cities, there are many kinds of work to be done by laborers with varied gifts. Some are to labor in one way, some in another. The Lord desires that the cities shall be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they be led astray.

The Lord has given to some ministers the ability to gather and hold large congregations. This calls for the exercise of tact and skill. In the cities of to-day, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures.

Those who do the work of the Lord in the cities must put forth calm, steady, devoted effort for the education of the people. While they are to labor earnestly to interest their hearers and to hold this interest, yet at the same time they must carefully guard themselves against everything that borders on sensationalism. In this age of extravagance and outward show, when men think that it is necessary to make a display in order to gain success, God's chosen messengers are to show the fallacy of expending means needlessly for effect. As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good.

There will be necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie not in these outward agencies, but in trustful dependence on God, in earnest prayer to him for help, in obedience to his Word. Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into the Lord's work. Outward show, an extravagant outlay of means, will not accomplish the work to be done.

God's work is to be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of his people men of ability and influence, who are to act their part in warning the world. All in the world are not lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-fearing men and women in the fallen churches. If this were not so, we should not be given the message to bear, "Babylon the great is fallen, is fallen. . . . Come out of her, my people." Many of the honest in heart are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the beauty and simplicity with which it is presented in God's Word.

Of equal importance with special public efforts, is house-to-house work in the homes of the people. As the result of the presentation of truth in large congregations, a spirit of inquiry is awakened; and it is specially important that this interest be followed up by personal labor. Those who desire to investigate the truth need to be taught to study diligently the Word of God. Some one must help them to build on a sure foundation. The Word of God is to be their counselor. At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure-house of God's Word.

A well-balanced work can be carried on best when a training-school for Bible workers is in progress while the public meetings are being held. Connected with this training-school, or city mission, should be experienced laborers of deep spiritual understanding who can give the Bible workers daily instruction, and who can also unite whole-heartedly in the general public efforts being put forth. And as men and women are converted to the truth, those standing at the head of the city mission should, with much prayer, show these new converts how to experience the power of the truth in their hearts. This united effort on the part of all the workers would be as a nail driven in a sure place.

When personal work is neglected, many precious opportunities are lost, which, were they improved, might advance the work decidedly. In our efforts in behalf of the multitudes dwelling in cities, we must strive to do thorough service. The work in a large center of population is greater than one man can successfully handle. God has different ways of working; and he has workmen to whom he entrusts varied gifts. In a large city, there are certain classes that can not be reached by public meetings. These must be searched out, as the shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf. Let no one feel, when another worker is sent to the place where he is working, that the efforts of one will be counterworked by the efforts of the other. Some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer. A Paul may plant, an Apollos may water, but God gives the increase.

The Lord desires his chosen servants to learn how to blend together. A decided influence for good is to be brought to bear on the inhabitants of the world. It may seem to some workers that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort. But when they remember that there are varied minds to be reached, and that the Lord is their helper, they will labor together in unity. Their talents, however diverse, may all be under the control of the same Spirit. In every word and act, kindness and love will be revealed. And as each worker fills his appointed place faithfully, the prayer of Christ for the unity of his followers will be answered, and the world will know that these are his disciples.

A little longer will the voice of mercy

be heard; a little longer will be given the gracious invitation, "If any man thirst, let him come unto me, and drink." God sends his warning message to the cities everywhere. Let the messengers whom he sends work so harmoniously that all will take knowledge of them, that they have learned of Jesus.

The Spirit of God — No. 6

Help Rendered

WILLIAM COVERT

1. *To how many persons is the Spirit given, and for what purpose?*

"But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7.

2. *What is said of God's power exercised toward us?*

The Lord desires us to know "what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:19-21.

3. *How much can we do without him?*

"I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5.

4. *What can we do through him?*

"I can do all things through Christ which strengtheneth me." Phil. 4:13.

5. *How much are we encouraged to hope for in him?*

"But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

6. *Where is our source of knowledge to be found?*

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:12.

7. *What depth of understanding and richness of experience does the Spirit make possible for Christians to have?*

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9, 10.

8. *What does the Lord wish to accomplish through this mysterious power?*

"I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1:25-28.

9. *What is said of its influence upon the Christian worker?*

"I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power, . . . that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:7-9.

10. *What is stated relative to the strength of this spiritual power to keep the Christian and to work out God's purpose for him?*

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages." Eph. 3:20, 21.

11. *What earnest entreaty for Christian believers is expressed by the apostle?*

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. 1:9, 10.

12. *What is said of this Spirit as a teacher? and how much does it accomplish?*

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John 2:27.

13. *What mind is brought into the believer through this abiding Spirit?*

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. . . . Let this mind be in you, which was also in Christ Jesus." Phil. 2:3, 5.

14. *In view of the mind of Christ dwelling in us what are we exhorted to do?*

"For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Phil. 2:13-16.

15. *Since all these things have been done for us, what should our attitude to this world be?*

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4.

The Independent Church

C. F. WILCOX

Satan's latest attack seems to be on organization. The position is taken that the local church is the highest body under the gospel plan. It must then follow that each church is to use its own tithes and offerings, support its own work, send out its own missionaries, and in general engage in the work of the gospel. Is this principle of independent action correct?

Let us look at the logic of the principle. If the individual church is independent of all other churches, or combinations of like churches, then may not the individual families of that church likewise claim individual rights of independence in all Christian work and effort? — Certainly they may. And if each family may thus act, then each person in each of these families has the same right to independent action.

This principle applied to church order is disunion and anarchy. There would be no union, no fellowship, no members one of another, no oneness, no submitting one to another.

The whole trend of the principle is exactly in line with Satan's first apostasy in heaven. He claimed that so high and exalted beings as himself and the angels should be absolutely free from all law, subject to no order, independent of all higher control. As the result, Lucifer and many of the angels left, or withdrew, from "their own habitation," and were eventually expelled from heaven.

Then, here on the earth, this very principle was in operation from the gates of Eden to the flood. Every man was for himself, and against every other man. The ripened fruit of this principle can be seen in the conditions just before the flood. There is no necessity of experimenting with this false principle in the remnant church. Order, system, joint action, union, organized planning, is the need of the hour in carrying forward the work demanded by the gospel.

Takoma Park, D. C.

The Struggle for Religious Liberty in Peru

EDUARDO F. FORGA

(Concluded)

La Reforma has published nearly fifty thousand pamphlets, and altogether, with other publications, we have distributed nearly two million pages in the last two years. The fundamental idea of our propaganda has consisted in making the people see that the Roman Catholic Church and the gospel of Jesus Christ are opposite. This idea, which compelled me to combat the former, has made me feel the necessity of defending the liberty of thought, conscience, the free circulation of the Bible, and the separation of church and state. In different numbers of *La Reforma* we have reproduced the most notable writings of Peruvian

General Articles

"Whatsoever things are **true** whatsoever things are **honest**. whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue** and if there be any praise, think on **these things**." Phil. 4:8.

A Song of the Sinking Sun

A. W. SPAULDING

IN shadow and in brightness God's doomed fair world doth lie:
The low-dipped sun sinks swiftly upon the boding eye;
The swales and the hills catch glory, the hollows and dales are dim,
And thicker the shadows cluster, awesome, menacing, grim.
But yet for your courage, comrades, remember, amid the fens,
The sunlight bathes the hilltops, though purple are the glens.

O, but the night is gathering! Ominous fades day's light;
Chill is the steel that the heavens, dark'ning, bare to the sight.
The wail of the hoarse night-chorus — hounds of the nether world —
Up from the shattered canyons flat on the ear is hurled.
Yet, if the night grows darkly, and sight in the chasms fails,
The sunlight rests on the hilltops, though blackness hides the vales.

Over and over the message strikes with the sun's swift beams:
Courage, and let your vision rest where the glory streams!
God plans a hastened sunrise; fear not the falling night;
On with the work in patience, trust to the lingering light.
And, when the lowlands fail you, look where the headland leaps;
For the sunlight touches the hilltops, though lost in night are the deeps.

Bethel, Wis.

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Faith not Feeling

MRS. E. G. WHITE

"EXAMINE yourselves, whether ye be in the faith." Some conscientious souls, on reading this, immediately begin to criticize their every feeling and emotion. But this is not correct self-examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us.

The feelings, whether encouraging or discouraging, should not be made the test of the spiritual condition. By God's Word we are to determine our true standing before him. Many are bewildered on this point. When they are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them.

God does not look with favor upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy, I am sinless." These are Pharisees. who have no foundation for their assertion. Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, "God be merciful to me a sinner," and went to his house justified, rather than the self-righteous Pharisee.

But God does not desire us to go through life filled with a distrust of him. We owe our Heavenly Father a more generous view of his goodness than is accorded to him by our manifest distrust of his love. We have an evidence of his love — an evidence that amazes angels and is far beyond the comprehension of the wisest of human beings. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." While we were yet sinners, God gave his Son to die for us. Can we doubt his goodness?

Behold Christ. Dwell upon his love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul co-operate with him by putting these sins away. Believe that they are pardoned. The promise is positive, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Be assured that the word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfil his word and forgive you as it is to confess your sins.

Exercise faith in God. How many there are who go through life under a cloud of condemnation! They do not believe God's word. They have no faith that he will do as he has said. Many who long to see others resting in the pardoning love of Christ do not rest in it for themselves. But how can they possibly lead others to show simple, childlike faith in the Heavenly Father when they measure his love by their feelings?

Let us trust God's word implicitly, remembering that we are his sons and daughters. Let us train ourselves to believe his word. We hurt the heart of Christ by doubting, when he has given such evidence of his love. He laid down his life to save us. He says to us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Do you believe he will do as he has said? Then, after you have complied with the conditions, carry no longer the burden of your sins. Let it roll upon the Saviour. Trust yourself with him. Has he not promised to give you rest? But to many he is obliged to say sorrowfully, "Ye will not come to me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear.

Look steadfastly to Jesus. Behold him, full of grace and truth. He will make his goodness pass before you while he hides you in the cleft of the rock. You will be enabled to endure the seeing of him who is invisible, and by beholding you will be transformed.

(1) [Faith is not feeling. Faith is the substance of things hoped for, the evidence of things not seen. There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because they do not know Jesus. While in this condition, they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate of the character of God.]

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and he sent his disciples forth to do the same work he came to do. So he sends forth his workers today. Sheaves are to be gathered for him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" will not secure for us an entrance into the kingdom of heaven. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected."

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The Spirit of God — No. 7

Learning to Pray

WILLIAM COVERT

1. *What request was made on a certain occasion after Jesus had been praying?*

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Luke 11:1.

Doubtless the disciples had become deeply impressed by the Saviour's prayer, and were being led into a greater concern about praying than they had formerly experienced. If so, the request they made grew out of an earnest desire to know better how to seek and find God.

2. *When a favor is to be sought from the Lord, how may it be obtained?*

"Ask, and it shall be given you; seek,

(1)
Messages to Young People, p. 106

HOME AND HEALTH

A Voice in the Wilderness

ELIZA H. MORTON

THIS earth is sad and old;
  Its years are nearly spent —
A story almost told,
A chain not long to hold,
  A trembling tent.

There comes from far away,
  O'er land and sky and sea,
A voice that in our day
Cries out, "Prepare the way
  And bow the knee."

O ye that dwell below,
  List to that warning voice!
It brings from long ago
Straight truths you need to know.
  O make thy choice!

For thou must choose. Erelong
  Our Jesus will appear;
His mighty arm is strong,
He'll smite the wicked throng
  Who laugh and sneer.

The message sharp and clear
  Is sounding through the land.
'Tis wafted far and near;
O give a listening ear!
  The truth will stand.

North Deering, Maine.

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Child Training

MRS. E. G. WHITE

OUR artificial habits deprive us of many privileges and much enjoyment, and unfit us for living as useful lives as we might otherwise live. A life of fashion is a hard, thankless life. How much time and money women sacrifice in order to make a sensation! At the cost of their health they beautify the dress. Thus they lose their self-control, overtax their patience, and encourage pride and vanity in their children. Many parents fail to realize that their every action tells upon the future of their children. Mothers complain of weariness. They say that they have so much to do that they can not take time to instruct their children. They have no time to sympathize with them in their little disappointments and trials. I have heard mothers refuse to gratify the innocent desires of their children. They were too hurried to grant their little ones that which would have been to them a great pleasure. The busy fingers and weary eyes were embroidering a garment. But children yearn for sympathy, and if they do not obtain it from their parents, they seek it from other sources, which may prove dangerous to their welfare.

Many mothers teach their daughters to vie with other girls in outward display. To dress as well as others dress — this is the ambition of their worse than useless lives. As the twig is bent, the tree is inclined. As the children approach manhood and womanhood, their parents deplore their errors. They forget that they have given these youth the lessons that have made them what they are. Parents, remember that the harvest you reap is the fruit of your own planting.

If half the time that mothers spend in preparing the dress in accordance with the demands of fashion, were spent in beautifying the characters of their children, what a change would be seen in families! The inspired apostle writes of women, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Outward display and needless adorning can bear no comparison with the ornament of a meek and quiet spirit. The desire for outward show proceeds from the pride and vanity of a corrupt heart, and will perish with the user. The inward adorning is as enduring as eternity.

Many mothers spend much time in beautifying their houses. Cleanliness is next to godliness, and it is well to be clean; but this, like many other good things, can be carried too far, to the neglect of things of greater importance. Many mothers beautify their houses to the neglect of weightier matters — judgment, mercy, and the love of God.

Not long ago I heard a mother express great anxiety to see perfect arrangement and finish in the building of her home. I do not condemn this feeling, but I regretted that this mother could not have brought the same desire for symmetry into the government of her children. In her home she was building and fashioning characters, but she failed to realize the importance of this work, and therefore did not see the mistakes she was making. Passion and self-will ruled in the home. Her children were rough and selfish, uncourteous, and uncultured, seeming to have no sense of true politeness. Their character revealed no uniformity. As I looked upon these self-willed, stubborn pieces of humanity, mismatched indeed, symmetry painfully lacking everywhere, I asked myself involuntarily, Why is the mother so blind? Why is the arrangement of her house of so much more consequence in her eyes than the proper training of her children?

Parents, upon you God has laid the work of educating your children for usefulness. Do not, under any consideration, neglect this work. Do not trust the training of your little ones to any other hands. Take up your life duty bravely and cheerfully, facing your responsibilties candidly. To you has been given the work of bringing your children up in the nurture and admonition of the Lord. Make the Word of God your standard. Do not allow the fashions of the world to prevent you from doing your duty. Take great pains to prepare the soil of the heart for the great Sower to scatter in it the seeds of truth.

Mothers, make the education of your children the highest aim of life. Their future happiness depends upon the education they receive in their early years. Do not send them away from you to school when they are young. If your habits and dress are as simple as they should be, you will find ample time to make your children happy, and to lead them to obey you. God will help you to teach them how to submit cheerfully and willingly. Take up your duties, inspired by the noble resolve to do your work faithfully and well. Do not become discouraged. In due time you will reap if you faint not. You will see your children growing up into Christian men and Christian women.

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Humble Heroism

NEGROES frequently exhibit a wonderful heroism in times of danger. An incident of this I witnessed in the spring of 1886, when a great freshet in the Alabama River caused the country on each side to be overflowed by water for many miles around.

The negroes on the river plantations were the greatest sufferers. Their cabins would be under water almost before they knew that danger threatened them, and hundreds of them were sometimes found huddled together on some knoll sufficiently elevated to be above the water. There they often remained two or three days and nights without food, and exposed to the soaking rain. Fortunately the weather was not cold.

Many relief expeditions were sent out from the neighboring towns to rescue them. These consisted of one or more boats, manned by expert oarsmen and swimmers, and filled with cooked provisions, blankets, etc. One day the news came that the negroes on a certain plantation had sought refuge upon a corn barn, around which the water was rapidly rising, and so rendering their condition exceedingly precarious. Two boats started out at once to their assistance. In one of these I went, accompanied by a white man and a negro. Just before dark, we sighted the corn barn, upon which a mass of black humanity clustered like a swarm of bees. A heavy rain was now falling, and daylight was beginning to fade away. Their condition became most distressing, as they sat in perfect silence awaiting our approach.

But we did not appreciate their extreme peril until the boat struck against the frail log building, which was in the

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Gospel Message

LUCINA MOON

Tune: "One Hundred Years to Come."

Go tell the tidings far and near,
"The Saviour soon will come;"
Bid every saint his brother cheer,
"The Saviour soon will come."
Go sound the message o'er the land,
To islands far and ocean's strand;
Awake, ye saints, this gospel bear
To every nation far and near,
"The Saviour soon will come."

In dungeon dark the story tell,
The sinner's Friend will come,
Who died that we might with him dwell;
Our Saviour soon will come.
To heathen lands he bids us go,
The harvest reap; the sun is low.
Let this our song and message be,
He comes to set the captives free.
O Saviour, quickly come!

The mourners then shall dry their tears
When Christ their Lord shall come;
They'll praise his name through endless years
When Christ the Lord has come;
The sick and maimed, the halt and blind,
Shall in his presence blessing find,
And songs of joy shall fill our days
With endless happiness and praise
When Christ our Lord has come.

Go tell the news, he bids us go,
The Saviour soon will come,
Who died for sinners here below;
Our Lord will surely come.
Repent, believe, your sins confess,
Put on his robe of righteousness,
Reach out the helping hand to save
Your friends from an eternal grave,
For soon our Lord will come.

Our Duty as Parents

MRS. E. G. WHITE

PARENTS have not yet aroused to understand the amazing power of Christian culture. There are mines of truth to be worked that have been strangely neglected. This careless indifference does not meet the approval of God. Parents, God calls upon you to look at this matter with anointed eyes. You have as yet only skimmed the surface. Take up your long-neglected work, and God will co-operate with you. Do your work with whole-heartedness, and God will help you to make improvement. Begin by bringing the gospel into the home life.

The Lord looks with sadness upon the families in which the parents have not educated and disciplined themselves for the work of training their children. Too often parents have little sense of their accountability. They allow their children to grow up with characters tainted by vice. While they sleep in godless indifference, Satan is sowing in the hearts of their children seeds which will spring up to bear a harvest of death. Yet often such parents resent counsel as to their mistakes. They act as if they would like to ask those who offer advice, What right have you to meddle with my children? But are their children not God's children also? How does he regard their wicked neglect of duty? What excuse will they offer when he asks them why they brought children into the world, and then left them to be the sport of Satan's temptations.

Many seem to think that the declension in the church, the growing love of pleasure, is due to want of pastoral work. True, the church is to be provided with faithful guides and pastors. Ministers should labor earnestly for the youth who have not given themselves to Christ, and also for others, who, though their names are on the church-roll, are irreligious and Christless. But ministers may do their work faithfully and well, yet it will amount to very little if parents neglect their work. It is to a lack of Christianity in the home life that the lack of power in the church is due. Until parents take up their work as they should, it will be difficult to arouse the youth to a sense of their duty. If religion reigns in the home, it will be brought into the church. The parents who do their work for God are a power for good. As they restrain and encourage their children, bringing them up in the nurture and admonition of the Lord, they bless the neighborhood in which they live. And the church is strengthened by their faithful work.

The work of forming the character of children, of properly preserving and developing their physical, mental, and moral powers, is no small task. It is chiefly upon the mother that this task devolves. To do this work as it should be done requires talent and skill and patient, thoughtful care. It calls for self-distrust and earnest prayer. Let every mother strive by persevering effort to fulfil her obligations. Let her bring her little ones to Jesus in the arms of faith, and tell him of her great need, asking for grace and wisdom.

The mother should surrender herself and her children to the care of the compassionate Redeemer. Earnestly, patiently, courageously, she should seek to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children. She should make it her highest aim to give her children an education which will receive the approval of God. As she takes up her work understandingly, she will receive power to perform her part.

Mothers, leave not your children to gain impressions of evil, impressions which can never be wholly effaced. Day by day imprint upon their minds the lessons given by the Saviour. This is your work,— a work which no one but you can do. The home is your mission field. Here you are to work for God. Lay aside every weight and the sin which doth so easily beset, that you may engage as you should in the work of making your children what God would have them. Teach them self-control. Give them something to do. Make the home a school in which they will learn to help others.

There is untold value in industry. Let the children be taught to do something useful. If parents are so occupied with other things that they can not keep their children usefully employed, Satan will keep them busy. Many parents allow their children to associate with evil companions, to go to questionable places of amusement, to grow up mischievous and idle. Let such parents remember that the sin of Sodom was pride, fulness of bread, and abundance of idleness.

It is the cry of many mothers, "I have no time to be with my children." Then for Christ's sake spend less time on your dress. Neglect if you will to adorn your apparel. Neglect to receive and make calls. Neglect to cook an endless variety of dishes. But never, never neglect your children. What is the chaff to the wheat? Let nothing interpose between you and the best interests of your children. Guard your physical and mental powers, that you may be able to do good work for your little ones. Show your children that you are determined to be a Bible Christian. Dress modestly. Speak wisely. Be gentle, yet as firm as a rock, to principle. Devote no time to needless cooking or stitching. Make your clothes and your food plain. Then you will have time for the culture of your children.

God will call upon you to give a strict account of the work you have done for your little ones. You make them what they are. They will either stand pure and undefiled before God, because you have worked faithfully for them, or, corrupt and defiled, they will be banished from his presence, because you have neglected your work.

Christ placed such a high estimate upon your children that he gave his life for them. Treat them as the purchase of his blood. Patiently and firmly train them for him. Discipline with love and forbearance. As you do this, they will become a crown of rejoicing to you, and will shine as lights in the world.

When to Work

NANCY D. UNDERHILL

LET us who have been called to work in our Lord's vineyard consider whether we are called to labor now, or at some indefinite time in the future. Did he not say, "Go work to-day in my vineyard"? When he called us to become adopted children in his family, did he say, To-morrow is the accepted time, or next week, or next year? Souls are dying every day. Are we trying now to save them, or waiting for a more convenient season?

Some have entered the field as canvassers. It is cold this winter, and the roads are sometimes a little rough or a little sticky. Can't very conveniently go when the days are so short? Some are listening to a smooth, soft voice which says, "Better stay in the house

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Thoughts

EDITH PRATHER-THOMPSON

SILENTLY, calmly, the eve draws on —
The close of a sweet, glad day,
When life has been a victory won
O'er all earth's evil way.

What matter if we give up life;
That is, its hopes of fame,
Its glory, fortune, care and strife,
For a fairer, heavenly name?

This world is that which sweeps away
Our faith with mighty wave,
And urges on to toil in vain
For what we can not save.

So, Lord, when I give this for thee —
And all, it seems to me
I'm giving just a weight of sin,
Exchanged for life in thee. (1)

And now, dear heart, when shadows make
The clouds hang heavy o'er,
Remember, morning soon will break
For us on heaven's shore.

The Return of the Exiles—No. 1

The End of Seventy Years

MRS. E. G. WHITE

SOON after the fall of Babylon and the beginning of the universal empire of Medo-Persia, in the first year of the reign of Darius the Mede, Daniel the prophet "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."

Daniel and his companions had been taken to Babylon "in the third year of the reign of Jehoiakim king of Judah." They were members of the first company of captives whom Nebuchadnezzar brought from Jerusalem into the land of Shinar. Daniel was well acquainted with the prophecies of Jeremiah at the time they were given, and he had passed through the periods immediately succeeding the first and the second sieges of Jerusalem, when many false prophets had arisen with the claim that the captivity was to be of short duration.

"In the fourth year of Jehoiakim," very soon after Daniel was taken to Babylon, Jeremiah predicted the captivity of many of the Jews, as their punishment for not heeding the word of (1) the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people. Their punishment was to be in proportion to their intelligence and to the warnings they had despised. "This whole land shall be a desolation, and an astonishment," the prophet declared; "and these nations shall serve the king of Babylon *seventy years*. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

In the light of these plain words foretelling the duration of the captivity, it seems strange that any one should hold that the Israelites would soon return from Babylon. And yet there were in Jerusalem and in Babylon those who persisted in encouraging the people to hope for a speedy deliverance. God dealt summarily with some of these false prophets, and thus vindicated the truthfulness of Jeremiah, his messenger.

To the end of time, men will arise to create confusion and rebellion among the people who profess to obey the law of God. But as surely as divine judgment was visited upon the false prophets in Jeremiah's day, so surely will the evil workers of to-day receive their full measure of retribution, for the Lord has not changed. Those who prophesy lies, encourage men to look upon sin as a light thing. When the terrible results of their evil deeds are made manifest, they seek, if possible, to make the one who has faithfully warned them responsible for their difficulties, even as the Jews charged Jeremiah with their evil fortunes.

Those who pursue a course of rebellion against the Lord can always find false prophets who will justify them in their acts, and flatter them to their destruction. Lying words often make many friends, as is illustrated in the case of these false teachers among the Israelites. These so-called prophets, in their pretended zeal for God, found many more believers and followers than the true prophet who delivered the simple message of the Lord.

In view of the work of these false prophets, Jeremiah was directed by the Lord to write letters to the captains, elders, priests, prophets, and all the people who had been taken captive to Babylon, bidding them not to be deluded into believing their deliverance nigh, but to submit quietly, pursue their vocations, and make for themselves peaceful homes among their conquerors. The Lord bade them not to allow so-called prophets or diviners to deceive them with false expectations. Through his servant Jeremiah he assured them that after seventy years' bondage they should be delivered, and should return to Jerusalem. God would listen to their prayers and show them his favor, when they would turn to him with all their hearts. "I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."

With what tender compassion did God inform his captive people of his plans for Israel! He knew what suffering and disaster they would have to undergo, were they led to believe, according to the prediction of the false prophets, that they should be speedily delivered and brought back to Jerusalem. He knew that this belief would make their position a very difficult one. Any effort on their part to regain freedom would awaken the vigilance and severity of the king, and their liberty would be restricted in consequence. The Lord desired them to submit quietly to their fate, and make their servitude as pleasant as possible.

(To be concluded)

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The Spirit of God—No. 9

Teacher of Righteousness

WM. COVERT

1. *What power had possession of the apostles on the day of Pentecost, directing in their utterance and teaching.*

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 2-4.

2. *What promise and admonition of our Saviour's were meeting their accomplishment on this occasion?*

"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49.

3. *What does the Spirit do, and whose words does it bring to mind and teach?*

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26.

4. *What did Paul, under the influence of the Spirit, say of his teaching?*

"We speak the wisdom of God in a mystery, . . . which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2: 7, 13.

5. *When referring to the copious showers of the Spirit under the figure of rain, the "former rain" and the "latter rain," in what manner does the prophet designate their work?*

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain ["a teacher of righteousness," margin] moderately ["according to righteousness," margin], and he will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2: 23.

6. *When great numbers were convicted of sin through the teaching and power of the Spirit, how did they manifest their deep concern?*

"When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"

7. *What answer was given to the inquiry which was made?*

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4:8.

Sabbath Rest

LILLA WARREN

WONDROUS Saviour, blessed Healer,
Give my weary soul thy rest
In the holy Sabbath coming,
That I may be doubly blest.

O I long to know thy power
From all sin to set me free;
Only speak the word, dear Saviour,
And I'll find sweet rest in thee.

Let me know the same great power
That once formed the earth and sea,
And that made the holy Sabbath,
For a *sign* of power to me.

Let me know each coming Sabbath
More thy power to save from sin;
Thus shall I the more adore thee,
And thy peace shall reign within.

The Return of the Exiles—No. 1

MRS. E. G. WHITE

(*Concluded*)

(1) A COPY of the letters sent by Jeremiah to the Hebrew captives in Babylon, and of the letters sent by the false prophets to these captives and to the authorities of Jerusalem, together with a story of the controversy between the true and the false, is found in the twenty-seventh to the twenty-ninth chapters of Jeremiah.

It was immediately after this interchange of letters between Jeremiah and the elders of the Israelites in captivity, that the prophet was instructed to write in a book all that had been revealed to him regarding the restoration of Israel. This is recorded in the thirtieth and the thirty-first chapters of Jeremiah.

These, with the prophecies of the twenty-fifth chapter, are the letters and the records that Daniel the prophet, during "the first year of the reign of Darius the Mede," prayerfully studied, threescore years and more after they were written. Daniel was familiar with the circumstances connected with Jeremiah's testimonies given very soon after the beginning of the Babylonian captivity. He well knew that the promise of the return was sure; and yet, a short time before, "in the third year of the reign of King Belshazzar," the angel of the Lord had instructed him in vision, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Daniel "sought for the meaning" of the vision. He could not understand the relation sustained by the seventy years' captivity to the twenty-three hundred years that were to elapse before the cleansing of God's sanctuary. Gabriel gave a partial interpretation; and when he declared that the vision "shall be for many days," Daniel fainted. "I Daniel fainted," the prophet writes, "and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision; *but none understood it.*"

In his perplexity, Daniel studied anew the prophecies of Jeremiah. They were very plain,—so plain that he "understood" by these testimonies recorded in books "the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."

With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy restoration of the captive exiles to the land of their fathers. "I set my face unto the Lord God," he declares, "to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession." "We have sinned," he acknowledged; "neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets."

"O Lord, according to all thy righteousness," the prophet pleaded, "let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

The prayer of Daniel was not offered in vain. Even before he had finished pleading with God, Gabriel again appeared to him, and called his attention to the vision he had seen prior to the fall of Babylon at the death of Belshazzar. The angel then outlined in detail the period of the seventy weeks, beginning at the time of "the going forth of the commandment to restore and to build Jerusalem."

Daniel's prayer in behalf of his people, as recorded in the ninth chapter, was "in the first year of Darius" the Mede. Darius was favored of heaven; for in the first year of his reign the angel Gabriel "stood up to confirm and to strengthen him." It was this king who, early in the establishment of the Medo-Persian empire, "set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first. . . . This Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

Darius reigned over Medo-Persia two years after the fall of Babylon. During this time, Daniel was cast into the lions' den and came out unharmed. This deliverance led Darius to write "unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion in my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian."

Thus, while those who had remained loyal to God in the midst of Babylon were seeking the Lord and studying the prophecies foretelling their deliverance, God was preparing the hearts of kings to show favor to his repentant people. (2)

God's Glory

C. C. WEBSTER

GOD'S glory is his righteousness (Ex. 33:18, 19), and it makes no difference where or upon whom his goodness or righteousness is seen, it is God's glory. Jer. 33:16; 1 Cor. 1:30. The Lord gives us his righteousness for a purpose: and his purpose has been the same all through the ages "a light to lighten the Gentiles, and the glory of thy people Israel." Luke 2:32.

God allowed his glory to rest on Moses at Sinai in an extraordinary manner visible to all. 2 Cor. 3:7. This was a type of God's glory or righteousness to be revealed by and through his people in all ages, and especially his remnant people. 2 Cor. 3:7-18.

The glory on Moses face was also an object-lesson that they and we — ancient and modern Israel — might see the contrast between their character and that of even the man Moses. Their sins had separated them from God; so that they dare not talk with him or be in his presence lest they should die. The Lord said: "O that there were such an heart in them, that they would fear me, and keep all my commandments." Deut. 5:29. Had their hearts been right as was that of Moses, they might have taught the Gentile nations the true God; and the work they failed to do in their long journeyings for forty years might have been done in a few short weeks, and they would have been permitted to enter the promised land.

So with us. If the glory of Christ's righteousness had covered us as it was our privilege that it should; and if we had had that measure of his Holy Spirit which God desired we should, the world would have been warned long ago, and we would have been ushered into the kingdom of God.

God wants us to be one in purpose to serve him and proclaim his last warning message. He wants to give us his Holy Spirit and his righteousness which is his glory so that we may be fitted to do his work for this generation. And that

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General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report;* if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

A Seaside Reverie

SEA murmurs lulled me to sleep one night
And I slept till morn, when a flood of light
Startled me. And lo! a picture grand
To challenge the skill of an artist's hand.
Old ocean's waves with diamonds crowned
Were dancing and tossing with joyous bound;
And each, rushing on in wild, restless chase,
Seemed trying more jewels to gain in the race.
This marvelous scene my mirror caught
And reflecting to me, awakened my thought;
And there fell on my ear the murmur low
Of the sea's matin song in its ebb and flow.

The lesson which came to my heart that hour
Was simple and plain, yet full of power.
Our lives, though billow-tossed they be,
May speak God's glory — as does the sea.
For the Christian heart should surge and beat
With a love, as wide as the boundless deep;
And a hidden power — to move and sway,
Like nature revealed in the sea that day;
A power that sparkles with God's own light,
Buoyant—inspiring—glorious—bright.

— *Lulah K. Anderson.*

SEE PK 551-566

The Return of the Exiles — No. 2

The Decree of Cyrus

MRS. E. G. WHITE

OVER a century before the birth of Cyrus the Great, the prophet Isaiah was inspired to mention this ruler even by name, and to write a prophecy outlining his work, as recorded in the forty-fifth of Isaiah: —

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

"I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

"Cyrus, he is my shepherd," the Lord declared, "and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

The year that Cyrus succeeded Darius the Mede to the throne of Medo-Persia marked the completion of seventy years since the first company of Hebrews had been carried captive to Babylon by Nebuchadnezzar. Daniel, who was familiar with the prophecies of Jeremiah and Isaiah regarding the duration of the captivity, and with the prophecies of Isaiah regarding the restoration by decree of Cyrus, was still living, and was occupying a position of leading responsibility in the Medo-Persian court. His faith in these prophecies led him to plead with God in behalf of his people. And now, when the time came for the temple in Jerusalem to be rebuilt, God moved upon Cyrus as his agent to discern the prophecies concerning himself, and to grant the Jewish people their liberty. And furthermore, Cyrus furnished them the necessary facilities for rebuilding the temple of the Lord.

In the book of Ezra is found an account of this work of Cyrus, and a copy of his decree: —

"In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah the prophet might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem."

"Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is in Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and placed there in the house of God."

[The Lord God omnipotent reigneth. All kings, all nations, are his, under his rule and government. His resources are infinite. The wise man declares, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." (1)

Those upon whose actions hang the destinies of nations, are watched over with a vigilance that knows no relaxation by him who "giveth salvation unto kings," to whom belong "the shields of the earth."]

There were faithful servants of the Most High who were prepared to respond to this decree. Over threescore years before, the Lord had declared that "after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return. . . . *Then shall ye call upon me*," the Lord declared, "*and ye shall go and pray unto me*, and I will harken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and *I will turn away your captivity*, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and *I will bring you again into the place whence I caused you to be carried away captive*." Those who were seeking the Lord were prepared to take advantage of the wonderful opportunity afforded them by Cyrus to return to their homes and to restore the temple of God.

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem."

The company that returned to Jerusalem was led by Zerubbabel (Sheshbazzar), a descendant of King David, and appointed by the king as governor of the restored Israelites. Associated with him were Joshua the high priest, and several of "the chief of the fathers of Judah and Benjamin, and the priests, and the Levites." "The whole congre-

(1) Commentary, Vol. 4 p. 1170

gation together" that returned to the land of their fathers, under Zerubbabel, "was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

"And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities."

Soon after their return, in "the seventh month," "the people gathered themselves together as one man to Jerusalem. Then stood up Joshua the son of Josedech, and his brethren, . . . and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening.

"They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; and afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were reconsecrated, and of every one that willingly offered a freewill offering unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord.

"But the foundation of the temple of the Lord was not yet laid.

"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia."

The faithful remnant who had returned were greatly cheered and encouraged by the re-establishment of the daily burnt offerings; and they now entered heartily into the preparation necessary for the rebuilding of the temple, in order that they might restore all the ancient services of the house of God.

The Unspeakable Gift

J. S. WASHBURN

"Thanks be unto God for his unspeakable gift." 2 Cor. 9:15. Giving is divine. It is the delight of our blessed Heavenly Father. It is the joy of our elder brother Jesus. It is the glory of the angels. God gave his Son. Christ gave his life. The one business of the angels is to minister, to give their service to the other creatures in God's great universe.

All that he has made in nature demonstrates that the principle of giving is the very essence of divinity. The sun gives its light. The earth brings forth and gives for the service of man her fruit. The flowers breathe out their perfume. The clouds send forth the rain. The birds give their free concerts joyously, cheerfully. All nature gives.

See that mountain stream, sparkling, living, clear, giving life to that which grows upon its banks, freshness, health, and joy to the dumb creatures which God has made, and to man, their king. The mountain stream comes from above. It flows downward to man. Every good gift is from above, and cometh down from the Father of lights.

See that pool, full of death, decay, and poison. Why?—It receives; it does not flow forth. There is no outlet. It does not give. That which ceases to give dies.

Dear brother, dear sister, if you would live, if you would be a blessing, if you would be like God, and a part of his plan,—give freely; give your best; give that which costs a sacrifice. You are sowing costly, precious seed. What a harvest of joy will return to you. How much blessing we lose when we fail to give! "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

The Spirit of God—No. 11

WM. COVERT

Things Said of the Holy Spirit

1. *What is the first testimony in the sacred writings relating to the Spirit of God?*

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Gen. 1:1, 2.

In creation God's Spirit brooded over his works and as a result things were made, and life was imparted.

2. *When wickedness overspread the antediluvian world, what statement is made showing that God had by his Spirit been endeavoring to cause men to do right?*

"And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Gen. 6:3.

The apostle shows that God in the days of Noah bore with the people before he destroyed them, and that his Spirit's striving was through the message given and the work done by Noah while the ark was being built. 1 Peter 3:19, 20.

3. *What in the perverse human heart fights against the Spirit of God?*

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would." Gal. 5:17.

The lusts of men's flesh, or the evil imaginations of their hearts in antediluvian times fought against God's Spirit and the Spirit of God strove with these evil faculties in men.

4. *What does the Lord say should be the attitude of man toward the Spirit of God?*

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. 5:16.

Here the Spirit of God is clearly shown to be that influence or personating presence of God that guides man in his life's course and restrains him from doing evil.

5. *What pointed testimony is given showing that God accomplishes his work through his own Spirit and that it proceeds from himself?*

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33:4.

6. *What indorsement of these ancient testimonies is made by Paul?*

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17:24-27.

7. *What wonderful things are perpetually done before the eyes of all men by the Lord through the Spirit?*

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:16, 17.

The word *consist* signifies to hold together.

8. *What shows that the Spirit of God is all-pervading so that it is impossible to get away from its presence?*

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Ps. 139:7-12.

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Stoop Low

My soul, stoop low;
The lowly things of earth
Get most of heaven's dew.
Be humble; so
The dignity of birth
Falls on the few
Who do attain to know
Whence God's pure fountains flow.

From nesting low,
The lark will highest rise
Exultant, to the sun.
Soul, learn to know
The glory of the skies
Pride never won.
The sweetest things hide low,
Where dews of heaven glow.

— *M. C. Moore.*

Receiving to Impart

MRS. E. G. WHITE

"Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."

By this miracle Christ has shown how missionary work is to be bound up with the ministry of the word. Not only did the Master give the people spiritual food; by a miracle he also provided temporal food to satisfy their physical hunger. This merciful provision helped to fasten in the minds of the people the gracious words of truth which he had spoken. Following his example, his disciples are to take the bread of life and the water of salvation and give to those who are longing for spiritual help. And as there is need, they are to feed the hungry and clothe the naked. The beauty and utility of the work we do for God consists in its symmetry and harmony, and in its all-round adaptability and efficiency.

This miracle is an object-lesson for us. It contains lessons of deep import, which, though they lie beneath the surface, will be discerned and appreciated by those who have cultivated their perceptive faculties. By this miracle Christ desires to teach us the truth of the words, "Without me ye can do nothing." He is the source of all power, the giver of all temporal and spiritual blessings. He employs human beings as co-workers, giving them a part to act with him as his helping hand. We are to receive from him, not to hoard for self-gratification, but to impart to others. And as we do this work, let us not suppose that we are to receive the glory. All the glory is to be given to the great Master-Worker. The disciples were not to receive the glory for feeding the five thousand. They were only the instruments used by the Lord.

Those who work for Christ are never to think that the credit for their success belongs to them. God's name is to receive all the glory. He it is who accomplishes the work. He, the great Master-Worker, slumbers not. Constantly he is working for the harmonious accomplishment of his purposes. He entrusts talents to human beings that they may co-operate with him. They are ever to remember that they are but instruments in his hands. "He that glorieth, let him glory in the Lord." "The Lord reigneth; let the people tremble; he sitteth between the cherubim, let the earth be moved. The Lord is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy."

Christ gave the bread to the disciples, to be given by them to the multitude. By the part which the disciples acted in this miracle is illustrated the part which Christ's disciples in all ages are to act. From him they are to receive the precious truth to give to those who are fainting by the wayside. And as they empty their hands in imparting to the hungry, they receive more to impart.

Christ is the light of the world. Those who walk in this light are charmed by its beauty, and are filled with a desire to share it with others. Their hearts are illuminated by the grace of Christ, and they become light-bearers. Their light shines more and more unto the perfect day.

Thus it was with Philip. After he had been called by Christ, he could not keep to himself the knowledge he had found. Going to Nathanael, he said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." "Can there any good thing come out of Nazareth?" Nathanael asked. But Philip did not stop to argue. "Come and see," was all he said. As he thus showed his faith in the Saviour, he received increased light.

He who has really accepted Christ will not be satisfied to enjoy the divine favor without giving to others the joy that cheers his soul. The purest and holiest devotion is that which leads to persevering, unselfish effort for the salvation of those outside the fold.

Christ calls upon his followers to work earnestly for those for whom he has made such a wonderful sacrifice. When the mind, instead of being centered on self, is occupied in seeking to enrich poverty-stricken souls, the treasure of God's love — the golden oil from the two olive-trees — is poured into the heart. Those who impart to others of the riches of the grace of heaven, will be themselves enriched. The ministering angels are waiting, longing, for channels through which they can communicate the treasures of heaven. Men and women can reach the highest stage of mental and moral development only by co-operating with Jesus in unselfish effort for the good of others. We are never so truly enriched as when we are trying to enrich others. We can not diminish our treasure by sharing it. The more we enlighten others, the brighter our light will shine.

His Coming Near

FRANCIS M. FAIRCHILD

There is no subject in the Bible that is of greater interest to the people of God than the second coming of Christ. As often as we hear it, our hearts burn within us.

How many times we have read the text, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Eighteen hundred years have come and gone since the Saviour spoke these words, and not until this present generation could any one hope to be living to see his coming. But from the beginning of the giving of this message, those who have given it have had a right to believe that they might be living to witness the grand and glorious event.

Elders James White, J. N. Andrews, Joseph Bates, Uriah Smith, with the many others who were in this message in its infancy, and who are now sleeping, put their whole lives into this message, and their works are still following them. As we look into the faces of those who were connected with this message from its beginning, and who are still living, as we see their bent forms and watch their feeble steps, the thought comes to us, Shall they also sleep? Then we read with renewed courage and revived hope the words from the Man of Calvary, "This generation shall not pass." And we thank God for the blessed hope, and say, "Come, Lord Jesus, come quickly."

But the question will arise, What of the millions yet unwarned? How long, O how long, will it take to give this message to every nation, tribe, and people? And again we read, "This generation shall not pass till all these things be fulfilled." Could there be anything more encouraging than such a statement by the Master? If your hopes are growing dim, "look up, and lift up your heads; for your redemption draweth nigh." There are two things necessary to the finishing of this message — a full surrender of ourselves to God, and a consecration of all that we have.

God's people are soon to enter the heavenly Canaan. But it will take all to buy the field. All heaven is waiting for this last message to be given to these last people in this world to-day.

Through the spirit of prophecy the Lord has told us that "one dollar is now worth more in this message than ten dollars will be at some future time." O that we might see the situation as it is, might see and hear the millions who are in darkness, who with longing hearts and outstretched hands, are crying, "Come over and help us. Come, and come quickly, or we perish. Many are

General Articles

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When Love Came Down

When love came down —
To take a cross and leave a crown
And robes of light for pilgrim's gown,
He came a Stranger to his own,
When Love came down.

When Love hung on the tree —
His heart's blood flowed for you and me,
That we might live, that we might be
With him through all eternity,
When Love hung on the tree.

When Love lay dead —
"The face of God was veiled in dread,
Seraph and cherub weeping fell
As rose that awful chant from hell,
'The Son lies dead!'"

When Love awoke —
Ten thousand saints adoring spoke.
The golden harps of heaven rang,
And blood-marked throngs triumphant sang:
"He lives, he reigns forever more,"
The Lamb of God — to die no more —
When Love awoke.

— *H. A. Kean.*

The Return of the Exiles — No. 3

An Occasion for Rejoicing

MRS. E. G. WHITE

As preparations for building the temple advanced from month to month, the faithful remnant of Israel began to gather courage. Long had they been deprived of every visible token of God's presence with them. And now, surrounded as they were by many sad reminders of the terrible apostasy of their fathers, which had finally resulted in lifelong captivity, they longed for some abiding token of divine forgiveness and favor. Above the restoration of personal property and many ancient privileges, they valued the approval of God. Wonderfully had he wrought in their behalf; and now they longed for an assurance of his pardoning love and protecting care. By working diligently to rebuild the temple, they hoped to hasten the restoration of special blessings connected with the sanctuary service. Within the walls of this second temple they expected to see revealed the glory of the Lord.

Wise plans for the prosecution of the work were laid by Zerubbabel the governor, Joshua the high priest, and their associates in authority. They "appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord." "All they that were come out of the captivity unto Jerusalem" responded nobly, and with willing hands began to prepare the building material. Some of the immense stones brought to the temple site in the days of Solomon, had escaped destruction at the hands of the Babylonians. These stones were made ready for use, and much new material was provided.

The foundation-stone of the temple was laid amid scenes of great rejoicing. Accompanied by the trumpets of the priests and the cymbals of the sons of Asaph, the people "sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel."

The sentiment of this hymn of praise and thanksgiving is that expressed in the one hundred and thirty-sixth psalm — a most appropriate recognition of God's merciful providences in behalf of the children of the captivity: —

"O give thanks unto the Lord; for he is good: for his mercy endureth forever.

"O give thanks unto the God of gods: for his mercy endureth forever.

"O give thanks to the Lord of lords: for his mercy endureth forever.

"To him who alone doeth great wonders: for his mercy endureth forever.

"To him that by wisdom made the heavens;" "that stretched out the earth above the waters;" "that made great lights;" "the sun to rule by day," "the moon and stars to rule by night," — to him, the Creator of all these, the congregation of Israel gave thanks, acknowledging that "his mercy endureth forever."

"To him that smote Egypt in their first-born," "and brought out Israel from among them," "with a strong hand, and with a stretched out arm;" "to him which divided the Red Sea into parts," "and made Israel to pass through the midst of it," "but overthrew Pharaoh and his host in the Red Sea;" "to him which led his people through the wilderness;" "to him which smote great kings," "and slew famous kings," "Sihon king of the Amorites," "and Og king of Bashan," "and gave their land for an heritage," "even an heritage unto Israel his servant," — to him, the Mighty Leader of the hosts of Israel, the returned exiles now rendered praise as the One whose mercy endureth forever.

And this same Mighty Leader is the One who hath "remembered us in our low estate," "and hath redeemed us from our enemies." O, let us ever "give thanks unto the God of heaven: for his mercy endureth forever!"

The laying of the corner-stone of the second temple should have called forth expressions of gratitude from every heart. The house that was about to be built was the subject of many prophecies. The Lord's servants, and especially those who had had long experience in the things of God, should have recounted the remarkable providences leading up to the work that was being done; and they should have entered heartily into the spirit of the occasion. Especially should all the aged have rejoiced because God in his mercy had not cut them off in their iniquities at the time of the destruction of Jerusalem by the armies of Nebuchadnezzar. Throughout the long period of captivity they had been spared, and now they were permitted to witness this scene of rejoicing.

But mingled with the music and the shouts of praise ascending on that glad day, was a discordant note of sorrow and dissatisfaction. "Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." Among the aged men who had seen the glory of Solomon's temple, there were some who lamented and wept over the inferiority of the building that was now to be erected.

It was but natural and right that these aged men should have feelings of sadness because of the results of long-continued impenitence. Had they and their generation obeyed God and carried out his purpose for Israel, the temple built by Solomon would not have been destroyed, and the captivity would not have been necessary. It was because of their former ingratitude and disloyalty, that they had been scattered among the heathen. Through long years of exile they were brought to realize the sacredness of God's law and the sinfulness of disobedience.

But conditions were now changed. In tender mercy the Lord had once more visited his people, and had allowed them to return to their own land. Feelings of sadness because of the mistakes of the past should have given place to feelings of joy. In a remarkable way God had moved upon the heart of King Cyrus to aid them in rebuilding the temple at Jerusalem, and this should have called forth expressions of profound gratitude. But some failed of discerning God's opening providences. Instead of rejoicing, they entertained thoughts of discontent and discouragement.

This spirit of murmuring and complaining, and of making unfavorable comparisons, had a depressing influence on the minds of many. The expressions of doubt and discouragement weakened the hands of the builders. The workmen were led to question whether they should proceed with the erection of a building that at the beginning was so freely criticized and was the cause of so much lamentation.

There were many in the congregation, however, who did not look upon the lesser glory of this temple, as compared with the first temple, with such dissatisfaction. "Many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off."

Our words and actions have a far-reaching influence for good or for evil. Could those who failed to rejoice at the laying of the foundation-stone of the temple, have foreseen the results of their mournful conduct on that day, they would have been appalled. Little did they realize the weight of their words of disapproval and disappointment. Little did they foresee how much they delayed the final completion of the Lord's house.

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "Praise ye the Lord. O give thanks unto the Lord, for he is good: for his mercy endureth forever." "Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord."

Use of the Tithe

T. E. BOWEN

In a recent issue of the Review, Elder Daniells presented the amount of tithe voted to the General Conference Mission Board from union and State conferences during 1906. This tithe was a surplus in these treasuries, after the laborers in these home fields had been paid. The grand total amounted to over fifty-two thousand dollars. This is a splendid tribute to missions, every dollar of which goes to sustain laborers in foreign fields, the same as ministers at home are supported from the tithe. And this is as it should be.

That this plan is in harmony with the mind of the Lord, and that the home fields are encouraged thus to share their tithe in the support of fields in distant lands where no churches exist, the following from a special Testimony published not long ago, will show: —

"In some of the larger conferences the tithe may be more than sufficient to sustain the laborers now in the field. . . . These conferences should feel a burden for the regions beyond their own borders. There are missions to be sustained in fields where there are no churches and no tithes, and also where the believers are few, and the tithe limited. If you have means that is not needed after settling with your ministers in a liberal manner, send the Lord's money to these destitute places. Special light on this point has been given. I was listening to the voice of the heavenly messenger, and the directions given were that the churches that had buildings and facilities should in this way [note the wording — sharing of their *surplus tithe* as conferences to support ministers in mission fields] assist the missions in foreign countries."

That responsibility rests upon all our churches in faithfully supporting the cause of God with tithes and offerings, and that if all are faithful at home, there will be no lack, is shown by the following: —

"If the members of the church exercise economy [the same economy manifested by the laborers themselves: 'Our ministers should be dealt with in a fair, liberal, Christian manner, yet there should be no extravagance; economy must be practised; for the wants of the cause of God are many, and it must advance'] and self-denial in dress and in all their expenses, as God requires, there will be no lack of funds. The tithe will be increased, and there will be donations [apart from the tithe] sufficient for all church expenses."

By these quotations it will be plainly seen that the plan of sharing our surplus tithe with the mission fields is a heaven-born one, and that God's rich blessing will rest upon all those who manifest in this manner a practical interest in the work of God in the darker portions of his vineyard. But in doing it, it should ever be kept in mind that there is a right and a wrong way of rendering this assistance. It is not left with individuals to withhold their tithe from their own church treasury, sending it directly to some mission field, or even to the General Conference itself. This is disorganization. But the tithe having been paid over to the home treasury, when the conference officers, or delegates representing these home conference churches, vote a surplus to the general treasury, this is in harmony with every principle of thorough organization, and with such use of the tithe God is pleased, and will command his blessing to rest upon all who do it.

Takoma Park, D. C.

The Eastern Question — No. 1

F. I. RICHARDSON

For many years the attention of the statesmen of the civilized nations of the world has been drawn to Turkey. Each nation of Europe covets that portion of Turkey lying in Europe, and that highway for vessels between the Black Sea and the Mediterranean. Especially is this true of Russia; and for many years the Russians have been working to that end, carrying out the instructions of Peter the Great. But the nations, recognizing the advantage any nation would possess that held the Dardanelles, have united in holding one another in check. But the Russian bear has grown to such colossal proportions that some begin to feel that these powers will not be able to hold him in check much longer. The following words from a representative of England, the nation that has done most, perhaps, to keep the Turk where he is, reveals the situation. A writer in the *Fortnightly Review*, London, says: "Let us abandon the disgraceful protectorate of Constantinople, and say to France, Take Syria. It is true Russia would then go to Constantinople, but she must go sooner or later, and it is better she should go there as our friend than as our foe."

The editor of the *Keystone*, the organ of the jewelers, London, speaks in the same strain: "The time is coming when Russia will secure her longed-for open port on the south. Turkey can not forever bar her way, though backed by the protection of all the powers; for Russia has the logic of the situation on her side, and the march of empire makes this destiny inevitable."

To these might be added a multitude of testimonies showing the changed attitude of the nations toward Turkey and the undoubted intentions of Russia; but the almost daily reports from the far East, in which Russia is the central figure, are abundant proof that although the seat of operations is at present some distance away, the objective point for Russia is the driving of the Turks out of Europe. The statesman sees in this only a transfer of territory from one political power to another, and the benefits that accrue to the victor therefrom; but to the student of prophecy it has a much deeper significance. Nearly twenty-five hundred years ago the Lord, through his prophets, foretold that these very conditions would be the forerunners of startling events soon to follow, affecting the eternal welfare of every individual living upon the earth at this time.

The eleventh chapter of the book of Daniel is a prophecy, and beginning B. C. 538, gives in plain, literal language many of the important events of the world's history, from Daniel's time to the end of the world, dealing especially with this question we have under consideration.

"Also I in the first year of Darius the Mede, even I, stood to confirm and strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia." Dan. 11:1, 2.

"The angel, after stating that he stood to confirm and strengthen Darius, turns his attention to the future. Three kings shall yet stand up in Persia. To stand up means to reign; three kings were to reign in Persia, referring doubtless to the immediate successors of Cyrus. These were (1) Cambyses, son of Cyrus; (2) Smerdis, an impostor; (3) Darius Hystaspes.

"The fourth shall be far richer than they all. The fourth king from Cyrus was Xerxes, who was truly famous for his great wealth. He was to stir up all against the realm of Grecia. Never before had there been such a levy of men for warlike purposes; never has there been since. His army, according to Herodotus, who lived in that age, reached the fabulous number of five million and a half; but he utterly failed in that enterprise."

"And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." Verses 3, 4.

Xerxes was the last Persian king to invade Grecia; from that time the power of the Persians began to wane, and the power of the Greeks to rise, until they in turn became the aggressors, and with Alexander the Great at their head, overran the Persian empire, and Alexander became monarch of the world. His kingdom was to be divided, but not for his posterity; it was to be plucked up for others besides those. At the early age of thirty-two years Alexander died in a drunken debauch, and within fifteen years every one of his posterity was murdered, and the kingdom was divided between his four leading generals. Reckoning from the standpoint of Palestine, the native land of the prophet, the kingdom was divided toward the four winds of heaven. Cassander had Greece and the adjacent countries, which lay to

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The Peace of God

"He giveth quietness." O Elder Brother,
Whose homeless feet have pressed our path of pain,
Whose hands have borne the burden of our sorrow,
That in our losses we might find our gain,

Of all thy gifts and infinite consolings
I ask but this: in every troubled hour
To hear thy voice through all the tumults stealing,
And rest serene beneath its tranquil power.

Cares can not fret me if my soul be dwelling
In the still air of faith's untroubled day;
Grief can not shake me if I walk beside thee,
My hand in thine along the darkening way.

Content to know there comes a radiant morning
When from all shadows I shall find release;
Serene to wait the rapture of its dawning —
Who can make trouble when thou sendest peace?

— *Emily Huntington Miller.*

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"Rejoice in the Lord"

MRS. E. G. WHITE

Christ declares, "The bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not."

Are not these words applicable to many to-day? We think that we believe in Christ; but have we his light and life? We do not believe as we should; therefore we do not receive the blessings that God has in store for us. We have seen God working on hearts. We have seen him strengthening men and women to come out from the world and receive Christ as their personal Saviour. Have we thanked God as we should for the wonderful work that he has wrought? Let us recount the blessings of God, and praise him for them. We grieve our Heavenly Father when we are unmindful of his mercies — like the heath in the desert "that knoweth not when good cometh."

When trials come into our lives, when clouds darken the horizon, how ready we are to forget that Jesus is our Saviour, that behind the clouds the Sun of Righteousness is shining; that angels are close beside us, preserving us from harm. I would say to the despairing, Look and live. Hope thou in God; for on Calvary's cross a complete sacrifice was offered for you. Jesus is the sinner's Friend, the sinner's Redeemer. Eternal joy — a life of undimmed happiness — awaits the one who surrenders all to Christ. Look away from yourself to Jesus, who is pleading before the throne of God in your behalf. Listen to his words, "Come unto me, . . . and I will give you rest." "Him that cometh to me I will in nowise cast out." With the hand of faith grasp the promises of God. Appropriate these blessings to yourself, not at some future time, but to-day.

The strongest temptation can not excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to do evil. Satan attacks us at our weakest points, but we need not be overcome. However severe or unexpected the attack, God has provided help for us, and in his strength we may conquer. In the hour of greatest need when discouragement overwhelms the soul, then it is that Jesus comes very near. The hour of man's necessity is God's opportunity. He sees our danger and provides help for us. Unseen by us, he saves us from the foe. Let us praise him at all times. He is always near us, and he never fails to send us help in every time of need.

Your heart may be so oppressed that all seems dark and dreary, but look to Jesus constantly. Take all your troubles to him. He will never misunderstand you. He is the refuge of his people. Under the shadow of his protection they can pass unharmed. Believe in him and trust in him. He will not give you up to the spoiler. Flee to the stronghold, and learn that the power of Christ to strengthen and help passes all comprehension. Open the door of the heart and let Jesus enter to fill your life with his peace, his grace, his joy. Then you can say: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Dear Christian friends, drop the burdens that God does not ask you to carry. The more you think and talk of these self-imposed burdens, the larger they grow, until at last they will utterly destroy your faith and courage. Do not think that when you walk with Jesus, you must walk in the shadow. The happiest people in the world are those who trust in Jesus and gladly do his bidding. He is the light of life. From the lives of those who follow him, unrest and discontent are banished. With a full heart they echo the words of the wise man, Wisdom's "ways are ways of pleasantness, and all her paths are peace." Though they meet with trials and difficulties, their lives are full of joy; for Christ walks beside them, and his presence makes the pathway bright.

Short Sermons on the Commandments

The Second Commandment

W. A. MC CUTCHEN

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Ex. 20:4-6.

In this commandment we have a prohibition of that which is a culmination of the thing forbidden in the first commandment; and this culmination is reached by easy and natural steps if the first command is disregarded. In other words, when one has other gods than the true God, it is perfectly natural to begin to make images and likenesses to represent those gods. It represents that low order of worship which must see the object worshiped, and has no element of faith in it. Its devotees can not, as did Moses, see "Him who is invisible." And these images, being the product of human hands, can not be endowed by the worshiper, in his own mind, with any greater attributes than his own. Hence it is not only an affront to God thus to worship another than he, but it has no uplifting power to the worshiper.

Some have thought that this command forbids the making of any kind of likeness or picture for any purpose, but this hardly seems tenable in the light of other facts and scriptures. If so, how are we to account for the pictures described in the Bible — the great image of Daniel 2, the beasts and images of Daniel, Ezekiel, and Revelation, used in the symbolic prophecies, the views and heavenly scenes presented, all of which were given by God himself as object-lessons? The Lord also gave specific instruction to "write the vision and make it plain upon tables" (Hab. 2:2), which, by our pictorial charts and illustrations we are enabled to do. Moreover the Lord caused figures of angels to be wrought in the hangings and coverings of the sanctuary, and golden statues of cherubim on the mercy-seat anciently. It is evident that the command is simply against the making of images and likenesses for the purpose of worshiping — "Thou shalt not make unto *thee* any graven image," etc.— and not that thou mayest not make them for general purposes other than to worship.

No surer sign of rank idolatry of the lowest order could be offered than the worship of images; for "they be no gods, which are made with hands." Acts 19:26. The making and worshiping of graven images seems to be a further step in the downward road of idolatry, a worse offense in God's sight than the having of other gods in the mind and affections; for in connection with his prohibition of it in this command the Lord points out

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Reverence for Holy Things

ELIZA H. MORTON

THE angels bow in holy awe
  Before Jehovah's throne.
The Lord of hosts requires and asks
  A reverence from his own.
In days of old the burning bush
  Made sacred all around,
And Moses felt that where he stood
  Was blest and hallowed ground.

And shall not we in this our day
  Regard the things of God
With due respect, and in his house
  Walk softly with the Lord?
Not *form* alone is what we need
  In this, earth's closing hour;
But order based on heaven's law
  Tends to increase our power.

In reverence bow when prayer is said,
  And angels linger near;
For heaven's blessing rests upon
  The humble and sincere;
But carelessness and thoughtlessness,
  Disorder here and there,
Will grieve the Spirit, check its work,
  And close the listening ear.

Then careful, reverent, humble, pure,
  Let all our worship be,
And in the love and fear of God
  We shall be glad and free;
Then our example will go forth
  From a united band
In winning souls from chaos dark
  To heaven's own order-land.

North Deering, Maine.

See PK 567-571

Return of the Exiles — No. 4

"The Adversaries of Judah and Benjamin"

MRS. E. G. WHITE

FROM the time the foundation-stone of the second temple was laid, Satan brought to bear upon the builders many influences that greatly hindered the rapid prosecution of the work. The enemy did not have far to go in order to find men through whom to carry out his evil designs. Close by the Israelites, a few miles northward, dwelt the Samaritans.

More than a century before the beginning of the Babylonish captivity, the Assyrian kings had devastated Samaria and Galilee, and had taken into captivity many thousands of Israelites belonging to the ten tribes. The conquering kings repopulated Samaria with colonies of heathen peoples from widely separated parts of the Assyrian realm. These heathen intermarried with the Israelites who had been allowed to remain in the land; and thus originated a mixed race known as the Samaritans.

In later years, the Samaritans claimed to worship the true God; but in heart and practise they were idolaters. It is true, they held that their idols were only to remind them of the living God, the ruler of the universe; nevertheless the people were led to reverence their graven images.

These idolatrous Samaritans were "the adversaries of Judah and Benjamin." About the time of the laying of the corner-stone, they "heard that the children of the captivity builded the temple unto the Lord God of Israel." Coming "to Zerubbabel, and to the chief of the fathers," they expressed their desire to join them in its erection. "Let us build with you," they proposed, "for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither." This privilege was refused them. "Ye have nothing to do with us to build an house unto our God," the leaders of the Israelites declared; "but we ourselves together will build unto the Lord God of Israel, as King Cyrus of Persia hath commanded us."

In the light of the circumstances surrounding the remnant people of God in the days of Zerubbabel, this decision reveals the character of the leaders of Israel at that time. Only a feeble remnant had chosen to return from Babylon; and now, as they undertake a work seemingly beyond their strength, their nearest neighbors come with an offer to help. The Samaritans refer to their worship of the true God, and express a desire to share in the privileges and blessings connected with the temple service. "We seek your God, as ye do," they declared. "Let us build with you."

Had the Jewish leaders accepted this offer of assistance, they would have opened a door for the entrance of idolatry. They discerned the insincerity of the Samaritans. They realized that all the help that could be gained through an alliance with men, would be as nothing in comparison with the prosperity that would accompany strict obedience to the plain commands of Jehovah.

Regarding their relations with surrounding peoples, the Lord had declared to ancient Israel through Moses: "*Thou shalt make no covenant with them*, nor show mercy unto them: neither shalt thou make marriages with them; . . . for they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, *which keepeth covenant and mercy with them that love him and keep his commandments* to a thousand generations. . . . Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."

The result that would follow a breaking of their covenant with God, and an entrance into covenant relation with surrounding nations, was plainly foretold through Moses: "The Lord shall scatter you among the nations," he declared, "and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. *But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.*" Precious assurance! Then follows the promise to the penitent, that God would not forsake them, nor forget the covenant that he had made with their fathers.

Zerubbabel and his associates were familiar with these scriptures. Their fathers had lost sight of the sacred relationship that should ever exist between God and his chosen people. Forgetting their solemn covenant with the Lord of hosts, they had entered into covenant relation with heathen nations. The prophecies of Moses were literally fulfilled. The chosen nation was scattered among heathen nations. And only a remnant, "few in number," had repented and turned to God. Only a few had renewed their covenant with him, and had returned to restore that which had been destroyed because of the disobedience of their fathers. And now, having solemnly rededicated themselves to the Lord at the ancient altar set up before the ruins of his temple, should they, at the very beginning of their work, enter into a covenant with a people who worshiped idols?

"Thou shalt make no covenant with them." God's servants in responsibility realized that the line of demarcation between his people and the people of the world is ever to be kept unmistakably distinct. They refused to be guided by the counsel of those who for years had known the requirements of God's law, but who had refused to yield to its claims.

The principles set forth in Deuteronomy for the instruction of Israel, are to be followed by God's people to the end of time. Our prosperity is dependent on the continuance of our covenant relationship with God. In no instance can we afford to compromise principle by entering into covenant with those who fear not God.

There is constant danger that professed Christians will come to think that in order to have influence with worldlings, they must conform to the world to a certain extent. But although the propositions of Satan may appear to afford great advantages, as did the offer of the Samaritans to assist in the construction of the temple, they always end in spiritual ruin. God's people must guard against every subtle influence that is seeking entrance by means of flattering inducements from the enemies of his truth.

We are pilgrims and strangers in this

world, traveling a path beset with dangers from those who have rejected the only One who can save them. Ingenious subterfuges and scientific problems will be held out before us, to tempt us to swerve from our allegiance, but we are not to heed them. Every one must seek God for himself.

It is not always open and avowed enemies that are most to be feared. We shall have enemies who come, like "the adversaries of Judah and Benjamin," with smooth words and fair speeches, and who would deceive if possible the very elect. It is thus that Satan often works; and again, when it suits his purpose, he goes about as a roaring lion, seeking whom he may devour.

Let every soul be on the alert. The adversary is on your track. Vigilantly watch lest some carefully concealed and masterly snare take you unawares. Let the careless and indifferent beware lest the day of the Lord come upon them as a thief in the night. Many will wander from the path of humility, and, casting aside the yoke of Christ, will walk in strange paths. Blinded and bewildered, they will leave the narrow path that leads to the city of God.

A man can not be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from him. It is not enough that we avoid glaring errors and perilous, inconsistent moves. We are to keep close to the side of Christ, walking in the path of self-denial and sacrifice. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his deceptions.

In the closing scenes of this earth's history, when intensity is taking possession of every earthly element, the Lord requires of us a vigilance that knows no relaxation. But we are not left to struggle alone. Amid the dangers increasing on every hand, those who walk humbly before God, distrustful of their own wisdom, will have angels as their helpers and protectors. In times of special peril they will know the power of God's keeping care. Those who do not realize their danger because they do not watch, will pay, with the loss of their souls, the penalty of their presumption and their wilful ignorance of Satan's devices.

Let us trust fully, humbly, unselfishly, in God. We are his children, and he deals with us as such. When we draw near to him, and renew our covenant with him, he mercifully preserves us from the assaults of the enemy. Never will he betray one who trusts in him as a child trusts in its parents. He sees the humble, trusting souls drawing near to him, and in pity and love he draws near to them, and lifts up for them a standard against the enemy. Touch them not, he says; for they are mine. I have graven them upon the palms of my hands. He teaches them to exercise unquestioning faith in his power to work in their behalf. With assurance they say, "This is the victory that overcometh the world, even our faith."

Loyalty

J. S. WASHBURN

A great battle was being fought. The nation so recently delivered from slavery was fighting, under the leadership of the God of battles, against cruel Amalek, led by the enemy of God and his people, — crafty, cruel Amalek, who had distressed the children of Israel, who had been a terror to them, who had cut off the weak and the weary ones straggling in the rear of the long line of march in the dusty, burning wilderness. Now, with determined malice, they had planned by one decisive blow to cut off and blot out the people of Israel from under heaven.

The mighty soldier, Joshua, was leading Israel against Amalek. Back and forth upon the plain the battle lines wavered, Israel sometimes advancing triumphant, then again retreating. A wonderful secret was revealed in the alternate partial defeats and victories of Israel during that long, fierce fight. Moses, Aaron, and Hur were upon a high hill, watching the conflict. Moses, with the rod of God in his hand, was regulating the battle. "When Moses held up his hands, . . . Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." Ex. 17:11-13.

What a lesson to all God's people in every time of conflict to support those whom God has placed in positions of responsibility! What a lesson in sympathetic loyalty! Moses' hands were weary, but his associates held up his hands, and the very question of victory or defeat hung on the loyal support of the co-workers of Moses.

We know that "whatsoever things were written aforetime were written for our learning." My brother, if any man among us has been placed in a position of responsibility, are we not bound loyally to support him? It is true our loyally is to the cause of God, and not to any man, as such; but when the people of God, guided by his Spirit, have laid burdens upon any individual, is not every one in duty bound to support with heart as true as steel the worker who is bearing heavy burdens?

It would seem that the very question of the defeat or victory of our work hangs upon the loyal support of those placed in responsible positions. There are some of our brethren at the head of the work who have been almost crushed by the heavy load, by the intense strain of the recent conflicts. There are those who are aging fast, who have grown old within four or five years in the conflict. Will not every true believer in this mighty cause rally to the support of every man placed by the people under the guidance of the Spirit of God in a position of responsibility?

If you do not agree in every particular with these brethren, will you not, nevertheless, give them your sympathetic and loyal co-operation, refusing to speak against them, or to pull down their hands? Oftentimes a word or a letter of good cheer and courage, a reference to some comforting promise of God, will bring cheer and help, and lighten the load, and bring victory.

A greater conflict than that between literal Israel and literal Amalek is raging to-day. The very death-conflict of the ages is upon us. Let us be loyal to God and his Word, the Holy Spirit, the gift of prophecy, and to our organization, and the brethren placed in responsible positions.

Many of the victors over Amalek afterward fell in the wilderness, and never saw the promised land. The victors in the conflict to-day will be crowned by the King of kings, and sit upon his throne. Shoulder to shoulder, heart to heart, true to God and to one another, let us fight the good fight, and win the crown.

Lessons From Past Experiences — No. 15

GEO. O. STATES

Over thirty-five years ago, in one of our Eastern conferences, a man very zealously accepted the truth, and soon began preaching. He preached about five years, but was of a very independent nature, desiring to be first in importance, and unwilling to bear counsel or reproof.

When he first came among us, he had much to say about the great sacrifices he had made for the truth's sake. He dwelt much upon the fact that he had given up a very lucrative position in order to preach the truth.

After a time he engaged in some great speculative scheme, borrowed money from poor invalid widows and others to carry it through, and then left the truth and the country.

It must have been over twenty years ago that a business man in Delta, Colo., said to me, "I want you to come to the hall to-night and hear a smart man lecture. He used to be one of your ministers." I went, and was surprised to learn that he was the one who some fifteen years before had given up the truth. His whole talk consisted in ridiculing the Bible, and showing up its supposed inconsistencies.

A few years before this man came among us, we were told by the servant of the Lord that "in rebuking the wrongs of one, he designed to correct many. . . . He makes plain the wrongs of some that others may thus be warned, and fear, and shun those errors. By self-examination they may find that they are doing the same things which God condemns in

General Articles

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Trust

CLIFFORD A. RUSSELL

Sometimes the day may seem dreary,
Sometimes the pathway be steep,
And our poor aching limbs may be weary,
And the way may be rough to our feet;
'Tis then that we feel the soul yearning
For comfort and solace and rest,
Little thinking and little discerning
God knows what for us is the best.

Though the day may bring suff'ring and sorrow,
Though the night may be crowded with pain,
Blessed hope comes to cheer with the morrow,
And the sunlight is streaming again.
Every cloud has a silvery lining,
Every trial a glad victory,
When we think that beyond us is shining
The sunlight of eternity.

Then why be discouraged and fearful;
God's way is always the best.
We'll trust him with hearts that are cheerful,
And lean on his strong arm for rest.
Our Saviour has marked out the pathway;
He has conquered sin, death, and the grave;
We'll follow his leadings till some day
He'll come all his loved ones to save.

How God Trains His Workers

MRS. E. G. WHITE

(1) God has given to every man his work, and we are to acknowledge the wisdom of his plan for us by a hearty co-operation with him. (2) It is in a life of service only that true happiness is found. He who lives a useless, selfish life is miserable. He is dissatisfied with himself and with every one else.

The Lord disciplines his workers, that they may be prepared to fill the places appointed them. Thus he desires to fit them to do more acceptable service.

A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through a change in the regular order of things. When in his providence God sees that changes are essential for the success of the character-building, he disturbs the smooth current of the life.

There are those who desire to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives. Perhaps he places before them duties that they would not choose. If they are willing to be guided by him, he will give them grace and strength to perform these duties in a spirit of submission and helpfulness. Thus they are being qualified to fill places where their disciplined abilities will make them of great service.

Some God trains by bringing to them disappointment and apparent failure. It is his purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success.

(1) Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, he will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy.

(3) Again, God sees that a worker needs to be more closely associated with him; and to bring this about, he separates him from friends and acquaintances. When he was preparing Elijah for translation, he moved him from place to place that he might not settle down at ease, and thus fail of obtaining spiritual power. And it was God's design that Elijah's influence should be a power to help many souls to gain a wider, more helpful experience.

Let those who are not permitted to rest in quietude, who must be continually on the move, pitching their tent to-night in one place, and to-morrow night in another place, remember that the Lord is leading them, and that this is his way of helping them to form perfect characters. In all the changes that we are required to make, God is to be recognized as our companion, our guide, our dependence.

There are many who are not satisfied to serve God cheerfully in the place that he has marked out for them, or to do uncomplainingly the work that he has placed in their hands. It is right for us to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the duty itself, because we would rather do something else. In his providence God places before human beings service that will be as medicine to their diseased minds. Thus he seeks to lead them to put aside the selfish preference, which, if cherished, would disqualify them for the work he has for them. If they accept and perform this service, their minds will be cured. If they refuse it, they will be left at strife with themselves and with others.

Many are ignorant of how to work for God, not because they need to be ignorant, but because they are unwilling to submit to his training. Moab is spoken of as a failure because, the prophet declares, "Moab hath been at ease from his youth, . . . and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed."

Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement. They were given an opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans.

The Christian is to be prepared for the doing of a work that reveals kindness, forbearance, long-suffering, gentleness, patience. The cultivation of these precious gifts is to come into the life (1) of the Christian, that, when called into service by the Master, he may be ready to use his highest powers in helping and blessing those around him.

The Great Peace Congress

K. C. RUSSELL

One of the greatest events of the century has been the occasion of the First National Arbitration and Peace Congress, which was held in the celebrated Carnegie Hall, New York City, April 14-17. The great and magnificent auditorium was filled to overflowing to the topmost galleries, at nearly all of the services.

The interior of the hall presented a most striking and imposing spectacle, especially to one who can read in this movement a significant sign of the times. The platform was so elaborately decorated as to give the appearance of a typical epoch of eternal peace; silver stars sprinkled on a broad hanging of white, and the eagles and arrows of the American shield were carefully screened by a symbol of brotherhood. A golden angel, bearing in one hand a palm leaf, supplanted the usual war eagle or pike-head on the staffs; broad bands of white, inscribed with the golden word "Peace," depended from the feet of the gilt angel. Above the main galleries was a groundwork of white, surmounted by the flags of every nation under the sun.

To one who is familiar with the prophetic outline concerning what the people and nations will be saying and doing in the last days, this Peace Congress presented a most solemn and impressive fulfilment.

The prophet Isaiah said, under the inspiration of the Spirit, "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, . . . and he shall judge among the nations, . . . and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." And the prophet Micah predicted that the nations would be saying the same thing at this very time. What a signal fulfilment of these prophecies before our very eyes! Let it be noted that they were *saying* these things.

There were thousands of people present *saying* these things by their enthusiastic applause of those who were saying these things by word of mouth; and there were also the delegates, representing the different nations of earth, who, as the prophet declared, were *saying* there shall be war no more.

The prophecy which stands in marked contrast to these texts already quoted teaches that the Lord says, "Prepare war, . . . beat your plowshares into swords, and your pruning-hooks into spears." Joel 3: 9, 10.

As evidence of the fulfilment of these words, one needs only to behold the great nations of earth, with their mighty

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General Articles

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Traveling Toward Home

ARCHER WRIGHT

ALONG the beaten road he toiled
With sun-browned face and garments soiled,
A traveler forlorn.
A kind voice called, "Turn in, my friend;
The afternoon is near its end.
Somewhere you soon the night must spend,—
Abide with me till morn."

The stranger paused, but shook his head.
"I might be numbered with the dead
Before the morrow come.
Each step I journey brings me near
To loved ones whom my heart holds dear;"
He added, with a voice of cheer,
"I'm traveling toward home."

One day God called me forth to roam
Afar from friends and earthly home,
A pilgrim on the earth;
Forsaking all, to bear the cross,
For Jesus' sake to suffer loss,
Counting all worldly riches dross
To win eternal worth.

Then came this cheering thought to me:
Where'er I go, on land or sea,
Beneath heaven's starlit dome,
Though from my loved ones severed wide,
If I am by my Saviour's side,
Living for him, the Crucified,
I'm traveling toward home.

And now, when friendly faces smile
And bid me take my ease a while,
Saluting by the way,
I see that traveler forlorn
Who would not tarry till the morn,
And hear his voice in gentle scorn
Refuse an hour's delay.

I see the home where Jesus reigns,
I hear the angels' choral strains;
And though my feet may roam
In paths untried, I will not wait
At ease outside the pearly gate.
I hasten on, lest I, too late,
Lose all in losing home.

Moline, Ill.

"Learn of Me"

MRS. E. G. WHITE.

OUR perplexities will be removed and our anxieties lightened when we heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

At the entrance gate of the path that leads to everlasting life, God places faith, and he lines the whole way with the light and peace and joy of willing obedience. The traveler in this way keeps ever before him the mark of his high calling in Christ. The prize is ever in sight. To him God's commands are righteousness and joy and peace in the Holy Spirit. The things that first appeared to be crosses are found by experience to be crowns.

"Learn of me," is the Saviour's command. Yes, learn of him how to live the Christ-life,— a life pure and holy, free from any taint of sin. There is power for those who receive Christ; for we read, "As many as received him, to them he gave power to become the sons of God." His promise is that if we accept his invitation to learn of him, we shall be anointed with the oil of gladness. Shall we not place ourselves where we can receive this anointing?

Progression the Law of Heaven

Progression, not stagnation, is the law of heaven. Progression is the law of every faculty of mind and body. The things of nature obey this law. In the field there is seen first the blade, then the ear, then the full corn in the ear. In the spiritual life, as in the physical life, there is to be growth. Step by step we are to advance, ever receiving and imparting, ever gaining a more complete knowledge of Christ, daily approaching more closely the measure of the stature of the fulness of Christ.

The Christian is first a babe in Christ. Then he becomes a child. Constantly he is to make advancement proportionate to the opportunities and privileges granted him. Ever he is to remember that he is not his own, that he has been bought with a price, and that he must make the best possible use of the talents entrusted to him. Even in the infancy of his spiritual understanding, the Christian is to do his best, making steady advancement toward the higher, holier life. He is to realize that he is a laborer together with God. He is to notice the way in which God works, and then strive to attain to the possibilities held out to him, saying, "I can do all things through Christ which strengtheneth me." He is never to become self-sufficient, but is to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He is to walk and work in the Saviour's companionship. As he does this, his faith will increase. Constantly beholding Christ, he will be changed into the same image from character to character.

A Safe Guide

E. K. SLADE

IN no part of the journey is a pilot needed so much as when the boat is about to enter the harbor. We have almost reached the haven of rest, and on every hand there is imminent danger, seen and unseen, which will result in shipwreck and eternal ruin to many, simply because they fail to realize the importance of heeding most carefully every means that the Lord has provided for leading his people safely.

The promise, "I will guide thee continually," should be cherished by the people of God as never before, just at this time. "To the law and to the testimony" is a test not to be applied merely to those through whom the Lord would speak by his Spirit, but this test applies to all his professed people. A life that is not in harmony with the law and testimony will lead away from God and the truth.

Character and true moral worth are to be prized most highly. Men may speak with eloquence and possess powerful personalities, they may even speak with "the tongue of men and of angels," but if there is no genuineness of character and loyalty to the principles of heaven, all this eloquence becomes of no avail. Yet there are many who yield readily to those who seem to possess magnetic powers, and are easily led by brilliance of speech and fine appearance, who need ever to remember, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

A burst of eloquence may stir the feelings and arouse high and holy emotions, but we need ever to be on guard lest we be led in ways that are not in harmony with the great principles that are to be the means of safely landing the chosen people of God in the harbor of safety. The enemy will resort to that which is attractive and pleasant to hear and desirable to see; he will make an appearance at times which will seem to be really angelic, as he knows so well how to appeal to the human nature and the emotions of the flesh; but God has set a standard, and that guide must be ours in whomsoever we follow as we are passing the perils on nearing the eternal haven.

Holly, Mich.

Short Sermons on the Ten Commandments

The Fourth Commandment

W. A. MC CUTCHEN

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

In this commandment there are two things — the Sabbath day and the Sabbath command. The Sabbath day is the seventh day; the Sabbath command is to "remember" the day "to keep it holy." We keep the Sabbath command all the week (if at all), and the Sabbath day at the end of the week. In other words, we are to "remember the Sabbath day" all through the week, lay our plans and make all our arrangements and appointments with reference to it, so that we shall be ready for, and prepared to enter upon, its sacred rest when it comes.

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

He Is Coming

MRS. M. SOLLARS

THERE'S a message, solemn message,
To be given everywhere;
God is speaking to his servants,
"To the world my truth declare."

See! the harvest-time is nearing;
Gather in the golden grain.
He is coming, coming quickly,
As a king, in power to reign.

Will you listen to his message,
In his loving, pleading tone,
Or in thunder notes receive it
From his awful judgment throne?

He is coming, coming quickly;
Soon we'll see him on his way.
Hear the message he is sending,
There will be no more delay.

Ballard, Wash.

Unreserved Surrender

MRS. E. G. WHITE

GOD will accept nothing less than unreserved surrender. Half-hearted, sinful Christians can never enter heaven. There they would find no happiness; for they know nothing of the high, holy principles that govern the members of the royal family.

The true Christian keeps the windows of the soul open heavenward. He lives in fellowship with Christ. His will is conformed to the will of Christ. His highest desire is to become more and more Christlike, that he may say with Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Earnestly and untiringly we are to strive to reach God's ideal for us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with him who gave his life for us, who died that we might live, and who lives to unite his power with the efforts of those who are striving to overcome.

Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be, — Christians in deed and in truth,— that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to him who gave himself for us, we are safe. The whole world was gathered into the embrace of Christ. He died on the cross to destroy him who had the power of death, and to take away the sin of every believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved consecration to God of all that we have and are.

In this lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal instruction of Christ. Then he will open to us the meaning of his word. Shall we not, in the few days of probation remaining to us, act like men and women who are seeking for life in the kingdom of God, even an eternity of bliss? We can not afford to miss the privilege of seeing Christ face to face, and of hearing from his lips the story of redemption. Shall we put our whole souls into the work of preparing for admission into the higher school, or shall we trifle away the gracious opportunity, wasting the months and years so rapidly passing into eternity?

Our Responsibility and Our Great Need

M. W. DE L'HORBE

IN Matt. 24: 14 we read these words: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

We often read these words, and we read of the rapid progress of the message in all lands, how wonderfully all nations have been opened up for the entrance of the third angel's message, and of the great work done by the various Bible societies in translating the Scriptures into nearly all languages and dialects, and scattering them "like autumn leaves" in every inhabited part of the globe.

But some, while contemplating the work that has been done, are liable to lose sight of the work that is yet to be done before we shall be privileged to see our Saviour coming in the clouds of heaven. We are too apt to rest satisfied with the work that others are doing, while we forget that each one of us has part of this closing work assigned to him, and that the Lord will require us to give an account of our stewardship.

It is true that we are living in the very last of the last days, and that "there shall be delay no longer;" true that we have accomplished as much in the last few years as in all the previous years, but it is also true that we have done but very little compared to the great work yet to be done. Nine tenths of the women of India never heard of a Saviour, and fewer still have had the opportunity of hearing the third angel's message. Then there are the millions of China, Japan, Korea, Russia, Africa, South America, and the islands of the sea who are without hope and without God in the world. And all this work must be done, and must crowd the hour of setting sun.

When we as a people are fully united and become of one heart and one soul, as were the believers in the time of the former rain, then the Lord can use us to do a quick work in the earth. What was the result of the former rain? — Thousands were converted in one day, the sick were healed, the blind received their sight, the lame walked, the deaf ears were opened, and the dumb were able to speak. In the short space of a few years, the gospel was carried to the uttermost parts of the inhabited world.

Brethren and sisters, the time is at hand for the outpouring of the latter rain. And under its influence the work will be cut short in righteousness, and in a very short time the third angel's message will be carried to every creature. We have the promise that the results of the latter rain will be greater than of the former. When thousands are converted in a day, and the Lord confirms the preaching with signs following, and we are scattered everywhere to preach the gospel, as were the believers in the days of the former rain, then converts will be seen flocking to the church from all parts of the earth.

Then, dear brethren and sisters, let us begin now if we are not already doing so, to plead with the Lord to visit his people and quickly prepare us for the outpouring of the Holy Spirit in the power of the latter rain. In "Testimonies for the Church," Vol. VIII, pages 20, 21, we read these words: —

"To us to-day, as verily as to the first disciples, the promise of the Spirit belongs. God will to-day endow men and women with power from above, as he endowed those who on the day of Pentecost heard the word of salvation. At this very hour his Spirit and his grace are for all who need them and will take him at his word. . . . Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come."

What precious promises these are for us to-day! May the dear Lord help us to put away all dissension, and fully surrender ourselves and all that we have and are to him for service, living up to the light he has given us on health reform, that our bodies may be fit temples for the indwelling of the Holy Spirit.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Now let us read Rom. 1: 14-16, making a personal application of this scripture: "*I* am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in *me* is, *I* am ready to preach the gospel to you that are at Rome also. For *I* am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

To whom am I a debtor? What is the debt that I owe? How can I best pay this debt? To whom shall I pay it?

General Articles

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The Touch of Jesus

Touch Thou my tongue, so strangely still
When all thy works show forth thy praise;
May I some grateful song upraise,
Sweet echoes from thy holy hill.

Touch thou my feet, that they may keep
Thy forward step; teach me to run
With sacred haste till tasks are done,
And, wearied, I sink down to sleep.

Touch thou my hands, that they no more
May tighten in their selfish greed;
But, open to the sorer need,
May some of thy great gifts outpour.

Touch thou my heart, and all on fire
Its every beat shall be for thee;
Thy love shall make it glad and free,
Thyself its one supreme desire.

— *Henry Burton.*

(1)

"Your Reasonable Service"

MRS. E. G. WHITE

What shall we render to God for all his benefits to us? We are to acknowledge our dependence upon him by returning to him a portion of the bounty he has bestowed upon us. At a stated time each week we are to lay by in store, as God has prospered us, something for the advancement of his work.

All that we have is lent us by God, to be used in his service. Were this more faithfully remembered, the selfishness which exists in so many hearts would be uprooted. But men refuse to give themselves to God. They forget that they have been bought with the blood of his only begotten Son; forget that they are indebted to him for every breath they breathe, for every dollar they possess. They use his money in building houses and adding acre to acre, solely for self-gratification. A just God will call them to account for misapplying his means, robbing his needy children of the necessaries of life in order to gratify their expensive tastes.

Those who refuse to place themselves on the Lord's side are robbing him of the service he claims. What rent are they paying him for living in his house, this world? They act as if they had created the world, as if they had a right to use their possessions as they please. God marks their misuse of his talents. He graciously permits the unrepentant sinner to live out his probation; but his time is appointed. He is wasting his physical, mental, and moral strength. He is squandering his God-given opportunities. Instead of using brain, bone, and muscle in accomplishing all he can for the advancement of the kingdom of God, he is studying how he can please and glorify self. He is closing the door to the improvement of his capabilities. The adoption of false theories has placed him in opposition to the law of God.

[The Scriptures speak of the large class of professors who are not doers. Many who claim to believe in God deny him by their works. Their worship of money, houses, and lands marks them as idolaters and apostates. All selfishness is covetousness, and is, therefore, idolatry. Many who have placed their names on the church roll, as believers in God and the Bible, are worshiping the goods the Lord has entrusted to them that they may be his almoners. They may not literally bow down before their earthly treasure, but nevertheless it is their god. They are worshipers of mammon. To the things of this world they offer the homage which belongs to the Creator. He who sees and knows all things records the falsity of their profession.

From the soul-temple of a worldly Christian, God is excluded, in order that worldly policy may have abundant room. Money is his god. It belongs to Jehovah, but he to whom it is entrusted refuses to let it flow forth in deeds of benevolence. Did he appropriate it in accordance with God's design, the incense of his good works would ascend to heaven, and from thousands of converted souls would be heard songs of praise and thanksgiving.

To advance God's kingdom, to arouse those dead in trespasses and sins, to speak to sinners of the healing balm of the Saviour's love,— it is for this that our money should be used. But too often it is used for self-glorification. Instead of being the means of bringing souls to a knowledge of God and Christ, thus calling forth praise and gratitude to the Giver of all good, earthly possessions have been the means of eclipsing the glory of God and obscuring the view of heaven. By the wrong use of money the world has been filled with evil practises. The door of the mind has been closed against the Redeemer.

God declares, "The gold and the silver is mine." He keeps a strict account with every son and daughter of Adam, that he may know how they are appropriating his means. Worldly men and worldly women may say, "But I am not a Christian. I do not profess to serve God." But does this make them any less guilty for burying his means, his resources, in worldly enterprises, to advance their selfish interests?

I speak to you who know not God, who may read these lines; for in his providence they may be brought to your notice. What are you doing with your Lord's goods? What are you doing with the physical and mental powers he has given you? Are you able of yourself to keep the human machinery in motion? Did God speak but one word to say that you must die, you would at once be still in death. Day by day, hour by hour, minute by minute, God works by his infinite power to keep you alive. It is he who supplies the breath which keeps life in your body. Did God neglect man as man neglects God, what would become of the race?

The great Medical Missionary has an interest in the work of his hands. He presents before men the peril of closing the door of the heart against the Saviour, saying, "Turn ye, turn ye; for why will ye die?"] (1)

(1)
Stewardship, p. 223-224

Church Order

H. W. COTTRELL

According to the Bible, Christians should form themselves into local church organizations. "Paul, called to be an apostle of Jesus Christ, . . . unto the church of God which is at Corinth." 1 Cor. 1:1, 2. "Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians." 2 Thess. 1:1. The apostle addressed an epistle to the church in the house of Philemon: "To the church in thy house." Philemon 2.

These quotations show the *local* nature of these churches. There was, however, in some of them a lack of complete order and organization; so Paul set Titus and himself to the task of completing the work of local church organization, and thus introducing order, as may be observed from the following quotations of Scripture. To Titus Paul said: "For this cause left I thee in Crete, that thou shouldest *set in order* the things that are wanting ["left undone," margin], and ordain elders in every city, as I had appointed thee." Titus 1:5; 1 Cor. 11:34.

Their undertaking to bring about order in the churches was in harmony with the will of the Lord. And, seeing the great Head of the church changeth never ("I am the Lord, I change not"), such work is still in harmony with his will. "For God is not the author of confusion, but of peace, as in all churches of the saints." "Let all things be done decently and in order." 1 Cor. 14:33, 40.

The people of God were also organized, originally, in a larger, broader, and more complete manner than simply the church local. For we read, "And he [Christ] is the head of the body, the church." In this we find a blending of all local churches, isolated individuals, and the organization of the *general body, or church,* and Christ proclaimed its head.

Notwithstanding, every local church should have its special servants,— elder and deacons,— and each of the larger formations of the church, as the State, union, and General Conferences, should have its chief *servant,* or president; yet that church, be it ever so local, or more general, that does not "reckon" Christ as its head and itself a *part* of the larger church, has not for its head the head of the body, hence is only weakness and darkness, and will crumble in the end.

The admonition, "Feed the church of God, which he hath purchased with his own blood," and the assurances, "Christ also loved the church, and gave himself for it, . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," have evident reference to the church general.

General Articles

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The Loud Cry

MRS. EDITH B. GOODRICH

The loud cry is swelling
O'er mountain and dwelling;
Awake, now, O sleeper, and flee for thy life!
The black storm-clouds hover —
O, fly to the Cover
Prepared for this season of terrible strife!

The loud cry is swelling;
Lo, Jesus is telling
In tones loud as thunder, "The end is at hand!"
The signs all around us
Distress and astound us;
The nations, perplexed, in uncertainty stand.

The heathen are waking,
Their idols forsaking,
And doors that were closing are open again!
O Lord, wake the sleepers!
O Lord, send the reapers!
The *loud cry* is here. May we heed it! Amen.

Cottage Grove, Ore.

In Union with Christ

MRS. E. G. WHITE

We bear the name of Christian. Let us be true to this name. To be a Christian means to be Christlike. It means to follow Christ in self-denial, bearing aloft his banner of love, honoring him by unselfish words and deeds. In the life of the true Christian there is nothing of self — self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, he lived a life wholly devoted to the good of others.

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He made an offering so complete that through his grace every one may reach the standard of perfection. Of those who receive his grace and follow his example it will be written in the book of life, "Complete in him — without spot or stain."

In word and deed Christ's followers are to be pure and true. In this world — a world of iniquity and corruption — Christians are to reveal the attributes of Christ. All they do and say is to be free from selfishness. Christ desires to present them to the Father "without spot, or wrinkle, or any such thing," purified through his grace, bearing his likeness.

In his great love, Christ surrendered himself for us. He gave himself for us to meet the necessities of the striving, struggling soul. We are to surrender ourselves to him. When this surrender is entire, Christ can finish the work he began for us by the surrender of himself. Then he can bring to us complete restoration.

Christ gave himself for the redemption of the race, that all who believe in him may have everlasting life. Those who appreciate this great sacrifice receive from the Saviour that most precious of all gifts — a clean heart. They gain an experience that is more valuable than gold or silver or precious stones. They sit together in heavenly places in Christ, enjoying in communion with him the joy and peace that he alone can give. They love him with heart and mind and soul and strength, realizing that they are his blood-bought heritage. Their spiritual eyesight is not dimmed by worldly policy or worldly aims. They are one with Christ as he is one with the Father.

Think you not that Christ values those who live wholly for him? Think you not that he visits those who, like the beloved John, are for his sake in hard and trying places? He finds his faithful ones, and holds communion with them, encouraging and strengthening them.

Said the great apostle to the Gentiles, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." By faith Paul appropriated the grace of Christ, and this grace supplied the necessities of his soul. By faith he received the heavenly gift, and imparted it to souls longing for light. This is the experience we need, that, in a time when iniquity prevails, we may say, "I live by the faith of the Son of God, who loved me, and gave himself for me." Pray for this faith. Strive for it. Believe that God will give it to you.

There is a great work to be done in our world. This is no dreamland. Before us are living realities. On every hand are to be seen the manifestations of Satan's power. Let us co-operate with him who works to restore and uplift. And let us not forget that he who works for Christ must recruit his strength at the source of all strength, that he may press forward in the power of God, filled with the faith that will not let go. Christians need power of thought, firmness of will, and knowledge that comes from the study of God's Word. They can not afford to fill their minds with trifles. Every day they must be renewed in spiritual power.

Learn of him who has said, "I am meek and lowly in heart." Learning of him, you will find rest. Day by day you will gain an experience in the things of God, day by day realize the greatness of his salvation and the glory of a union with him. Constantly you will learn better how to live Christlike, and constantly you will grow more like the Saviour.

If we will die to self, if we will enlarge our idea of what Christ can be to us and what we can be to him, if we will unite with one another in the bonds of Christian fellowship, God will work through us with mighty power. Then we shall be sanctified through the truth. We shall indeed be chosen by God and controlled by his Spirit. Every day of life will be precious to us, because we shall see in it an opportunity to use our entrusted gifts for the blessing of others.

Short Sermons on the Ten Commandments

The Seventh Commandment

W. A. MC CUTCHEN

"Thou shalt not commit adultery." Ex. 20: 14. The Saviour's comment on this commandment corroborates what was said of the preceding one. How broad and far-reaching these commandments are in their meaning! He says, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5: 27, 28.

From this we see again that by a thought God's law may be violated, and it does not have to go to the length of the actual deed or overt act for man's course to constitute a violation, and he be guilty of the sin — so pure and broad are God's commandments. John says, "Sin is the transgression of the law;" so whenever one conceives and harbors in the mind, with a desire to carry into effect the overt act of transgression, he commits sin, for "sin is the transgression of the law," either in thought, word, or act, and we can not get away from this fact.

Thus we see with reference to this command, that it enjoins chastity and purity in thought as well as in deed. In fact, whenever there is a transgression in deed, it is because it was first in the thoughts, the mind, the heart. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7: 21, 22. In this connection it is well to consider the language of James: "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." James 1: 13, 14. Even to be tempted is not a sin; the sin is in cherishing the desire and yielding to the temptation. Temptations to do wrong may come into the mind, but so long as they are not entertained, but resisted, it is not sin to the individual. Paul tells us that Christ himself "was in all points tempted like as we are, yet without sin." Heb. 4: 15. The sin is in yielding to the temptation. James puts it thus: "But every man is tempted, when he is drawn away of his own lust, and *enticed*. Then when lust hath conceived, it bringeth forth sin." This accords with what has already been stated, that as soon as the evil thought is conceived in the mind with a cherished desire to carry it out, which is the lusting here spoken of, it is sin, or "it bringeth forth sin." It has been said that we can not prevent the birds from flying over our heads, but we can prevent them from building their

General Articles

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God's Law Set to Music

Ps. 119: 54

ELIZA H. MORTON

SET to music is God's law,
  Music sweet and clear.
When I keep its precepts all,
  What have I to fear?
Glad with notes of tuneful love
  Pilgrimage below,
Statutes of the Lord my song
  From the long ago.

How I love that precious law!
  Joyful is my heart,
For the will of God is there
  Of my life a part;
O the glory of that love,
  Spring of life and peace,
House of pilgrimage made glad,
  Freedom,— full release!

Strike the key-note loud and long,—
  Hear, obey, and live.
Angels with their harmony
  Tones of rapture give.
Jesus kept that holy law,
  Doing nothing wrong.
Reconcilement is for me,
  Law of God my song.

North Deering, Maine.

"No Other Gods Before Me"

MRS. E. G. WHITE

EVERY true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel-shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance his cause and build up his kingdom in the earth?

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel: "Thou shalt have no other gods before me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry.

He who searches the heart desires to win his people from every species of idolatry. Let the Word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guide-book that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." O that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practise that draws your thoughts and affections from him. God has given his holy law to man as his measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth.

The apostle writes: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

There is none too much self-denial, none too much self-sacrifice, none too much overcoming evil with good. If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God?

When I see families poorly clad, and houses destitute of those things that are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many. "Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"Though I speak with the tongues of men and of angels, and have not charity," Paul declares, "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

The Son of the infinite God came to this earth, and honored it with his presence. He emptied himself of his glory, and clothed his divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please himself. "The Son of man," he said, "is come to seek and to save that which was lost."

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pence that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the Word of God. Let your holy example lead the sympathies of your friends heavenward: "for he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Jesus Christ: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

Faith and Works, or Faith That Works

W. H. GRANGER

Although the Scriptures say, plainly as words can, that we are justified by faith without works; yet the opinion generally prevails that it must be by faith and works, because there is another text that says just as plainly, that "faith without works is dead." Then again, the Bible teaches that eternal life is a free gift from God to those who believe in Jesus. Over against this is the text that says, just as plainly, that he will reward every man according to his works. Are these texts harmonious, and if so, how are they to be understood? They are perfectly harmonious when rightly divided.

In the first place, it must be understood that these texts are not speaking of the same thing, but are teaching on two widely separated phases of the one great subject — salvation. I will state the difference by saying that eternal life is indeed a free gift to those who believe in Jesus, and that it is obtained by faith alone without works. The reward for works is not eternal life, but degrees of honor in the kingdom. Hence it is true that eternal life comes to the believer without works, and it is also true that all will be rewarded according to their works.

Had man never sinned, then eternal life would have been his as a reward for obedience. But when man sinned, he forfeited his right to life, and excluded the remotest possibility of his ever enjoying it thereafter, except as a free gift from the Author of life. The life which we now enjoy is not ours by right of merit, but is a free gift to all, both good and bad alike, through Christ.

In the first place, since we have already sinned, and thus forfeited our right to life, if the Lord were now to reward us with life in proportion to our works, is it not clear that life would simply be a wage paid in return for works, and hence not a free gift? Furthermore, inasmuch as we have all sinned, and since eternal life can come only as a reward to those who yield absolute, perfect, and eternal obedience, it is evident that no human being would have a sufficient store of good works with which to secure eternal life. To illustrate: say, for instance, here is a man who by his works has earned one thousand years of life in the kingdom; another has earned ten times as much; another one hundred times as much; it can plainly be seen that when the time paid them in wages for their works would expire, God must either come to their rescue with a gift of life, not in exchange for works, but absolutely free forever, or they would perish when their wages in life would expire. Hence man's only hope of securing eternal life is as a free gift from God. It is wholly by grace through faith; otherwise it would not be of grace, but of debt. Works have their place, not as a means of justification, but as the fruit of it. It is not by faith and works, but rather, by faith that works that we are to be justified unto eternal life.

Columbus, Ohio.

The Author of Order

J. S. WASHBURN

"God is not the author of confusion, but of peace, as in all churches of the saints." A pamphlet recently written conveys the idea that every church is independent, and that there should be no conference organization. All general organization is branded as Babylon and the papacy. But if this principle were to prevail, there would indeed be a very Babylon of confusion and disorder among us. Each church sending out its workers here and there without coöperation, with no central executive committees to carry out the wishes of all the churches, everything would certainly be running at cross-purposes.

But the whole plan is contrary to the plan of God and the order of heaven, and the order among his own people, as indicated by many scriptures. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." "We are members of his body, of his flesh, and of his bones." We are members one of another.

Heaven is not conducted on the principle of independent congregations. There was a high and mighty angel, who started the idea in heaven of congregational independence. He gathered together his followers. But the Lord had no room for an independent congregation in heaven, and that mighty angel was cast out, and all the members of his church with him, out of the unity of the one family in heaven, separated from the family, cut off by the divine surgeon from the great body. This surgical operation has caused him pain, and has caused us all much tribulation. We have had enough of this experiment of congregational independence.

It is true that in the New Testament, the church in Jerusalem, the church in Antioch, the church in Rome, are mentioned; but it is also true that the whole body of God's people is many times called "the church of Christ," "the church of the living God," etc. Matt. 16:18: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." What church was this? I ask. Was it the church in Jerusalem, the church in Antioch, the church in Corinth? — No. It was *the* church, the whole church, the body of believers.

Again: "God hath set some in the church, first apostles," etc. In what church? — In *the* church. Of Jesus, Paul writes that God "hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." What local church is this? This is not a local church. This is the church of the living God.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." "Christ also loved the church, and gave himself for it." Eph. 5:25. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Verse 27. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3:15. The Scripture speaks clearly of the "general assembly and church of the First-born, which are written in heaven."

Thus it is plain that the divine plan does not contemplate independent, unrelated organizations scattered here and there, but the church as one united whole. There is one Lord, one Spirit, one faith, and logically the church of God is one church. The Lord is bringing out such a people from the Babylon and confusion of the world, and forming them into one, welding them together.

The most wonderfully organized people the world has ever known was Israel. The excellent advice of Jethro to Moses that there should be companies and order by divisions, and yet all recognizing a common church government (for Israel was "the church in the wilderness"), is still good counsel, written for our learning. And when Israel was divided and scattered among the hills and valleys of Palestine, they were still one church, one body in government and organization.

The council at Jerusalem is an evidence that the disciples believed in and practised an organized unity. Note that at this council certain orders were given. These were the result of their counsel. Note the expression, "It seemed good to the Holy Ghost, and to *us*." Read further Acts 16:4, 5: "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And *so* were the churches established in the faith, and increased in number daily."

These decrees that were ordained of the apostles and elders were not popery. Here was a central council, a conference, that had ordained certain things; and they went through all the different churches, delivering these decrees for them to keep; and *so*, that is, by this means, was the church established in the faith, and increased in number daily. In this connection read also Acts 15:41: "And he went through Syria and Cilicia, confirming the churches."

This certainly is as clear as the resolutions that are passed by the General Conference and are sent out to all our people; though our General Conference has never taken upon itself as yet to call

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Beauty of Holiness

ELIZA H. MORTON

WHAT makes the beauty of the cloud,
The beauty of the rose?
What makes the heavens awe the mind
With their deep, calm repose?
It is the unity that's there
The order of our God.
All nature is a system grand,—
The beauty of the Lord.

The beauty of his holiness
He would behold in us,
In word, in deed, in kindly tone,
In all that's generous,—
A well-developed character
As white as snowy dove,
And shedding forth a steady light
Made wonderful by love.

The beauty of his holiness
Upon his church should rest,
And orderly his worship be
In Christ made manifest.
Most beautiful that union is
In God's own house of prayer,
For then the angels from the heights
Delight to linger there.

The beauty of his holiness
Through flesh at length shall shine.
Immortal in its loveliness
May be this flesh of mine.
The Spirit of the living God
In every pulsing vein
May lift my body from this earth
To heaven's own lofty plain.

The beauty of his holiness
Will make the desert bloom;
'Twill rest on every barren place,
And drive away earth's gloom;
'Twill draw deific glory down
Till heaven and earth are one,
And in them both forevermore
God's will be fully done.

North Deering, Maine.

"No Other Gods Before Me"

MRS. E. G. WHITE

DURING the night I was sorely distressed. A great burden rested upon me. I had been pleading with God to work in behalf of his people. My attention was called to the money which they have invested in photographs. I was taken from house to house, through the homes of our people, and as I went from room to room, my Instructor said, "Behold the idols which they have accumulated!" (1)

(1) [As I visit the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, he would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God.

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that should be sacredly devoted to God's service; and they divert the mind from the truths of God's Word.

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, "Thou shalt have no other gods before me." Those who claim to believe in Christ need to realize that they are to reflect his image. It is his likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration.]

Christ looks upon a world filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. In their desire to get gain, men have lost sight of the laws of justice and equity. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Satan has devised a multitude of ways in which to keep men from serving God. He has invented sports and games, into which men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of people, lives for which Christ shed his blood are thrown away. What will become of the souls of the men and boys whose lives are thus extinguished? Will they be counted worthy of the redemption which Christ died to secure for them?

Looking upon these God-dishonoring scenes, Christ asks, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He calls the attention of men to the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God.

(1) [Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God; pledged themselves to labor earnestly for the salvation of sinners. God asks those who take his name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity?

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of his work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted.

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river. We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect him to continue to bestow his goods on you? How does the Master regard those who selfishly invest his money in photographs? That very money could have been used to purchase reading-matter to send to those in the darkness of ignorance.

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practise self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation, to be consumed by the fires of the last day.

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be following him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practise self-denial.

We are God's stewards, and "it is required in stewards, that a man be found faithful." The money that God has entrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to him his own with usury.] (1)

IN an hour of danger a Christian minister prayed this prayer: "O Lord, we are imperiled, but thou art imperiled with us, and our deliverance is thy deliverance too." **O to be so linked with God and his cause that we can not either suffer or triumph apart from him!**

(1) *Messages to Young People, p. 316-319*

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Message

CHEER to the heart that is broken;
Love to the loveless man;
Peace to the life that's held no peace
Since ever the world began.

Care to be borne for those who bear;
Pain to be borne for pain;
And ever the life in sadness sings
The words of a sad refrain.

But the world is wrapt in suffering,
As the world is wrapt in sin —
And he lives most who loves the most
His toiling kith and kin.

Ah, then, let us give of the pearls of man
To easier make the strife;
Give of the gifts that God has given,
Yea, give the gift of life.

For to give of life to a lifeless life
Is a life that yieldeth pain;
But to give of life to a lifeless life
Will bring back life again.
— *Selected.*

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"The Trial of Your Faith"

MRS. E. G. WHITE

GOD says of his people, "I . . . will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

By trial the Lord proves the strength of his children. Is the heart strong to bear? Is the conscience void of offense? Does the Spirit bear witness with our spirit that we are the children of God? This the Lord ascertains by trying us. In the furnace of affliction he purifies us from all dross. He sends us trials, not to cause us needless pain, but to lead us to look to him, to strengthen our endurance, to teach us that if we do not rebel, but put our trust in him, we shall see of his salvation.

Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march day after day. It is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on his throne, we must first be partakers with him in his suffering. Individually we must experience that which was spoken of Christ. It became him, "in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." "Though he were a Son, yet learned he obedience by the things which he suffered." Shall we then be timid and cowardly because of the trials we must meet as we advance? Shall we not meet them without repining or complaint? In this world we shall have tribulation; but the Lord Jesus will give us all the help that we ask, and believe that he will bestow.

By God's mighty cleaver of truth we have been taken from the quarry of the world and brought into the workshop of the Lord to be prepared for a place in his temple. In this work the hammer and chisel must act their part, and then comes the polishing. Rebel not under this process of grace. You may be a rough stone, on which much work must be done before you are prepared for the place God designs you to fill. You need not be surprised if with the hammer and the chisel of trial God cuts away your defects of character. He alone can accomplish this work. And be assured that he will not strike one useless blow. His every blow is struck in love, for your eternal good and happiness. He knows your defects, and works to restore, not to destroy. He sends trials to you to make you strong to do and to suffer for him.

During the march of the children of Israel through the wilderness, God tried their faith, to lead them to trust in him. Before they left Egypt, he began to give them these lessons, to lead them to look to him as their deliverer and protector. The tribulations through which they passed were a part of his great plan. It was not by chance that they came to Marah, where they could not drink of the water, "for it was bitter." Thus God desired to teach them a lesson of trust. But they murmured and complained, crying out in distrust, "What shall we drink?" Do we not too often, like the Israelites, forget God, and by murmuring and complaining lose the blessing of the trial?

Remember that in every time of trouble Jesus is near you, seeking to impress his image upon you. He is trying to help you to carry the cross. He is close beside you, seeking to lead you to see how sorry he is that you make mistakes. He is always ready to clasp the hand stretched out for aid.

Christ's love for his children is as strong as it is tender. It is a love stronger than death; for he died for us. It is a love more true than that of a mother for her children. The mother's love may change; but Christ's love is changeless. "I am persuaded," Paul says, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In every trial we have strong consolation. Is not our Saviour touched with the feeling of our infirmities? Has he not been tempted in all points like as we are? And has he not invited us to take every trial and perplexity to him? Then let us not make ourselves miserable over to-morrow's burdens. Bravely and cheerfully carry the burdens of to-day. To-day's trust and faith we must have. But we are not asked to live more than a day at a time. He who gives strength for to-day will give strength for to-morrow. Let us take our sorrows to the Lord in prayer, saying, "My burdens are too heavy for me. Wilt thou bear them?" Christ will say, "I will take them. With everlasting kindness will I have mercy upon thee." Nothing wounds the soul like the sharp doubts of unbelief. When trial comes, as it will, do not worry or complain. Silence in the soul makes more distinct the voice of God. "Then are they glad because they be quiet." Remember that underneath you are the everlasting arms. "Rest in the Lord, and wait patiently for him." He is guiding you into a harbor of gracious experience, and he bids you, "Be still, and know that I am God."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." If you are patient, "the trial of your faith, being much more precious than of gold that perisheth," will be found "unto praise and honor and glory at the appearing of Jesus Christ."

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A Camp-Meeting Suggestion

M. E. KERN

PROBABLY all our conferences arrange for special young people's services at the camp-meetings, and this is right. Many boys and girls have accepted their Saviour, and then received an inspiration to work for him in connection with these meetings especially planned for the young. But it is generally expected that the young people will attend all the other meetings as well as their own, and not doing what is expected of them, they are often made to feel out of harmony with the camp-meeting plans. Would it not be well for conference officers to show by their arrangements that they appreciate the nature of children and youth?

The message of Elijah is to turn "the heart of the fathers to the children, and the heart of the children to their fathers." Note the order. Is it not as important that parents' meetings be held at camp-meeting as that special meetings be held for the young? How fitting that an hour should be set aside each day when special meetings should be held for parents, for youth, and for children. There may be many things of importance pressing for a hearing, but there is nothing more important to God-fearing parents than the training of their children. Our people may learn much about the special truths of the message, about religious legislation and foreign missions, but unless they go home from camp-meeting with a better practical knowledge of how to train their precious boys and girls for God and this message, the meeting has been largely a failure for them. It has occurred to me that frequently at camp-meeting, like Martha, we busy ourselves about "many things," but leave undone the "one thing needful." May the time come when our people assembled together will be seen earnestly studying and praying for wisdom to train their children for God and the third angel's message. Some day the question will be asked, "Where is the flock that was given thee, thy beautiful flock?"

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Babel

In years of old vain builders wrought
An impious tower to heaven;
And godless effort came to naught,
And was in ruin riven;
God set confusion on their daring scheme,
And Babel was a vanity, a dream.

And thus through all ensuing time,
When hearts of hatred plan
To rear against God's will sublime
Some weak device of man,
He writeth Babel on their ladder's rungs,
And dies their scheming mid a strife of tongues.

— Donald A. Fraser.

Faithfulness in Service

MRS. E. G. WHITE

The parable of the talents should receive prayerful, critical attention. By it we are shown the importance of trading diligently and conscientiously on our Lord's goods. Not one thread of selfishness is to be woven into his work. Worldly ambition is not to be cherished. We are to keep self out of sight, holding Christ before the world. We are to bring glory to God by doing our best to be perfect men and perfect women.

Christ gave the parable of the talents to show us that all the blessings we have come from God. Our gifts belong to him. They are not to be used according to human judgment, but according to the directions given in God's Word. We are to study how we may use these gifts for the up-building of the cause of truth.

In the parable our Saviour says, "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Here we are shown that different gifts are entrusted to different individuals. With the talents given him, be they many or few, each one is to do his utmost to glorify God. Talents improve and multiply as they are used in the service of the Master.

In the parable, the one who received five talents and the one who received two are represented as trading wisely on their talents, so that when their Lord returned, they were able to present to him that which he had entrusted to them, together with what they had gained by trading. And to each were spoken the words of commendation, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

"But he that had received one went and digged in the earth, and hid his lord's money." When the time came for him to render an account, he said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

To-day thousands are doing as the unfaithful servant did. They live for self, when God desires them to improve their abilities for him, that they may act their part in his work. They excuse themselves by saying that they have but one talent. But if used for God, that one talent would accomplish much. By careful use the slothful servant might have doubled the talent, which instead of using he hid in the ground.

This parable shows the need of using every gift aright. To all comes the opportunity of blessing others by speaking helpful, uplifting words. This is a talent, and the failure to improve it brings great loss.

In our work this thought of glorifying God is to be made prominent. The business man is to bring the principles of heaven into every line of his work. In all he does the Christlikeness is to be clearly revealed. He who tills the soil is to make his work an object-lesson of the careful, thorough work which must be done in the culture of the soil of the heart. The mechanic is to do his very best, bringing his work as near perfection as possible.

"He that is faithful in that which is least is faithful also in much." The Lord can not unite with those who are careless and slothful in their work. He leaves them to themselves, choosing for his service those who do well every piece of work they handle, those who manage economically, gathering up the fragments, so that nothing will be lost.

Those who work for the Lord must remember that they are members of the royal family, and that they are to do all that their hands find to do as in the sight of the heavenly universe. Never must they slight their work, doing it in such a way that he who has redeemed them will be ashamed of it. They are to guard against doing anything that will lead to carelessness or irreverence. They are ever to remember the words, "Ye are God's husbandry, ye are God's building." By following principles of strict integrity, they are to build up a symmetrical character.

Christ will increase the talents of every faithful worker. This is the principle he always follows in dealing with his servants in this world. But the full honor in store for the one who in this life works with an eye single to the glory of God, will not be bestowed until the day of judgment. Then Christ will say to him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

* * *

Character Tested by Our Gifts

R. C. PORTER

The history of the past shows that there is a test of character in the way the people of God relate themselves to giving for the advancement of his work, as truly as in their relation to any other of his precepts.

If when man was placed on trial in the garden of Eden, he had stood the tests brought to him, he would have been given the inheritance of the earth as an eternal possession, free from the effects of sin and the curse. His failure to pass successfully that period of trial has involved all his posterity in the results of his failure. Were it not for the fact that where sin abounds, grace does much more abound, there would be no hope that we would live unselfishly during our period of probation, since our situation is far worse than that of our first parents at the time of their failure. Satan is also more skilled by long experience in luring us into sin. We can never be sufficiently grateful that the Lord gave some one a heart so free from selfishness that home ties and self-interest did not prevent him from bringing the truth to us.

The early history of this work abounds with examples of unselfish devotion to the cause of God. The laborers were called upon to work under poverty and many other privations. Many sacrificed all to establish institutions through which to carry the work forward more rapidly. They never have had occasion to regret the sacrifices they made. The results have abundantly proved that God was leading in all these ways to hasten forward the work of the message.

We are now living where we are reaping the harvest of their sowing. God has watered the seed thus sown in tears, by unselfish hands, and though many of the laborers have fallen from excessive toil, while they rest in hope, the seed sown is springing up in all parts of the world. The work now rests upon those of us who have received the truth from these faithful pioneers. This is our day of opportunity. How shall we treat the work of God that has come into our hands at the cost of the life and sacrifice of the Son of God, and the self-sacrificing labors of martyrs and the pioneers in this work?

Ancient Israel had many in their midst who, during their day of opportunity and trial, "murmured in their tents," and spoke against those who were leading in the work when the Lord called upon them to advance. This spirit so weakened them that they were blinded to all the opening providences of God, and when they were on the borders of the land of promise and might have gone in at once, it delayed them until their carcasses fell in the wilderness. Caleb and Joshua gave their hearts faithfully to

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Exclusions

If I would talk with God, my hasty tongue
Must hold itself for that high converse pure,
As one who has appointment with a king
Scorns gossip with a minion at the gate.
If I would listen to the voice of God,
I dare not hear the prattlement of men,
The bargaining, the vaunting, the untruth,
The words that crawl and sting; for ears have room
For somewhat, and no more. If I would walk
Beside my God, his comrade and his friend,
I must go his way; he will not go mine.
If I would own the wealth of God, the gold,
The gems of affluent heaven, like the dross
Of basest refuse I must hurl away
The spoil of greed and all the miser's glut.
If I would know the wondrous lore of God,
What sciences I shall not dare to know!
If I would wield the awful power of God,
How I must sink myself in helplessness!
If I would revel in the love of God,
What lesser loves must I disdain to serve!
O Infinite, O Lover, O Supreme,
Father and Leader and unfailing Friend,
What littles must I gladly lose for thee,
What nothings must I tread beneath my feet
To reach thy hand, thy bosom, and thy face!

— *Amos R. Wells.*

Not by Might Nor by Power

MRS. E. G. WHITE

THOSE who search for worldly distinction and glory make a sad mistake. It is the one who denies self, giving to others the preference, who will sit nearest to Christ on his throne. He who reads the heart sees the true merit possessed by his lowly, self-sacrificing disciples, and because they are worthy he places them in positions of distinction, though they do not realize their worthiness and do not seek for honor.

To them Christ's words of encouragement are spoken, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." What a promise is this! Christ's faithful ones are to be sharers with him in the kingdom he has received from his Father. This is a spiritual kingdom, in which those who are most active in serving their brethren are the greatest. Christ's servants, under his direction, are to administer the affairs of his kingdom. They are to eat and drink at his table, that is, be admitted to near communion with him.

The Saviour said again, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."

God places no value on outward display or boasting. Many who in this life are looked upon as superior to others, will one day see that God values men according to their compassion and self-denial. When the scenes of the judgment are enacted before them, they will see the mistake they have made. Those who follow the example of him who went about doing good, who help and bless their fellow men, trying always to lift them up, are in God's sight infinitely higher than the selfish ones who exalt themselves.

God does not accept men because of their capabilities, but because they seek his face, desiring his help. God sees not as man sees. He judges not from appearances. He searches the heart, and judges righteously. "To this man will I look," he declares, "even to him that is poor and of a contrite spirit, and trembleth at my word."

He accepts and communes with his lowly, unpretentious followers; for in them he sees the most precious material, which will stand the test of storm and tempest, heat and pressure.

Our object in working for the Master should be that his name may be glorified in the conversion of sinners. Those who labor to gain applause are not approved of God.

The Lord uses many gifts in the work of saving sinners. In the future, common men will be impressed by the Spirit of God to leave their ordinary employment to go forth and proclaim the last message of mercy. They are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. They co-operate with unseen, heavenly agencies, for they are willing to spend and be spent in the service of the Master. They are laborers together with God, and their brethren should bid them Godspeed, praying for them as they go forth to fulfil the great commission. No one is authorized to hinder such workers. They are to be treated with the greatest respect. No taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed.

How dare any one bar the way of God's servants by unjust, unfeeling speeches? But this has been done, and thereby laborers have been discouraged, and many souls lost who might have been saved. Those who do this work are not prompted by the Spirit of God, but by another spirit. Scornful criticisms and discourteous remarks are wholly of Satan. If ministers, teachers, and people would practise Bible courtesy, they would find hearts open to receive the truth, and God would be glorified.

Those who search for something with which to find fault have taken Satan's side of the question. Christ can not say of them, "Well done, good and faithful servant." They are not giving the trumpet a certain sound.

All who can should do personal work. As they go from house to house, explaining the Scriptures in a clear, simple way, the Lord will make the truth powerful to save. But in order to do this work successfully, all worldly ambition must be left behind. Every weight, every besetting sin, must be laid aside. The church can not measure herself by the world, nor by the opinions of men, nor yet by what she once was. Her position in the world is to be compared with what it would have been had she continually pressed onward and upward from victory to victory. God's watchmen are to lift up the voice, saying, "Come out from among them, and be ye separate, . . . and touch not the unclean thing." "Be ye clean, that bear the vessels of the Lord."

Some look with contempt upon those whom the Lord honors. They regard them with indifference because they have not had the educational advantages they themselves have enjoyed. But though not highly educated, these children of God are consecrated to his service, and they work for him with self-denial. In his sight they are much farther advanced than many who have had greater opportunities and have been entrusted with a greater number of talents. Let us rejoice that the Lord does not measure the workers in his vineyard by their learning or by the educational advantages they have had. The tree is judged by its fruit. The Lord will co-operate with those who co-operate with him, even though, judged by the world's standard, they may not be educated.

Life's best things — simplicity, honesty, truthfulness, purity, unsullied integrity — can not be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne. Humble workers, who do not trust in their great gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. Heavenly angels will respond to their self-sacrificing efforts. By the power of the Holy Spirit, Jesus will move upon the hearts, working miracles in the conversion of sinners. Men and women will be gathered into church fellowship, meeting-houses will be built, and schools established. The hearts of the workers will be filled with joy as they see the salvation of God.

These workers are trees of the Lord's planting. In a peculiar sense they bear fruit equal to the fruit borne by the apostles. A rich reward awaits them in the future life.

THE best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to a mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.— *Selected.*

General Articles

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How the Great Guest Came

WHILE the cobbler mused, there passed his pane
A beggar drenched by the driving rain;
He called him from the stony street,
And gave him shoes for his bruised feet.

The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of faggots bowed her back,
And she was spent with the wrench and rack;
He gave her his loaf, and steadied her load
As she took her way on the weary road.

Then came to his door a little child,
Lost and afraid in the world so wild,
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed Guest;
And Conrad sighed, as the world turned gray:
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a voice was heard:
"Lift up your heart, for I kept my word;
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

— *Selected.*

The True Standard of Manhood

MRS. E. G. WHITE

GOD designs that improvement shall be the life-work of his followers, and that this improvement shall be guided and controlled by correct experience. The true man is the one who is willing to sacrifice his own interests for the good of others, who forgets himself in binding up the wounds of the broken-hearted. But many fail of understanding the true object of life. Under the influence of cherished errors, they sacrifice all in life that is really valuable.

Nero and Cæsar were acknowledged by the world as great men; but did God so regard them? — No! They were not connected with unselfish love with the great Heart of humanity. They were satanic in their cruelty. Wherever they went, bloodshed and destruction marked their path. They were lauded while living; but when they died, the world rejoiced. How wide the contrast between the lives of these men and the life of Martin Luther. He was not born a prince; he wore no royal crown. It was from a cloistered cell that his voice was heard and his influence felt. But he had a noble, generous heart, and a vigorous intellect, and all his powers were exercised for the good of humanity. He stood bravely for the right, and breasted the world's opposition, in order to benefit his fellow men.

Intellect is mightier than wealth or physical power. If sanctified and controlled by the Spirit of God, it exerts a strong influence for good. But intellect alone does not give true manhood. Lord Byron had rare intellectual gifts, but he was not a true man, according to God's standard. His passions were fierce and uncontrollable. Throughout his life he sowed seeds that ripened into a harvest of corruption. This man was one of the world's distinguished men, but the Lord regarded him as one who had abused his talents and wasted his life. When great intellect is made to minister to vice, it is a curse to its possessor and to all who come within the sphere of its influence.

One's claim to manhood is determined by the use he makes of the powers that God has given him. The members of the human family are entitled to the name of men and women only as they employ their talents for the good of others. It is when ministering to others that man is most closely allied to God. He who is true to his God-given manhood will not only promote the happiness of his fellow beings in this life, but will aid them to secure the reward of the life to come.

Before human beings, God has set a high standard. Christ's word to us is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It should be our life-work to press forward continually toward perfection of character, ever striving for conformity to the will of God.

Man is required to love God supremely, with his might, mind, and strength; and his neighbor as himself. This he can not possibly do unless he denies himself. To deny self means to rule the spirit when passion is striving for the mastery; to resist the temptation to censure and to speak words of faultfinding; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty even though others may fail; to lift responsibilities wherever and whenever duty requires, not to gain applause, not for policy, but for the sake of the Master, who has given each of his followers a work that is to be done with unwavering fidelity. To deny self means to do good when inclination would lead us to serve and please ourselves. It means to work patiently and cheerfully for the good of others, even though our efforts may not seem to be appreciated.

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Christ is our example. He did not become weary in his efforts to save fallen man. And angels are engaged day and night for the uplifting of humanity, in accordance with the plan of salvation. Our work is to be continuous and persevering. Until the Master bids us lay our armor at his feet, we are to fight manfully for him. We are to work and wait, submissive to God's will, ready and willing to spring to duty at every call.

Fellow Christians, search carefully and see whether the Word of God is indeed the rule of your life. Do you take Christ with you when you leave the place of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in interest and sympathy for those in need of help? Are you seeking earnestly for a clearer understanding of God's will, that you may let the light shine forth to others? Is your speech seasoned with grace? Does your demeanor show Christian nobility? "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Remember that you need to be braced by constant watchfulness and prayer. So long as you look to Christ, you are safe; but the moment you trust in yourself, you are in great peril. He who is in harmony with God will continually depend upon him for help.

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of seemingly greater importance. But should this be? Do not become so engrossed with business cares that you neglect to give your children the instruction they need. Do not look upon your home work as a lesser duty. This work lies at the foundation of the well-being of society. The happiness of families and of churches depends upon home influence. The world is not so much in need of great minds as of good men, men who are a blessing in their homes.

"Here Are They that Keep the Commandments"

T. E. BOWEN

THE three messages of Revelation 14 develop a commandment-keeping company. The record given of them is not testimony borne by themselves, but by Jesus himself. Of them he says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The prophet John's attention is directed to them, after viewing the great mass of humanity represented to him as worshipers of the beast or his image, and designated by a mark as belonging to those who "dwell upon the earth." By another passage of Scripture we are shown that this company far exceeds the little company pointed out as keepers of the commandments: "And *all* that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 18.

What an encouragement and victory for the grace and power of God's living word it is, that in the midst of all the corruption and sin down at the end of the world, even amid the last generation of men, a few actually "*keep* the commandments.” We are told so often that it is impossible to keep God’s holy law, even by those who stand forth as representatives of Christ. But it can be kept. Jesus kept it. And the same faith that was in Jesus when he trod the rugged pathway on earth, if in us now, will enable us to keep it, also.

The Word of God hidden in the heart works these wonderful changes in the life. It is through the power of the word that life is given. Paul recognized this in the charge he gave the elders of Ephesus: “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

God’s people have power through the simplicity of the Word. Through that, the Spirit will operate with power. “The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

It was the *word* of Jesus that bore Peter up as he left the boat to walk upon the water. It was through the faith Peter and John had in Christ’s word that the impotent man arose, and with joy accompanied them into the temple. It was through *believing the word* that thousands were joined unto the Lord in a day at Pentecost and afterward. It was by faith in that Word made flesh that all the mighty miracles were performed which followed the believers everywhere.

God’s word is the same to-day. Life and healing are in it for the believing child of God, as when Peter and John, Paul and Silas, labored for their fellow men.

The power of God’s word is now found in the three angels’ messages. Men may fail, and even fall out by the way, and turn and oppose the truth with all their power, but the message never will change nor fail. *It* is infallible. “Man is fallible; but *the message is infallible.* With it all should be in harmony; it is the center of interest, in which all hearts should be united. We may get up points that are of no consequence, and seek to maintain them; but we shall gain no strength by so doing. The message is to prepare a people to stand in the last great day, and to be united in heaven above. None should feel that it is of no special importance whether they are in union with their brethren or not; for those who do not learn to live in harmony here will never be united in heaven.”— *Mrs. E. G. White, in “Historical Sketches,” page 124.*

This message develops a *commandment-keeping* people. Some will be truly united upon this holy platform of truth, and filled with the love and unity of heaven, thus becoming prepared to enter that holy place as citizens of the better country. God is no respecter of persons. By complying with the conditions given us in the Word, and through its sanctifying, subduing influence by the operation of the Holy Spirit upon our hearts and lives, we may be a part of that commandment-keeping company that shall one day erelong stand upon Mount Zion and “sing the song of Moses the servant of God, and the song of the Lamb.”

An Earthquake Escape

K. C. RUSSELL

The frequency of earthquakes and other calamities is filling the hearts of many people with fear and consternation, and they are asking the pertinent questions, What is the cause of earthquakes? What is their meaning? Is there any escape from them?

In answer to the first question, we will look in vain for a satisfactory reply from scientists. This was forcibly illustrated by an incident connected with the San Francisco earthquake. Professor Burckhalter, one of the great astronomers of the West, wrote on a bulletin-board outside of the observatory a brief statement of the cause of earthquakes according to the best scientific theories; but when the people blocked the streets, and wanted to know when the next one would come, he erased the preceding bulletin, and wrote: “The man in the street knows just as much as I do of the cause of earthquakes, and when the next one will come.”

An editorial in the Washington *Post* of April 25, 1906, makes the following significant and interesting reference to the scientific aspect of this earthquake: “Scientists in all parts of the world are rising up with proclamations, specious, alluring, and more or less satisfactory to the educated mind. The trouble is that they do not harmonize; and, therefore, the individual has no refuge more substantial than a guessing match.” Thus it will be seen that science can not be relied upon for a solution of the earthquake problem. We must look elsewhere for an answer to this question.

The following from the pen of Mrs. E. G. White is the clearest and most comprehensive statement concerning —

The Cause of Earthquakes

that has ever been written, and it is in harmony with the Bible, which has withstood both lower and higher criticism throughout the ages: —

“Before the flood there were immense forests. The trees were many times larger than any trees which we now see. They were of great durability. They would know nothing of decay for hundreds of years. At the time of the flood, these forests were torn up or broken down and buried in the earth. In some places large quantities of these immense trees were thrown together and covered with stones and earth by the commotions of the flood. They have since petrified, and become coal, which accounts for the large coal-beds which are now found. This coal has produced oil. God causes large quantities of coal and oil to ignite and burn. Rocks are intensely heated, limestone is burned, and iron ore melted. Water and fire under the surface of the earth meet. The action of water upon the limestone adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. The action of fire and water upon the ledges of rocks and ore causes loud explosions which sound like muffled thunder. These wonderful exhibitions will be more numerous and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction.

“Coal and oil are generally to be found where there are no burning mountains or fiery issues. When fire and water under the surface of the earth meet, the fiery issues can not give sufficient vent to the heated elements beneath. The earth is convulsed, the ground heaves, and rises into swells or waves, and there are heavy sounds like thunder under ground. . . .

“God controls all these elements; they are his instruments to do his will; he calls them into action to serve his purpose. These fiery issues have been, and will be, his agents to blot out from the earth very wicked cities. Like Korah, Dathan, and Abiram, they go down alive into the pit. These are evidences of God’s power. Those who have beheld these burning mountains pouring forth fire, and flame, and a vast amount of melted ore, drying up rivers and causing them to disappear, have been struck with terror at the grandeur of the scene. They have been filled with awe as if they were beholding the infinite power of God.”

The Purpose of These Manifestations

“These manifestations bear the special marks of God’s power, and are designed to cause the people of the earth to tremble before him, and to silence those who, like Pharaoh, would proudly say, ‘Who is the Lord, that I should obey his voice?’ Isaiah refers to these exhibitions of God’s power where he exclaims, ‘O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.’ Isa. 64: 1-3.

“‘The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, . . . and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.’ Nahum 1: 3-6.

“‘Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.’ Ps. 144: 5, 6.

“Greater wonders than have yet been seen will be witnessed by those upon the earth a short period previous to the coming of Christ. ‘And I will show

General Articles

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Watch and Pray

T. S. WILLIAMS

Ye poor, despised, rejected band
  Who watch, and sing, and pray,
Sojourners in a foreign land,
  Who wait the blessed day,
Watch on, pray on, and wait;
Ye soon shall enter heaven's gate.

Watch, wait, and see the blessed day
  When tears shall all be dried,
When sin and sorrow pass away
  Through Christ once crucified;
Watch on, pray on, and wait;
Ye soon shall enter heaven's gate.

Though fiery trials oft beset
  Along the narrow way,
Though troubles rise thy soul to fret,
  O watch, and sing, and pray;
Watch on, pray on, and wait;
Ye soon shall enter heaven's gate.

The resurrection trump shall sound,
  The dead in Christ shall rise,
And all who shall be worthy found
  Shall meet him in the skies.
O then we shall no longer wait,
We then shall enter heaven's gate!

A Message to the Churches

MRS. E. G. WHITE

I HAVE a message to speak to the churches. If we are to make known the story of the cross in all parts of the world, our missionary efforts must not be allowed to weaken. They must be kept vigorous and strong. The efforts we put forth to dispel the darkness of error will always be proportionate to our faith in God, manifested in our obedience to his commandments. With faith and courage and hope we are to extend the knowledge of present truth. We have not always met as we should the obligations in missionary effort that our knowledge of present truth places upon us.

The manifold wisdom of God has been displayed in the organization of his church in the earth for the representation of the truth in the world. In their zeal for the cause of righteousness, his servants are to reveal a faith that works by love and purifies the soul from every slothful habit, a zeal that reveals itself in watchfulness unto prayer, humble heart-searching, a readiness to examine self, that they may detect their own defects of character, and avoid the evils of self-exaltation. This faith and zeal are essential, or our labors for the perishing will weaken, and Christ will be disappointed in his church.

The three powers of the Godhead have pledged their might to carry out the purpose that God had in mind when he gave to the world the unspeakable gift of his Son. Every act of self-denial, every earnest surrender to God, is an element in God's design for the increase of the piety and zeal and earnest faith of his people. The Holy Spirit unites with the powers of grace that God has provided to turn souls to Christ. We are to labor as Christ labored for the salvation of dying souls. And as we work, our hearts are to be encouraged by the thought that every soul converted through our efforts will become another instrumentality in the work of recovering the lost. Guided by the same Spirit that led some one to work for him, he will take up the work and labor in the spirit of the Master.

God has given me this message to bear to those who are out of line: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."

In these last days, there are arising strange fallacies and man-made theories which God declares shall be broken in pieces. The spirit of covetousness has led men to seek worldly advantage, and by extravagance and display they have tried to hide their wicked deeds which they have done in order to reach their object. Men occupying high positions of trust have revealed this unlawful desire for gain; they have practised extortion and robbery, and have gratified the evil passions of their hearts, until our cities are corrupted through their wickedness. God has declared that he will uncover these works of deceit and robbery by their own working. In some cases the judgments of God have already fallen heavily on these cities.

"The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples."

In this representation of the prophet, we see that Satan is at work not only with worldlings, who have not the fear and love of God before them, but also with those who profess faith in Christ.(1) Here are plainly represented two distinct parties, formed from a company that was once united. The members of one of these parties are in resistance to the will of God. They have taken themselves from the side of the loyal and true, and are now resisting the warnings of the Spirit of God. To the obedient the Lord will be "for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

Every professed believer in Christ will be tempted by Satan. "And many among them shall stumble, and fall, and be broken, and be snared [mark that word], and be taken." Notwithstanding all their knowledge of the Word of God, all their light, and their position as expositors of Bible truth, many shall "stumble, and fall, and be broken, and be snared, and be taken." The ruin of this class is certain. Then the charge is given, "Bind up the testimony, seal the law among my disciples.

"And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: shall not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

This warning is given for the days in which we are now living. Read carefully the third chapter of Second Timothy. This chapter refers to the "many" spoken of by Isaiah who have departed from the faith. "Evil men and seducers shall wax worse and worse," the apostle says to Timothy, "deceiving, and being deceived. But continue thou in the things which thou hast heard and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

A wealth of moral influence has been brought to us in the last half century. Through his Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the spirit of prophecy.

(1)
Selected Messages, Bk. 1 p. 41

Repeatedly the word has come, Write the things that I have given you to confirm the faith of my people in the position they have taken. Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. [The instruction (2) (1) that was given in the early days of the message is to be held as safe instruction to follow in these its closing days.] Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken. If we study carefully the second chapter of Hebrews, we shall learn how important it is that we hold steadfastly to every principle of truth that has been given.]

"I am now ready to be offered," the apostle Paul declared as his warfare drew to a close; "the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

"Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee."

"Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen."

This letter was written to Timotheus, the first bishop of the church at Ephesus, after Paul had been brought before Nero the second time to witness with his life to the faith he held. In placing on record this account of his trials through men who turned from the faith, Paul speaks words which should encourage our hearts as we pass over the same ground. We are having trials to encounter similar to those that Paul met. There are some who once were with us as teachers, but who are now denying the faith, and are working against the truth they once advocated. In this experience we need not lose our faith and confidence in God. It is the privilege of each to be able to say, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory forever and ever. Amen."

Believing with the Will

J. S. WASHBURN

The will is the center of the man. We are not to believe, to obey, simply with the feelings. God requires the will. "If any man willeth to do his will, he shall know of the teaching." John 7: 17, R. V. When a man's will is given up to God, that man belongs to God. When the will is converted, the man is converted. We do not fully believe until we believe with the will.

If Satan tells us that we do not believe, we may answer, I will, I do believe. When tempted to yield in the fight, we may still say, I will not surrender; I will not give up. If we have made a mistake, if we have fallen into sin, and are then tempted to utter discouragement, we may say, No, I never will give up the conflict; I will win the prize.

Jesus said, "Therefore have I set my face like a flint, and I know that I shall not be ashamed." A Christian without a will is worthless. He who is moved simply by the emotions of the moment is worthless in the strong, strenuous conflict which we are fighting. Many times the light is shut away entirely. Many times the enemy seems to have won a victory, and we can only say with Christ, "Therefore have I set my face like a flint, and I know that I shall not be ashamed." I will persevere; I will not surrender. I will believe; I will do God's will.

O brother, give your will to God, and let him strengthen it, and make it unconquerable. Hope against hope. Believe against every earthly evidence, because God has spoken, because he has promised, and he can not fail. He that willeth shall be led of God, shall know the teaching, shall not be deceived, shall surely prevail.

Nashville, Tenn.

The Rebellion of Korah, Dathan, and Abiram

J. W. WESTPHAL

Upon the "horror of great darkness" the morning was breaking. The long years of Egyptian slavery were closing. The Lord had sent his chosen servant to bring to Israel the message of their deliverance. "By temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors" it was demonstrated to them "that the Lord he is God; there is none else beside him." Happy in the thought of their Canaan possession, and with confidence established in Moses as their visible leader, chosen of and directed by God, they were ready on that eventful passover midnight to bid Egypt a final good-by.

As yet they realized but little the meaning of their exodus. Before the Lord could entrust them with the promised inheritance, they must be tested. They must learn to know God, to trust him, to obey him, and to be led by him. This was the purpose of their wilderness experience. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8: 2, 3.

At the Red Sea the people feared and murmured against Moses. In their inexperience the Lord did not chide them. Their murmurs were met with, "Fear ye not, stand still, and see the salvation of the Lord." Their complaints at Marah only called forth a prayer from Moses, "and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet."

In response to their bitter accusations in the wilderness of Sin, where they had no food, the Lord said, "I will rain bread from heaven for you." When some went out to gather manna on the Sabbath day, the Lord for the first time reproved their unbelief and disobedience, saying, "How long refuse ye to keep my commandments and my laws?" At Rephidim, where they questioned the leadership of Moses, and said, "Is the Lord among us, or not?" the Lord patiently directed Moses to smite the rock and give the people water to drink. Thus did the Lord deal with them like a tender father, demonstrating his love for them, his presence among them, and recognizing before all the people Moses as his chosen instrument and leader of Israel.

Then followed the greatest of all wonders. "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" The Lord would give every possible evidence of his presence with the people of his choice and remove every occasion for unbelief. From the midst of a cloud on a burning mountain and a quaking earth, surrounded with "thunderings, and lightnings, and the voice of the trumpet, and the mountain smoking," a grandeur more than earthly, the Lord spoke his holy law in the hearing of all the people. There could be no doubting the meaning of this. The Spirit of God wrought upon their hearts, they felt his presence, and conviction seized upon them. They were obliged to confess that it was God; that Moses was his mouthpiece to Israel, and promised thus to receive him. "Speak thou with us, and we will hear: but let not God speak with us, lest we die." They were prepared to enter into a solemn covenant with God, repeatedly promising to obey him. "All that the Lord hath said will we do, and be obedient."

In this way the Lord proposed to prepare the people to receive whatever further instruction he might see fit to give them through the medium of Moses, and through the same means to lead them through the perils of the wilderness into the promised land. There

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General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Light of Life

IVA A. CLUTE

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

WE may know that He is coming;
We may analyze earth's strife;
They who follow have not darkness,
But shall have the light of life.

Others may grope on in blindness,
Knowing not the Day-star bright
Long since started its ascension,
Shedding o'er the world its light.

Ignorance and superstition
Mark this age of unbelief;
And the Saviour, at his coming,
To the world will be a thief;

Coming when they least expect him,
While they "Peace and safety" cry,
Piling up their earthly treasures
For the crisis now so nigh.

To the faithful few who know Him,
Paul says, "It need not be true
That as to the world surrounding
That bright day should be to you.

"Ye walk not in worldly darkness."
O'er the earth the heralds sing.
We may list to hear the message,
"Christ, no longer Priest, but King."

Notes of Travel—No. 1

Journey to Southern California

MRS. E. G. WHITE

DURING the first few months of the year, I received from our brethren connected with important enterprises in southern California urgent invitations to visit the institutions in that part of the State. And indeed I felt desirous of visiting once more that portion of the field, concerning which the Lord has given me much instruction regarding the establishment of medical missionary and educational institutions.

About the middle of April, the Drs. Kress and their family arrived from Australia, and stayed with us for a few days before going on to Washington, D. C., to which place they have been called to connect with the Sanitarium at Takoma Park. As we were anxious for them to visit the sanitariums on the Pacific Coast, we thought this a favorable time to take our southern trip in company with them.

We left St. Helena on the afternoon of Thursday, April 18. Our party was made up of Dr. Kress, and his wife, who is also a physician; their daughter Ora, and two smaller children; Miss Stevens, who accompanied them from Australia; Dr. H. F. Rand, physician at the St. Helena Sanitarium; my son, W. C. White; Dores Robinson, one of my copyists; Sara McEnterfer, my attendant; and myself.

On our arrival at the Ferry Building in San Francisco, we were taken in a carriage to the station at Third and Townsend Streets. During the past year the sins that called forth the judgments of God on San Francisco have been continued. Violence and crime have greatly increased. A startling record of dishonesty and conniving has been brought to light in the investigation of the actions of men in official positions.

We passed through San Francisco on the anniversary of the great earthquake of last year. The day had been declared a holiday, and many were celebrating the occasion with revelry and in pleasure seeking.

Plans are being laid to rebuild the city on a grand scale. Several earthquake shocks have been felt, but these warnings are being disregarded by many. "We will have," they say, "larger and more magnificent buildings than we have ever had before." Christ says, "When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape."

At 8 P. M. we left San Francisco by the Coast Line to Los Angeles. At Burbank, a few miles from Los Angeles, W. C. White, Sara McEnterfer, and I left the train, and after waiting for a few minutes took the cars to San Fernando. Here we were met at the station, and taken to the school.

The Fernando School

We are thankful that the Lord in his providence opened the way for us to establish an educational work at Fernando. Our brethren purchased this property about five years ago for about one third of the amount originally invested in it. Besides buildings that were in every way adapted to school work, there were about twelve and a half acres of land, suitable for orchard and garden. The large school building is a modern, two-story structure with an attic. On the first floor there are fine recitation rooms, and a chapel that will seat about two hundred. On the second floor there are seven good schoolrooms. The attic has been partitioned off, and provides a number of sleeping-rooms for the boys. Besides this large building there is a two-and-a-half story structure used as a ladies' dormitory.

We were glad to learn that success has attended the Fernando school during the year that has just closed. The attendance has been good, and we rejoice to know that many of the students have offered themselves for service during the summer.

A spirit of missionary zeal will surely result from a proper study of the Word of God. In May, 1903, I wrote the following words to those in charge of the Fernando school:—

"The light given me is that the educational branch of our work will be of great importance. What is it that will make our schools a power? It is not the size of the buildings. It is not the number of advanced studies taught. It is the faithful work done by teachers and students, as they begin at the lower rounds of the ladder of progress, and climb diligently round by round.

"Intermediate schools are highly essential. There are many parents who do not know how to train their children to be workers together with God. They have not in all things outgrown their childishness, and therefore they know not how to care properly for the church in their homes. Fathers and mothers have become indifferent to their obligations to God, and unmindful of their duty to their children. Therefore we must establish schools that will be as the schools of the prophets.

"The Word of God is to lie at the foundation of all the work done in these schools. And the students are to be taught the true dignity of labor. They are to be shown that God is a constant worker. Let every teacher take hold heartily with a group of students, working with them, and teaching them how to work. As the teachers do this, they will gain a valuable experience. Their hearts will be bound up with the hearts of the students, and this will open the way for successful teaching.

"Thorough work must be done in these schools; for many students will go forth from them directly into the great harvest-field. They will go forth to use what they have learned, as canvassers, and as helpers in various lines of evangelistic work. Many workers, after studying for a time in the field, will feel the need of further study, and with the experience gained in the field will be prepared to value school privileges, and to make rapid advancement. Some will desire an education in the higher branches of study. For these our colleges have been established.

"It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully studied by our responsible men in each union conference. All the different educational interests should be given careful consideration."

We have before us a great work, and there is need of many educated laborers who have fitted themselves for positions of trust. In the training for service in the cause of God, the Bible must lie at the foundation. The principles of truth taught in the Word of God will act as a safeguard against the evil influences that are in the world. In the home and in the school the Bible is to be made the great text-book.

Efforts to educate children in the fear of the Lord, without making the study of the Word prominent, are sadly misdirected. Unless there is such a training as will lead to a recognition and an abhorrence of sin, moral deformity will result. Our children should be removed from the evil influences of the public schools, and placed where thoroughly converted teachers may educate them in the Holy Scriptures. The students in our schools should take the Word of God as the grand rule of their lives.

While at Fernando I spoke twice in the school chapel, and on Sabbath afternoon my son talked to the students. At the Sabbath morning service, the room was well filled, and I was thankful for the privilege of addressing so many who during the past few months had been receiving instruction in the Word of God. I based my remarks upon the first chapter of First Peter. I dwelt at some length upon the subject of the earthly mission of Christ, who "according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

In view of the great sacrifice of Christ in our behalf, we are to purify our souls in obeying the truth "through the Spirit unto unfeigned love of the brethren," and to "love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

Talking Peace — Preparing War

JOHN S. WIGHTMAN

To-day the gaze of the world is fixed upon that momentous gathering, the Peace Conference at The Hague. June 15 its deliberations began. The czar's rescript calling together the first Hague Conference was given only to those twenty-six nations that had diplomatic representatives at St. Petersburg. At the present conference representatives of every one of the forty-five nations of the world are present, and for the first time in history all the people of the earth will be represented to discuss affairs common to all. This congress, beyond doubt, is the greatest political event that has ever taken place. Emanuel Kant says, in his essay on "Eternal Peace," that war will not cease until the world is organized; and the world can not be safely organized until the nations have representative government. Therefore the greatest international problem before the world is, How can this present Hague Peace Conference take the next great step toward world organization? Already we have The Hague or Supreme Court of the World. The next logical step in this international problem would be an international legislature; and if an international legislature, then an international executive, or world-head, whose work would be to see that the wishes of the international legislature were carried out.

The object of this vast confederation force in the Holland capital is, primarily and ostensibly, to ultimately secure the banishment of war from the established program of the nations, and to provide for international peace. Thus far the question is purely within the moral, and relatively, perhaps, within the religious sphere; but the student of political economy is rapidly beginning to perceive the larger question — the political — the merging of the world, the individual nations of the world, into one vast legislative brotherhood, under one universal and supreme world-ruler. And herein lies the danger, the danger of empire instead of republic, kingly rule in place of individual sovereignty. The long, dark history of the past is simply the history of universal dominion — world government.

A question anent the subject is: Will an international brotherhood of nations eliminate war and all its possibilities? Disarmament, it becomes apparent, can not possibly precede either one or the other of two events — the conversion of the world, or the political organization of the world. Laying the question of the conversion of the world aside, Mr. Hamilton Holt, of the *Independent*, says: "Clearly, then, the predominant issue is the proposition that the conference hereafter assemble periodically and automatically, and not at the call of some sovereign or monarch. For even if at first such a periodical and automatic congress can do no more than express pious resolutions, as time goes on, it will be given more and more power, just as in the future The Hague Court will be given more and more jurisdiction. Finally an international executive will be added, and then all questions of an international nature will be discussed, decided, and enforced according to law, and we shall have in very truth the Americanization of the world."

Thus has the dream of empire actually taken possession of the world-peace promoters, and the question becomes infinitely greater; nor is it, nor can it be, quite divorced from the religious question, which will eventually, if world-organization is accomplished, become the paramount question of all others. M. Novikoff, in *La Rue*, clearly perceives the trend of this universal design. "The peace movement," he said, "ought to change its name and be called federalist. It aims, in fact, at creating a federation which will in turn embrace all the nations of the world. Because the giant movement is said to be for 'peace,' and not for federation, it encounters all kinds of objections on the score of impracticability which it would not encounter if it changed, not its essence, but merely its name. It must plainly be shown that the kingdom of heaven is near at hand; when the peace party succeeds in imbuing the masses with this idea, there will be an immense and immediate reaction. Federation will then become the first popular cry. Very soon it will reach the passionate stage, and then nothing can stop it. Then exit international anarchy, and enter the United States of Europe." This was July 1, 1901, and now M. Novikoff's words are all the more significant, for the recent Peace Conference at New York City gave the clearest emphasis to the federation part of the peace movement; in fact, "peace" could alone result from "federation of the world — a parliament of man!" Novikoff was a prophet of his time: to-day all may see. Nor does it mean alone the United States of Europe; it is the United States of the World. It was Mr. Stead who connected "the-kingdom-of-heaven-is-at hand" theme with that of the subject of the peace movement, and it may not be quite so far to that "passionate stage" as may appear: the history of the "passionate stage" of the Crusades of the early centuries may suffice to cause anxiety and apprehensive dread to the average mind that must enquire, "What do these things mean?" In the plainest language possible, the apostle declares that when "they"— evidently meaning the nations of the earth in congress assembled — "shall say, Peace and safety; then sudden destruction cometh . . . and they shall not escape."

That this sudden destruction, much of it at least, is the destruction resulting from national war and carnage, there can be little doubt. Long ago the prophet Jeremiah cried out: "Destruction upon destruction . . . for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment." "I can not hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." War, cruel, devastating war, is the agency for the multiplied destruction — "destruction upon destruction." Nor could the faithful prophet see any sign of real national or international peace, for of such he must have written, "Saying, Peace, peace; when there is no peace."

Ezekiel writes: "Destruction cometh; and they shall seek peace, and there shall be none." The writer holds that the peace movement is only a "cry," and no more; according to the Word that is divinely inspired, it is a "cry" of peace where there is no peace. At the very time, the world is burdened with war preparations, as in no other age. The very chiefest question for which the first Hague Conference was called to discuss — the limitation of armanent, or its reduction, by mutual consent of the European powers — proved to be a fruitless topic. And at the opening session of the present conference the key-note was sounded by M. Nelidoff, president of the conference, in behalf of Russia, when he said that "ultimate disarmament and the inauguration of universal peace is but an idle dream," and advocated the widening of the door of arbitration that "conciliation and justice" might obtain. Mr. Stead writes to the London *Times* "that there will be practical unanimity among the governments as to the impossibility of forbidding the discussion of armaments at the conference, and an absolute unanimity as to the impossibility of arriving at any practical decision as to what should be done."

(To be concluded)

Avoid diligently those false and deceptive thoughts which say, Wait a little, I will pray an hour hence: I must first perform this or that. For, with such thoughts, a man quits prayer for business, which lays hold of and entangles him, so that he comes not to pray the whole day long.— *Martin Luther.*

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Glory of the Lord

ELIZA H. MORTON

THE glory of the Lord is like
A flame of living light.
It burned within the wayside bush,
It led a host by night.
And shall we turn it into shame
And bring reproach to God's dear name?

The glory of the Lord will fill
The house of praise and prayer,
And angels glide adown the aisles
When faith and love are there.
Thy glory, Lord, will crown the meek;
Help us that glory now to seek.

The face of Moses shone with light
When he had talked with God,—
A light with splendor not of earth,
The glory of the Lord;
And we may show upon our face
The miracle of love and grace.

And when our King in glory comes,
He'll open wide the door
To mansions for his own prepared
Forever, evermore.
O glorious Saviour, we are thine;
Through us now let thy glory shine.

North Deering, Maine.

Notes of Travel — No. 2

MRS. E. G. WHITE

Loma Linda, Cal.

ON Monday morning, April 22, we left Fernando for Loma Linda, where we were to join the rest of our party, who had made short visits to Glendale and Paradise Valley.

At Loma Linda we found the work moving forward encouragingly. Since my last visit to this place about one year ago, some improvements have been made in the property. Two cottages have been added, and a three-story addition, forty by eighty feet in size, has been made to the main building. This addition was necessary to provide satisfactory bath-rooms, and offices for the physicians. The new bath-rooms are roomy and convenient, and they add greatly to the popularity of the place.

The patronage at the sanitarium during the winter months has been better than at any previous period. Favorable impressions have been made upon the patients who have visited the institution. Some of these have been converted, and others are deeply interested in our message. For this we are thankful. This is the object for which our sanitariums have been established, the conversion of souls.

This beautiful sanitarium property, that in the wonderful providence of God has come into our possession, is in the midst of the orange district, and is noted for the excellency of its fruit. It is within easy access of Redlands, Riverside, Colton, San Bernardino, and other cities. As a result of the labors of Elder Simpson, Elder Haskell, and others, strong companies of believers have been raised up in Riverside and Redlands, and there is also a small company at San Bernardino. Elder Hare and Elder Whitehead have just concluded a series of meetings at Redlands, as a result of which five new converts have been added to the church there.

The Work of Dr. Starr

(1)

[In San Bernardino Dr. Lillis Wood-Starr has found many openings for educational work. About three months ago she began to conduct studies in cooking, healthful dress, and general hygiene, with some of the families of our own church. She was assisted in her work by some of the helpers from the sanitarium who were able to give practical demonstrations in healthful cooking and in simple nursing.

Neighbors were invited to attend these demonstrations, and some who were present by invitation requested that similar studies be given in their homes, to which they might invite some of their friends. Thus the work grew rapidly, until Dr. Starr was unable to respond to all the requests she received. Her work was brought to the attention of the superintendent of public schools, and at his invitation she gave health talks before as many as fifteen hundred children in the schools of the city. Her co-operation with the Woman's Christian Temperance Union has enabled her to become acquainted with many excellent ladies. Such efforts as these are powerful factors in removing from the minds of many the prejudice that exists against our people.]

Death of Elder Simpson

While we were at Loma Linda, we were made sad to hear of the death of Elder W. W. Simpson. Brother Simpson was a man who thoroughly believed the message for this time, and he preached it with power. His winning way of presenting Bible doctrines, and his ability to devise and to use suitable illustrations, enabled him to hold the close attention of large congregations. He had confidence in the power of the word of God to bring conviction, and the Lord greatly blessed his efforts in the salvation of many souls. We may say of our brother, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Sabbath Sermon

On Sabbath, April 27, many of our brethren and sisters from neighboring churches gathered in the parlors with the sanitarium family, and I spoke to them there. I read the first chapter of Hebrews as the basis of my discourse. This chapter clearly indicates the individual personalities of the Father and the Son. Speaking of the Son, the apostle says, "God . . . hath appointed [him] heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

If men and women could be once inspired by a view of the great and grand work that has been accomplished through God's gift of his Son, their days would no longer be given up to pleasure-seeking and frivolity. Our ears would no longer be pained by the drunkard's song and the story of crime and wickedness. Men would endeavor to place themselves where they could realize the meaning of the great salvation offered through Jesus Christ. It means life, *eternal* life to the receiver.

Christ was the greatest medical missionary that ever trod the earth. Did he come with grandeur, making a wonderful display, as some seem to think is necessary in order to make a favorable impression? Souls are not converted by such impressions. Had it been best for the success of his mission, Christ would have come in great glory, accompanied by myriads of angels. But no; he laid aside his glory and his high authority as commander of the hosts of heaven, and came to our world as a humble child. He was born in poverty. His early years were spent in an obscure village, toiling at the carpenter's bench. Even here, thoroughness characterized his work. Nothing left his hands that was not perfect in workmanship.

"Behold the Lamb of God, which taketh away the sin of the world." To all who believe in him he promises power to become sons of God. But there must be a continuance in that belief. So long as we maintain a living connection with God, his Holy Spirit will enable us to preserve our faith in him and in his word. But unless we *continue* to lay hold of the hope set before us in the gospel, we shall drift,— drift away from the truth on the tide of skepticism and infidelity.

Few have any idea of the battles that are before us. The stronger the conflict, however, the more strength will the Holy Spirit impart to us. We are not left to struggle alone against the mighty opposing forces of evil. Were our eyes opened, we should see heavenly angels about us, to protect us from the influence of the hosts of evil. Jesus watches over every one. He will not suffer us to be tempted above that which, with his help, we are able to bear. He desires us to have faith and confidence in him, that he may fill us with peace and happiness.

As laborers together with God, we are not left in our poverty-stricken condition to do the great work that lies before us. Christ does not send forth his disciples upon their world-wide mission without promising to sustain them. "All power is given unto me in heaven and in earth," he declares. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, *I am with you alway, even unto the end of the world.*"

How wonderfully the Lord has wrought for us in the securing of the

(1)
Medical Ministry, p. 265, 266

Loma Linda Sanitarium! He knew that we could not unaided have purchased these buildings and their furnishings. But he opened the way before us, that we might secure the property, and make it a blessing to others. And so he will open the way in other places where sanitariums should be established. These institutions should be out of the cities, yet near enough to make it possible for the workers to give the message of warning in the great centers of population. Let all connected with our sanitariums work under the guidance of our Heavenly Father, seeking to improve every opportunity to reach the hearts of those with whom they are associated. As they do this, they will increase in capability, in judgment, and in the fear of the Lord.

Let the workers realize that this is God's property. Each one should know for himself that he is faithfully performing the duties that are laid upon him. Let us all be kind and patient, tenderhearted and forgiving. Never let us give expression to a rough or an impatient word. Let us pray that the Lord's name may be glorified in us.

God will surely work through us, and cause the power of his truth to reach human hearts, if we will, as workers, give ourselves unreservedly to him, and diligently study his Word. O how inexpressibly precious is his Word! Shall we not study it more faithfully? It has been wonderfully preserved for us through the ages. As we present its principles to others, it will have a holy influence upon mind and character; for there is life in obedience to its commandments: there is strength and encouragement in its promises.

My soul is drawn out in intense earnestness for the salvation of souls. At times the burden rests upon me so heavily that I can not sleep, and I arise in the early morning hours, and write, urging our brethren to labor earnestly for the salvation of their fellow men. I am now nearly eighty years of age, and although my enthusiasm is still strong, I desire to see many who are younger than I stepping into the ranks. We do not want the judgments of God to fall upon our world, while so little has been done to warn its inhabitants. We must put forth intense efforts to cause the light of truth to shine forth in every city and town. Much more would be accomplished if all were laboring for souls with the intensity that Christ put into his ministry. Night after night he spent in the open air, with strong crying and with agonizing prayer to his Father.

Let us resist the enemy, that he may flee from us. Let us lay hold upon eternal life. God has prepared for us a city, whose glories it is impossible to describe. In this beautiful city, in the earth made new, we may spend eternity. There we shall be free from the sufferings and the heartaches of this earth. Christ is calling us to hide our lives in him by living faith. He opens before us the privilege of being "partakers of the divine nature, having escaped the corruption that is in the world through lust."

Camp-Meeting Board

WM. COVERT

It is scarcely possible to please everybody with the camp-meeting board. Even if the food is very good and prepared in the best of style, some one whose judgment regarding such matters is imperfect, and whose appetite is out of line with normal conditions, may complain. However, since there are a great many minds and tastes to be dealt with, it is best to provide the table with a good variety of good hygienic dishes, so that as many as possible may be satisfied.

The writer desires it to be distinctly understood that he has no disposition to complain about this matter, for he personally knows that cooks, stewards, and waiters sincerely desire to satisfy all with an excellent menu served in good order. He can therefore with kindness to all consider this subject. The desire is that in harmony with the Lord's advice, all our eating and all our drinking be done to the glory of God.

Perhaps the first item for consideration at any American table is bread. This is wanted in abundance. Our people, if they can get it, will use more brown bread than white. Soft bread is better one day old than fresh. Sour bread is a serious offender when it appears at the camp-meeting, or at any other table. Some of its worst qualities can be removed by toasting in an oven. The various toasted foods should have a place on the camp table, as they are easy of digestion, and many want them.

Beans, peas, lentils, fresh cooked potatoes, beets, squash, apples, peaches, pears, plums, oranges, prunes, cherries, apricots, grapes, blackberries, strawberries, raspberries, blueberries, melons, sweet corn, cooked grains, salads, dairy products, eggs, nuts, and other healthful articles of diet may all very properly be placed before our people to be eaten at the camp-meetings.

These things in their seasons, suitably prepared and well served, leave no reasonable room for any dissatisfaction regarding the camp-meeting board.

If places were assigned and held for all who eat at the camp table, some unpleasant features would be avoided. Such an arrangement would go a long way toward preventing the unkind and improper rush for the table which is often seen. Surely something should be done to institute a proper course in this respect. None of us conduct ourselves after this unpleasant manner in our homes, and why should it prevail in the sacred camp of the Lord? It is not done anywhere else by us, and it is high time that this method cease at our camp-meetings. This manner of rushing to the table to get possession of any seat that can first be reached, crowds out those who are busy, and those who are infirm,— a thing that never should be done anywhere. Every properly regulated boarding-house has a place assigned to each individual, and his right to that place is respected by all. This is done in many of our camp-meetings. It should be done in them all.

As a rule, there should be a table provided for the ministers attending the meeting, because they are often detained from getting to the table at the ringing of the bell. This is not because they desire it to be so, but because the call to some duty has made it so. By arranging a separate table for them, they can be saved from embarrassment and inconvenience when these irregularities occur. It is only intended by these few suggestive remarks that we all as Christians endeavor to follow the golden rule, and thereby do more acceptable service for the Lord.

Talking Peace—Preparing War

(*Concluded*)

JOHN S. WIGHTMAN

The reason of the hesitancy of Europe in taking up the question of disarmament seems to be merely that "the time is not ripe," is the report of Professor De Maartens, who has been sounding the powers in behalf of the Russian government. From the plea for more time, the Boston *Transcript* draws the conclusion that "each opposing power doubtless hopes to increase its relative strength before the time for a final adjustment of the equation arrives." What a foolish and ruinous rivalry it is! England builds a "Dreadnaught," and we provide for two, whereupon our kin beyond the sea — with whom war is unthinkable — respond by ordering three more great battle-ships; while Japan, Germany, and even Brazil, are not a whit behind in the mighty preparations for war. *Collier's Weekly,* in its issue of March 30, said: "The fact that eight great powers of the world are squandering fourteen million dollars a year — enough to build thirty thousand miles of railroad every twelve months — on preparations for war finds great difficulty in impressing itself upon the minds of practical statesmen as a thing to be reformed. There is no other way in which five hundred million dollars a year could be so easily saved as by an agreement to limit armaments all around; yet this simple process, which could be practically worked out in a day, is treated by most members of the ruling classes of Europe as a feat beyond the capacity of the human mind." Alas, there can be no hope for the abolition of war! Rather, as the Paris *Temps* says: "This continual talk of peace will eventually lead to the complete embroilment of Europe." The *Scientific American* notes: "Among the maritime nations of Europe there is a feverish anxiety to equip the respective navies with a large force of submarine vessels." And when we consider what a hundred of these little demons of the sea, costing ten million dollars in all, would have accomplished for the Russian government at Port Arthur and Vladivostok, how they could have annihilated the Japanese fleet, we can perhaps better understand M. De Bloch, and his "War of the Future," a work, in fact, that awakened the czar's keenest apprehension as to the dread possibilities of a future international world strife on sea

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

'Tis but a Step

SAY not that we from heaven are far,
When holy thoughts thereto may run,
And every breath of faithful prayer
Brings answer ere our words are done.

Say not that life is dark or lone —
That here unseen, unheard, we lie,
When stooping from his glorious throne,
The Eternal hears our meanest cry.

Say rather, God and heaven are near,
And we, by golden links of prayer,
Are bound, with every human fear,
To him, the highest, holiest there.

— *G. Milner.*

Notes of Travel — No. 3

Visit to Paradise Valley

MRS. E. G. WHITE

WEDNESDAY, May 1, we left Loma Linda for National City, to visit the Paradise Valley Sanitarium. Brother and Sister P. T. Magan accompanied us as far as Santa Ana, where they stopped to visit relatives. At Orange we met Elders H. W. Cottrell and G. W. Reaser, and Prof. E. S. Ballenger, who were on their way from Los Angeles to attend a meeting of the Paradise Valley Sanitarium Board. Brother L. O. Johnson, another member of the Board, joined us at Oceanside.

At the sanitarium we received a hearty welcome from Brother J. J. Wessels, who has recently accepted the management, and from the other members of the sanitarium family.

Sanitarium Board Meeting

Wednesday afternoon and Thursday were spent by the members of the Board in laying plans for the future work of the institution. At their request I met with them on Thursday afternoon, and made a few remarks relative to the mission of our sanitariums. I said in part: —

In the building of our sanitariums, we must guard carefully against any unnecessary extravagance in our outlay of means. It is our duty to study simplicity. Yet there are a few places of special importance and influence where better accommodations and more room are needed than for sanitarium work in other places. The impression that we desire to be left upon the minds of the patients is that of (1) the truths we teach rather than of the grandeur of the buildings.

We have none too many sanitariums. There is in our world a great field for true medical missionary work. Our sanitariums are to be as lights shining amid the moral darkness. In them the sick and suffering are to behold the miracle-working power of Christ as revealed in the lives of the workers. "Let your light so shine before men," says Christ, "that they may see your good works, and glorify your Father which is in heaven." Let the lamp of light from the Word of God shine forth unmistakably.

Let everything connected with the sanitarium and its surroundings be kept orderly and neat, that the work may stand high in the esteem of the people, and may exert constantly an uplifting influence. The Paradise Valley Sanitarium may exert a decided influence for good in National City, in San Diego, and in Coronado. The truth must be proclaimed in these places; for there are some who have not yet heard the last message of warning.

An educational work should be carried on in connection with all our sanitariums. There is a close relation between the work of our schools and our sanitariums, and wherever it is practicable, there are decided advantages in having a school in close connection with a sanitarium. There would be in such an arrangement decided advantages to (2) both lines of work. (3)

Let us not discourage one another. Let us take hold unitedly to make every line of the Lord's work a success. If some one comes to you and talks discouragingly about the work in one or another of our institutions, telling you that they are extravagant beyond measure, say to them, "I am sorry if that is so, but let us help them out, if they are in difficulty." If you will speak thus, you may avoid much of the evil that might result were you to withdraw your sympathy, and should refuse to help those who, possibly, may have been misrepresented. Let us never discourage even those who have done wrong, by treating them as if they had committed against us an unpardonable sin. Let us rather encourage them in every way possible, and if we see that they are lifting hard in a worthy enterprise, let us lift with them.

I feel of good courage regarding the future of the Paradise Valley Sanitarium. If all who are connected with the institution will place themselves upon the platform of eternal truth, and will work unitedly and sympathetically, they may exert an influence that will increase in its uplifting power.

Talks to Patients and Helpers

During the week which we spent at the Paradise Valley Sanitarium, I spoke twice in the parlor to the patients and helpers. I recounted before them the mercies of God in securing the property for sanitarium purposes, and his providences by which we had been led step by step in the opening up of the institution. I also spoke to them of the great privileges that are ours through Christ, and of the blessings that will follow harmonious action.

(3) We need to be instant in prayer. It is our great privilege to hang our helpless souls upon Jesus Christ, and to rest for our salvation upon his merits. Let us speak words that will elevate and ennoble, and that will make pleasant impressions on the minds of those with whom we converse. The Lord wants us to be sanctified, and to walk in humility of mind before him. If we are obedient to his commandments, not a reproach can fall on us justly. Others may talk about us, they may spread evil reports concerning us, but these reports need not be true.

In our institutions, where many persons of varied temperaments are brought together, it is necessary that each should cultivate a spirit of unselfishness. Let no one feel that it is his place to mold others to his individual mind or opinions. While each will manifest an individuality, yet it should be an individuality that is under the control of the Holy Spirit. If we are kind and Christlike, there will be a blending of hearts and of interests that will be beneficial to all alike.

Our sanitariums are to be agencies for imparting to the sick a health that is maintained in happiness and peace of soul. Every worker is to co-operate with the physician; for by the manifestation of kindness and tenderness, he may bring to the suffering ones a healing balm.

Every one is responsible to God for the use he makes of his abilities. He is responsible for making a daily growth in grace. Let no one feel, even though he may theoretically be established in the present truth, that he makes no mistakes. But if mistakes are made, let there be a readiness to correct them. And let us avoid everything that is likely to create dissension and strife; for there is a heaven before us, and among its inhabitants there will be no strife.

We are to live, not to elevate ourselves, but that we may, as God's little children, do to the very best of our ability the work that he has committed to us. It is our business to give a right impression to others. We are preparing for eternity, for the sanitarium above, where the Great Physician shall wipe away the tears from every eye, and where the leaves of the tree of life are for the healing of the nation. (4)

Let us all take hold of Christ Jesus by a living faith, and walk in humility of mind. Then the grace of God will be revealed in us, and we shall see of his salvation. We shall greet the holy family of the redeemed, and hear the words of Christ, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We shall touch our golden harps, and heaven will ring with rich music. We shall cast our glittering crowns at his feet, and give glory to him who has overcome in our behalf.

There may be some things here that we do not understand. Some things in the Bible may appear to us mysterious, because they are beyond our finite comprehension. But as our Saviour leads us by the living waters, he will make clear to our minds that which was not before clearly understood.

As I think of the future glory of heaven, I feel an intense desire that every living soul may know about it. I often wish that I might have the vigor and strength of younger years, and that I might go from place to place, speaking the truth as it is in Jesus. I long to hold him up as the mighty Healer, and to present his eternal life insurance policy.

It means much to us whether we are in pursuit of the heavenly things, or of

(1) (2) (3)
Counsels on Health, p. 242; 242, 243; 243, 244

(4)
My Life Today, p. 342

the earthly. The earthly will soon pass away. In these days, there is great destruction of earthly treasures. There are "earthquakes in divers places," and trouble and difficulties are seen on every hand. But it is our privilege to be preparing to become members of the heavenly family, children of the heavenly King.

Let us strive to overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." Let us overcome the hasty words which mar the happiness and peace of mind of those about us. Let us overcome our impetuous tempers. Let us be kind and patient, accommodating, pleasant, thinking evil of no one. If we resist the devil, he will flee from us. Around every tempted soul there are angels of God, ready to lift up the standard of righteousness, if the tempted one will only show a spirit of resistance to evil.

Each may be an overcomer. Christ has, in our behalf, withstood the fiercest temptations of the enemy. He "was in all points tempted like as we are, yet without sin." He is our Pattern. Through his virtues and his grace, we may be sure of an entrance into "the everlasting kingdom of our Lord and Saviour Jesus Christ."

* * *

Social Services at Camp-Meeting

WILLIAM COVERT

The prayer and social services at our camp-meetings rank high as matters of importance. The spiritual condition of the campers is always indicated by the testimonies they bear in these meetings. But even the testimonies are more largely under the control of the leader than many suppose.

In the preaching service one person talks, but in the social service one directs many people in their talk. The leader suggests the topic for the meeting, and the spirit that influences him has a manifest effect upon the entire service of the hour. The man who is appointed to take charge of a social meeting, should feel that the life of the camp is to be given into his keeping for the time of that service, and that camp should, in his secret pavilion, be presented to the Father in heaven, before he dares to present himself before the people as their leader.

Social-meeting topics properly embrace faith, gratitude to God, the joy of obedience, answers to prayer, the work of the Holy Spirit, the worth of a soul, the progress of the message, the soon coming of Jesus, the love of God, and many other themes of Christian experience and gospel work.

The time allotted to each speaker, where the congregation is large, must, of necessity, be very short. Those well-timed testimonies, made rich and mellow by the Spirit of God, which occupy a minute or less, are greatly appreciated by most of the listeners. Long talks, a repetition of set phrases, sharp thrusts, cold arguments, tedious recitals, reference to gossip, criticism, murmurings, reference to troubles, expressions of doubt, words of darkness, efforts at sermonizing, and things belonging to these classes should be studiously avoided in our social meetings. The enemy will endeavor to work these topics into a social meeting, but a wise pilot will avoid these dangerous icebergs which unfriendly currents carry into the way.

Our social meetings are designed to give all the people an opportunity to announce publicly their faith in God and the truth. In them, testimonies of success regarding lessons learned and victories won, are always in place. The apostle gives a summary of the social-meeting work at our assemblies, when he says we are to exhort one another to love and good works, and to do this so much the more as we see the end approaching. Heb. 10: 24, 25.

It sometimes happens that the one given charge at the hour for social worship takes advantage of the situation that he may preach to the people. His talk may be good, or it may not be good; but as the time was intended for the people to use in offering prayer and in giving testimonies of praise and exhortation, the appointed leader was unkind when he took the time which had been allotted to the people. On such occasions the people are tempted to think that better balance is needed.

Perhaps one hundred and fifty persons have presented themselves at the early morning service which has been announced as the special service of the day for the people to tell what blessings the Lord has given to them. At this hour, the minister in charge, after fifteen minutes have been consumed in opening exercises, occupies twenty-five or thirty minutes of the remaining time in talking or sermonizing, leaving fifteen minutes for the people to express themselves. This leaves a period of six seconds for each person in the congregation to use in bearing testimony. As the leader comes to that point where he announces that "the order of the meeting will now be changed," he looks at his watch, and says to the waiting people, "There are fifteen minutes of the hour left; remember the golden rule,— be short so as to give your neighbor an equal share of the time with yourself."

But when there has been a tedious opening of this kind, the testimonies often partake of the same tedious spirit. In this way it sometimes comes to pass that the camp-meeting receives a serious wound. The leader who has made this mistake will sometimes trespass upon the breakfast hour, by protracting the service beyond the appointed time for closing, and thus a second injury is inflicted upon the rights of the people.

It is plain that careful organization of the camp and its work is essential to success, and that the details of the plan be conscientiously observed by all who speak and all who lead in the different departments. It requires the conscientious, intelligent co-operation of all concerned in the camp-meeting work, to make these gatherings what the Lord would have them to be.

The Power of the Message

T. E. BOWEN

The first angel's message was based upon time. That dreadful "hour" of God's judgment, traced by true servants of God from the prophetic charts so unerringly, showing that time would end in 1844, moved men with mighty power. The whole world was stirred. Men and women in all walks of life, in all quarters of the globe, were discussing this question. Many truly believed, and turned to God with all their hearts, through repentance of sin, and were accepted of him. Those who did not thus make peace with heaven stood in awe, fearing that the things preached *might* be so, and no one felt *sure* that the end of the world would not come, until after the time set for it had passed. It all depended upon time. The message concerning the hour of God's judgment was true, and still is true; but the real *test* for men in 1844 was based upon literal time.

Another message followed — a most solemn warning to men not to disregard God's holy law. Connected with this message there is no test of time. But while this is true, there are, nevertheless, still greater tests of character accompanying the third and last message now going to the world than that of time in the first message of 1844.

Men and women are brought face to face with God's law. The inconsistency and futility of worshiping a power usurping the place of God, with its man-made traditions and laws, instead of worshiping the God who made heaven and earth in six days, resting the seventh, and keeping his words and commands, is also pressed home to the consciences of men in this message which follows the time message of 1844. It is, therefore, charged with a power stronger than any preceding it. It is to go everywhere, and end in triumph and power. Not having originated upon earth, but in heaven, no earthly power can stop it.

Of the time test of the first angel's message, and the inherent power of the third angel's message to do its work prior to Christ's coming, we read in "Early Writings," page 64: "Time has not been a test since 1844, and it will never again be a test. The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation, and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness."

But this is not all. Those who accept this message need look for no help outside the power coming from heaven, as it is doing its finishing work in the earth. All human help will be cut off. "In the last great conflict of the controversy with Satan, those who are loyal to God will see every earthly support cut off.

General Articles

"Whatsoever things are *true,* whatsoever things are *honest,* whatsoever things are *just,* whatsoever things are *pure,* whatsoever things are *lovely,* whatsoever things are of *good report;* if there be any *virtue,* and if there be any *praise,* think on *these things.*" Phil. 4: 8.

Tell Me About the Master

TELL me about the Master,
  I am weary and worn to-night;
The day lies behind me in shadow,
  And only the evening is light —
Light with a radiant glory,
  That lingers about the west;
But my heart is aweary, aweary,
  And I long like a child for rest.

Tell me about the Master —
  Of the hills he in loneliness trod,
When the tears and the blood of his anguish
  Dropped down on Judea's sod;
For to me life's weary mile-stones
  But a sorrowful journey mark —
Rough lies the hill country behind me,
  The mountains before me are dark.

Tell me about the Master —
  Of the wrongs he freely forgave,
Of his mercy and tender compassion,
  Of his love that was mighty to save;
For my heart is aweary, aweary,
  Of the woes and temptations of life,
Of the error that stalks in the noonday,
  Of falsehood and malice and strife.

Yet I know that whatever of sorrow
  Or pain or temptations befall,
The infinite Master has suffered,
  And knoweth and pitieth all;
So tell me the sweet old story,
  That falls on each wound like a balm,
And the heart that was bruised and broken
  Grows patient and strong and calm.
— *The Advance.*

Notes of Travel—No. 4

Labors in San Diego

MRS. E. G. WHITE

DURING our visit at the Paradise Valley Sanitarium, the Lord strengthened me to speak twice to the members of the church in San Diego. During the past year, as a result of efforts put forth by Elder W. W. Simpson and other laborers, there had been a good increase in the membership of this church. I felt a heavy burden for the work in this important center for tourist resort. There should be an earnest, united effort on the part of our brethren and sisters in San Diego, and the workers connected with the sanitarium, to make known the truth for this time.

Sabbath Sermon at San Diego

On Sabbath, May 4, the Lord gave me a message to our brethren and sisters in San Diego. I based my remarks on the first chapter of Hebrews: —

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

Here the position of Jesus Christ in reference to his Father is brought to view. While they are one in purpose, and one in mind, yet in personality they are two. May we not learn from this that there is to be unity between believers? There is no reason why one should feel that it is necessary for him to bring others to the exact line of his own individuality. So long as we are subject to the temptations of Satan, we shall each have all we can possibly attend to, in order to maintain a right relation to God, that Christ may do for us his atoning work. And though we may differ in the form of words, and in the expression of our individuality, yet our words may be sanctified, and our characters purified through the sacrifice of Christ.

We should now make diligent inquiry of ourselves, Can I, with my present attainments, stand before the face of the holy God? If in the great day of judgment, we come short, we shall have no excuse; for we have access to the Word of God. Take the Bible for your lesson book; for it is by obedience to its truths that we shall be sanctified. To ensure the work of our salvation, God gave to our world the gift of his only begotten Son. Shall we accept the blessing that Christ has bought for us at such infinite sacrifice? He has made it possible for us to be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Let us not give the impression that our religion consists principally in coming to the church on Sabbath, and numbering one among a number who listen to a sermon, and then go back to their homes to continue in sinful practises. Christ said to his disciples, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ has given us the pattern to which we are to work, but unless we make diligent effort with the help of God, we shall miss the mark. We must be sanctified to God, soul, body, and spirit.

Do we learn from Christ every day? If we do not, we shall certainly come short of the knowledge that is essential. We can not afford to be weaklings in our Christian experience; for we can not tell when our account may be settled for eternity. We must constantly increase in faith, and in likeness to Jesus Christ. If we will humble ourselves, the Lord will lift us up. We may try to lift ourselves up, but this will not be reckoned in our favor, in the day when Christ estimates character.

O, we are, many of us, so filled with self! We are fastened so firmly to our peculiar temperaments and dispositions. Shall we now follow the Word closely, that this great "I" may die, and that Christ may dwell in our hearts by faith?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

The Essential Knowledge

O, that we all might more fully realize our accountability to God for the wonderful privileges he has bestowed upon us! In the Word of God are grand truths that are worthy of intense study. Shall we neglect these great fundamental truths, in order that we may enter into speculation over what has not been clearly revealed? I am frequently asked, regarding some theoretical doctrine, questions that I feel no liberty to answer. I sometimes reply to those who ask me such questions, "You have the Word. If the Lord desired you to know in regard to this matter, you would find (1) your knowledge in the Word of God, and would not need to ask me. If we reach heaven, we may then understand the matters that are not clear to us now." Let us study the great truths of the Scriptures: they are sufficient to tax our minds to their utmost capacity.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." O, do we know God as we should? What comfort, what joy, we should have if we were to learn daily the lessons he desires us to learn! We must know him by an experimental knowledge. It will be profitable for us to spend more time in secret prayer, in becoming personally acquainted with our Heavenly Father. In our weakness, we may come to him, and ask him to impart to us an understanding of what he will do for us, in separating from us everything that is unlike his own character.

Labor for Others

When our own hearts are right with God, we shall feel an intense desire to do all we can in bringing the light of truth before those who have not heard it. In the great work of warning the world, God has committed to his people a sacred trust. "We are laborers together with God." "As thou hast sent me into the world," said Christ, speaking of his disciples, "*even so* have I also sent them into the world." In the formation of character, we are to represent the One who gave his life for the world, and if we are alert, we shall see, on the right hand and on the left, opportunities to speak words for the Master.

If we neglect these opportunities, the time will come when there will be spoken to us by those we have not warned, words of reproach and bitterness: "You knew of these terrible judgments that

(1)
Medical Ministry, p. 102

were coming. We were associated together, but you did not tell us. Why did you not warn us, that we might have escaped?" May God help us that we may not have upon our garments, because of our neglect, the blood of souls!

We have a work to do in our world, a work similar to that which Christ performed. This spiritual work must precede every other interest of our lives. That which is temporal must ever be made secondary to the requirements of God. It will not profit us to put ourselves forward in this world, at the expense of our Christianity.

United Action

In the carrying forward of God's work, we shall not be as separate, independent agents. The unity of God's people is to be to the world a convincing argument that God sent his Son to save the world. Christ prayed for his disciples, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Such is the unity for which we are to seek,— such unity as exists between the Father and the Son. If we find ourselves inclined to separate from our brethren if they do not do exactly as we think best, this is an evidence that we are not genuine Bible Christians. We need to study the relation of Christ to his Father, and we need to understand his love for the world.

Opposition

The great enemy of our souls is vigilant and alert. He is especially active when he sees us putting forth efforts to do the work of the Lord. Do you think that the work of God will go forward smoothly, without any opposition from the enemy of the faith? Do you think there will be no opposition against those who seek to perfect their characters in harmony with the Word of God? This we can not expect. We must arm for conflict. But God will be with us. He has provided a complete gospel armor, and if we will put on *every piece* of this armor, we may be safe from defeat.

Those who think that everything must meet their own mind, and that they need make no sacrifice, will not be numbered with the overcomers, nor will they receive the overcomer's reward. We must brace ourselves against the opposing elements. "Resist the devil, and he will flee from you." "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

God is in earnest with every one of us. Our greatest consideration now is to form characters for eternity. May he who has given for our salvation his only begotten Son strengthen and bless his people.

The Christian's Hope

I. H. EVANS

God never intended that the Christian's hope should center in material things. The kingdom of God is not of this world, neither is his service in meats and drinks. His kingdom is spiritual, and most of his promises pertain to the life to come.

The reward of the Christian is not measured to him in this world, but is promised at the "resurrection of the just." Said the Master, "Thou shalt be recompensed at the resurrection of the just." Again he said, "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

In the days of Christ the Pharisees taught that a man's temporal blessings were an index of God's love toward him. Christ shattered this idea by the parable of the "rich man and Lazarus." From the lesson taught in this parable, we learn that material things are not looked upon by God as they are regarded by man. Neither riches nor poverty, sickness nor health, success nor failure in the affairs of this life, are evidences of God's care, nor the measure of God's disapprobation of the course of his children.

The Christian's heart is not set on things below. Said Christ, "A man's life consisteth not in the abundance of the things which he possesseth," but the Christian's hope is in the resurrection "from the dead." To him all else is of little worth. His gains and losses, his joys and sorrows, are of little value, save as they help him on to the realization of his hope. Not in the present, but the future, is the Christian's hope. So Paul wrote to his brethren at Corinth, "If in this life only we have hope in Christ, we are of all men most miserable."

But to attain unto a resurrection from the dead is the crowning act in the life of faith. What matter the ills and misfortunes of the present, of what account are its pains and heartaches and disappointments, if only we can attain unto this desired end? It was this hope that buoyed the heart of Job when suffering the loss of all his earthly possessions, and afflicted with the keenest physical pain. In the floodtide of his sorrow he cried, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

It was this hope that inspired Paul in his arduous evangelistic labors for souls. He wrote the church at Philippi: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

The assurance of the resurrection is confirmed by Christ's own words when he says, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Life has much of bitterness for us all. If we have not already drunk from its cup of sorrow, we need not think to escape the bitter draught some other day. Every heart has its own secret chamber of grief, and each life its own bitterness. The gospel is given to enable us patiently to bear with the present, that the future with all its glorious inheritance may be ours. Nothing in this life is to despoil the Christian of this triumph. Sickness, poverty, misfortune, even death itself, can not prevent the realization of this hope.

The voice of inspiration lifts the despair from our hearts, and we hear the comforting words, "Thus saith the Lord; a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

What restfulness this hope brings to the aching heart! What joy amid sorrow! What confidence when in trial! So the Lord says, "Wherefore comfort one another with these words."

The Unspeakable Gift

M. W. DE L'HORBE

(Concluded)

Christ surrendered fully to his Father the body that had been given him to dwell in; he completely emptied himself of self. So when we fully surrender ourselves to the Lord and have the faith of Jesus in the power of God to deliver us from sin, then the victory will be gained.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable,

— More than 1,000 persons were killed last year in the coal-mines of Pennsylvania, according to the report of the department of mines.

— On account of the time needed for completing the census of Cuba, the municipal elections that were expected to take place in September or October will be deferred until January or February.

— Judge Pollock of the United States Circuit Court of Kansas City, Mo., on July 5 revoked a recent order of his compelling express companies to carry C. O. D. liquor packages. He held that there is no common-law duty resting on the express companies to engage in a C. O. D. liquor business.

— Following the refusal of the Western Union Telegraph Company officers to reinstate a discharged operator, about seventy members of Los Angeles Local, Commercial Telegraphers of America, walked out on strike August 7, and the next day all the operators on the Western Union wires in Chicago, including those in the newspaper offices, went out on strike in sympathy with the Los Angeles strikers.

— A raid of 6,000 Turkish troops across the northwestern frontier of Persia is reported to have resulted in the destruction of a village and the killing of seventy-eight persons, of whom sixty were women and children, mostly Christians. Later, joined by some Persian cavalry, they are said to be threatening Urumiah, which has a population of thirty to fifty thousand and is a center of missionary activity. Russia and Great Britain will probably be called upon to bring pressure to bear upon Turkey to stop the raid.

— Arab chiefs entered Casablanca, the principal port on the Atlantic coast of Morocco, July 30, and demanded the cessation of harbor improvement work, saying that they were no longer subject to the sultan since he obeyed the Christians. Then they incited the natives to make an attempt to exterminate the Jews and Europeans. Several Europeans were killed while fleeing for refuge to the consulates and the boat. French war-ships were soon at the scene, and have bombarded the city, landing 2,000 men. The Jewish quarter of the city has been sacked. The revolt is spreading to other cities; and fanatics continue to preach a holy war. Spanish, Italian, and British war-ships are en route to Morocco.

— In the United States District Court at Chicago the Standard Oil Company of Indiana, on August 3, was fined by Judge K. M. Landis the maximum penalty of $29,240,000 for accepting unlawful rebates from the Chicago and Alton Railway. There are seven similar cases against the company yet to be tried, and in case of conviction the maximum penalty would be a fine of $88,000,000. The judge also ordered the calling of a special grand jury to consider the criminal aspect of the case, the conduct of the railroad in this matter, and the evidence of a conspiracy with reference to these unlawful rates. It is thought the Chicago and Alton Railway will be convicted on the evidence already in hand; but the end of the matter is some distance ahead, as the Standard Oil Company will appeal the case to a higher court.

Medical Missionary Department

Conducted by the Medical Department of the General Conference
W. A. GEORGE, M. D., - - - *Chairman*
W. A. RUBLE, M. D., - - - *Secretary*

The Work in Washington, D. C.

SANITARIUM, CAL., May 30, 1907.

I HAVE a message to bear to our people throughout the field. There is a decided and thorough work to be done in Washington, D. C. The time is long past that should have seen this field faithfully worked. The last message of warning must be carried to those who need the truth. Men of God who have this message in their hearts should be chosen to carry it to the people of Washington and neighboring towns. One of authority was represented to me as standing before our people, and pleading that workers be sent to Washington; and I was instructed to urge this subject upon the minds of our laborers.

Brethren and sisters, God has given to every man his work. He calls upon church-members in every place to dedicate themselves to the Lord and to his service. Let us go forth, and present the truth from house to house, to souls who are starving for the bread of life. We must come into line.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." These words teach us how the field is to be supplied with workers who will labor for the salvation of souls. When church-members bring the precepts of Christ into the life practise; when they confess their sins to one another, and offer up prayers to God, he will graciously manifest his power through them.

In every possible way, humble efforts should be made to win souls to the truth. The third angel's message is to be proclaimed all through the suburbs of Washington. The people living in these suburbs are precious to God. Those who believe the truth for this time must now arouse, and earnestly take hold of the work that needs to be done. We must be wide awake to the needs of the situation, and perform the work with wisdom.

There should be no cramping of the sanitarium work at Takoma Park. I have been shown that the national capital should have every advantage. The workers there are to bring the truth before the ruling powers, and means must flow into that field in order that the work there shall make a presentation that will commend it to those who are accustomed to refinement and plenty. No mean impression must be given to these statesmen, whose only knowledge, perhaps, of this people and the third angel's message, may be received through the sanitarium work. It will be very essential that the means expended for the work in Washington shall be economically handled.

We need to realize that we are living in critical times. There is no time to be lost if we would make the right impression regarding the work. Satan is making every effort possible to undermine the confidence of men in the law of God, causing them to regard it as of little importance. But men should remember that the God of heaven proclaimed his law from Mount Sinai with his own voice, that men might realize its importance. The Lord does not want the people who stand for his law in the earth, and who are to accomplish his closing work in the world, to represent that law and that work in a cheap manner. God's purposes in guiding us to Washington, the capital of our nation, was that we might represent his work there in a sensible way. In connection with his work he would not have anything of a cheap and faulty character.

It would also be a great mistake to close up the work of the branch sanitarium we have operated in Washington. Some have thought that when our institution at Takoma Park should be in running order, we might do this. But instruction regarding this matter has been given me by higher authority than that of man; and I have been shown that to close up the work of the first institution would be a grievous mistake. There are men holding positions of responsibility in the world who are patronizing our treatment rooms there, and we must not cut off from them this opportunity of gaining a knowledge of the truth for this time.

A branch sanitarium in the city will lead to an acquaintance with the larger institution at Takoma Park. Through these institutions the light of truth is to shine forth to counselors and statesmen.

From the light the Lord has given me, I know there is a great work to be accomplished in Washington, and every laggard power must be aroused to act its part. A special work should also be done in this city in the establishing of schools, that the people may be educated along Christian lines. In our schools established in this city, the Word of God is to be exalted as the study book, and the law of God is to be honored and obeyed. The discipline of our schools is to be of the highest type.

God calls for us to advance step by step in the building up of his work. We are now doing what should have been done twenty years ago. Some have thought that we as a people were unable to stem the current of inquiry and criticism. But I have been shown that if we had advanced in the way of reform as the light came to us, we would have a very different showing than now appears. In following the instruction of our Great Leader, difficulties would have been overcome; the consciousness of the approval of God would have made our ministers and physicians and the teachers in our schools valiant men of God. In the fullest sense of the word, they would have been laborers together with God.

We must individually learn the lesson that the treasures of knowledge are with the Most High. The discourses of the men who profess to honor and reverence the law of God must be earnest, sincere, and solemn, as befits the time in which they live. Their appeals for temperance must speak powerfully to the senses of men. The love of God is to be expressed in word and action.

Those who are engaged in the work for these last days must identify themselves with Christ. They must become partakers of the divine nature, and thus escape the corruption that is in the world through lust.

I appeal to my brethren and sisters throughout the American field. See that the work in Washington is not delayed for want of means. It is very important that the Sanitarium be fully equipped for its work. Let the cause of truth in Washington triumph gloriously.

These words were spoken regarding the work in Washington: "The work at the heart of the nation is not to be handicapped. The Sanitarium must do its part in convincing the influential men of America of the importance of the third angel's message. And our books must be handled in a way that will secure their largest circulation."

In the completion of the Washington Sanitarium, let simplicity and good taste prevail. This institution is to do an important work for the people of Washington. Through its influence inquiries will be made concerning our faith, and information will be given that will find a lodgment in some minds. One is standing back of the cause of present truth in Washington who will be a present help in every emergency. Hold firmly to the principles of truth. Guard the soul vigilantly, that you may not be found warring against the Spirit of God. Gird on the armor of Christ's righteousness. Be strong; yea, be strong.

Ellen G. White.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE

Eastern Pennsylvania, Philadelphia ....Aug. 27 to Sept. 1
Maine, Milo ....Aug. 23 to Sept. 2
New York, Herkimer ....Sept. 5-16
Vermont, Waterbury .....Aug. 29 to Sept. 9
Virginia, Hampton ....Aug. 13-20
Western New York, Rochester ....Aug. 29 to Sept. 9
West Virginia, Pennsboro ....Sept. 12-22

CANADIAN UNION CONFERENCE

Quebec, Knowlton ....Sept. 5-15
Maritime, St. John, New Brunswick ....Aug. 22 to Sept. 2
Ontario, Niagara Falls ....Aug. 15-25

SOUTHERN UNION CONFERENCE

Alabama, Birmingham ....Oct. 3-13
Cumberland, Cleveland, Tenn. ....Aug. 22 to Sept. 1
Florida, Tampa ....Oct. 10-20
Georgia, Atlanta (West End) ....Aug. 29 to Sept. 8
Mississippi, Aberdeen ...Sept. 27 to Oct. 3
North Carolina, Thomasville ....Aug. 15-25
South Carolina, Spartanburg ......Aug. 8-18

LAKE UNION CONFERENCE

East Michigan, Pontiac ..Aug. 29 to Sept. 8
Indiana ....Sept. 5-15
Northern Illinois, Aurora ....Sept. 5-15
West Michigan, Hastings ....Aug. 15-26
North Mich., East Jordan, Aug. 29 to Sept. 9
Ohio, Marion ....Aug. 9-19
Wisconsin, Grand Rapids (State) ....Aug. 21 to Sept. 2

CENTRAL UNION CONFERENCE

Colorado, Denver (Argyle Park) ....Aug. 22 to Sept. 2
Kansas. Wichita (State) ....Aug. 15-25
Iowa, Ute ....Aug. 20-25
Iowa, Diagonal ....Aug. 20 to Sept. 1
Missouri, Eldon ....Aug. 8-18
Nebraska, Hastings (Prospect Park) ....Sept. 5-15

SOUTHWESTERN UNION CONFERENCE

Oklahoma, El Reno (State) ....Aug. 22 to Sept. 2
Texas, Coleman (local) ..Aug. 22 to Sept. 2

PACIFIC UNION CONFERENCE

Utah, Salt Lake City ....Oct.
Southern California, Los Angeles ....Aug. 15 to Sept. 2

NORTH PACIFIC UNION CONFERENCE

Western Oregon, Cottage Grove ....Aug. 23 to Sept. 1
Western Oregon, Roseburg .....Sept. 13-22
Western Washington, Mt. Vernon, Aug. 20-25
Western Washington, Centralia ....Aug. 27 to Sept. 1
Montana, Kalispell ....Sept. 10-15
British Columbia, Cumberland ...Aug. 16-18
Upper Columbia, North Yakima ..Sept. 3-8

The presidents of the various conferences are requested to forward any information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made, of either time or place of meetings already appointed, notice should be forwarded at once.

Maine, Attention!

The ninth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Milo, Maine, Aug. 27, 1907, at 5 P. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting.

E. C. Taylor, *Clerk.*

To Our Brethren in Maine

Your attention has been called to the fact that our camp-meeting is to be held this month, in Milo, Maine. Those going over the Maine Central Railroad will purchase tickets at the following-named stations: Portland, Lewiston (upper station), Skowhegan, Shawmut, Fairfield, Waterville, Brunswick, Richmond, Augusta, Pittsfield, and Corinna. Those coming from Bangor will purchase tickets over the Bangor and Aroostook Railroad. Portland and Richmond are the only stations where tickets can be purchased through to Milo and return. At all the other stations the tickets will be sold to the Northern Maine Junction at the rate of 1¾ cents a mile each way. Do not fail to mention the fact that you want a camp-meeting ticket when you ask for your ticket. There will be no grocery tent on the ground. A grocery team, a baker's cart, and a milk cart will come on the grounds. Come prepared to care for yourselves. Do *not fail to bring your winter clothing, and bedding enough to keep you warm nights.* Remember you are going to camp-meeting, and not going to a church. We shall try to have plenty of straw on the grounds with which to fill the beds. If you have a tent, bring it with you. Come prepared to care for yourselves as far as possible. There will be a boarding tent for the visiting ministers. The camp is about ten minutes' walk from Milo station. There will be teams for transferring the baggage from the station to the ground. All delegates should be on the ground Monday, August 19. Take the train that leaves Portland at 11:05 A. M., via Lewiston. At Richmond, take the 11:42 A. M. train, and change at Waterville for the Northern Maine Junction. S. J. Hersum,

President.

Business Notices

Brief business notices will be published in this department subject to the discretion of the publishers.

Display advertising will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures, in excess of forty, will cost three cents.

No discount for several insertions.

We open no accounts for advertising, and *cash must accompany each order.*

All persons unknown to the managers of this paper *must send with their advertisement satisfactory written recommendation.* It is not enough to refer to some individual by name. Secure his recommendation in writing and send it.

Wanted.— A consecrated Seventh-day Adventist young man to take the nurse's course. Apply, with references, to the Tri-City Sanitarium, Moline, Ill.

Wanted.— Ten men to chop wood near Sanitarium, Cal. Must be Sabbath-keepers. Address J. B. Fradenburg, Sanitarium, Napa Co., Cal.

Wanted.— Position in dental office with Sabbath-keepers, by Seventh-day Adventist dentist of seven years' experience. References furnished and required. Address Dentist, 3200 West Douglas Ave., Wichita, Kan.

Wanted.— To secure the services of a competent stenographer, practical second baker. Also desire to correspond with graduate nurses who desire to take up institutional work. Address L. M. Bowen, Sanitarium, Napa Co., Cal.

For Sale.— 30 acres good land, good 8-room house, cellar, wood-house, barn with shed and corn-crib at each end, hay barn and cow stable, two orchards — one bearing; also grapes and other small fruit: ¼ mile from good church-school, 1 mile from Seventh-day Adventist church at Wolf Lake. Address J. W. Moore, R. F. D. 2, Albion, Ind.

Publications Wanted

[Special Notice.— We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth. — Ed.]

The following persons desire late, clean copies of our publications, post-paid: —

Rosa Robinson, Vinta, I. T., periodicals.

Jacob Skadsheim, Local, Minn., tracts and papers in different languages.

Mrs. S. G. Jackson, 1308 Dak. Ave., Grand Forks, N. D., temperance tracts and papers.

C. W. M. Reed, *Signs, Liberty, Life and Health,* and tracts; could use about fifty copies a week.

D. C. Bartshe, 707 Central Ave., Lexington, Ky., Review, *Signs, Watchman, Life and Health, Liberty, Instructor, Little Friend,* and tracts.

Miss Tillie Stiller, 1700a North Pendleton Ave., St. Louis, Mo., *Signs, Liberty, Watchman, Life and Health, Life Boat,* tracts, also papers and tracts in foreign languages.

Obituaries

Holmes.— Died at the home of her niece, Mrs. N. W. Baker, in Springfield, N. Y., Mrs. L. L. Holmes, aged 81 years and 14 days. She had been a firm believer in the third angel's message for over thirty-five years. She survived her husband, Elder Benj. Holmes, a little less than six months. Words of comfort were spoken by Elder Wemet (Methodist). * * *

True.— Died at his home near Knightstown, Ind., June 16, 1907, Albert F. True, aged 34 years, 3 months, and 29 days. He was converted under the labors of the writer, baptized, and united with the Kennard church at its organization in 1892, being a charter member. He lived an upright, faithful life. A mother, four brothers, and three sisters mourn their loss, but not without hope. Words of comfort were spoken by the writer from 2 Sam. 14:14 to a large gathering.

J. M. Rees.

Livingston.— Died at Old Bank, Panama, July 6, 1907, of tuberculosis, Sarah Livingston, aged 21 years, 4 months, and 3 days. Sister Livingston accepted present truth at a tent effort last year at the above place. Very shortly after, she was taken ill, but her piety and unwavering faith shone so brightly that those in attendance at her bedside were impressed and cheered, especially as she has stood alone in the family. We are confident that she sleeps in Jesus. Words of hope and comfort were spoken by the writer.

J. Augustus Reid.

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The King of Love My Shepherd Is

THE King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine forever.

Where streams of living water flow,
My ransomed soul he leadeth,
And where the verdant pastures grow,
With food celestial feedeth.

Perverse and foolish, oft I strayed,
But yet in love he sought me,
And on his shoulder gently laid,
And home rejoicing brought me.

And so through all the length of days
Thy goodness faileth never,
Good Shepherd! may I sing thy praise
Within thy house forever.

— *Rev. Henry W. Baker.*

The Word of God

MRS. E. G. WHITE

CLAD in the vestments of humanity, the Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he took upon him our sinful nature. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to redeem for man that which by disobedience Adam had lost, for himself and for the world. In his own character Jesus manifested to the world the character of God; he pleased not himself, but went about doing good. His whole history, for more than thirty years, was of pure, disinterested benevolence.

Can we wonder that men were astonished at his teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and the Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on the authority of ancient maxims and rabbinical sayings, which were frivolous and worthless. Christ did not dwell on weak, insipid sayings and theories of men. As one possessing higher authority, he addressed his hearers, presenting before them momentous subjects; and his appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never spake man like this man."

The Bible teaches the whole will of God concerning us. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The teaching of this Word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practise; for it is the voice of God speaking to the soul, giving the members of his family directions for keeping the heart with all diligence. If this Word is studied, not merely read, but studied, it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements.

All who will come to the Word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scripture. But those who bring to the investigation of the Word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not his instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions and is willing to make of none effect God's holy law.

We need to humble our hearts, and with sincerity and reverence search the Word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-confidence and self-sufficiency must stand rebuked in the presence of the Word of God. The Lord speaks to the heart that humbles itself before him.

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and he that shall come will come, and will not tarry." We can not afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged, according to the things written in the books of heaven, will soon burst upon them. Then the voice of mercy will not longer plead in behalf of sinners.

If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"— God or mammon. Now, while it is called today, if ye will hear his voice, harden not your heart, lest it be the last invitation of mercy.

The Shaking Time and Its Cause

A. L. MANOUS

What view was given Nov. 20, 1857, of the shaking time?

"Nov. 20, 1857, I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God."—"*Testimonies,*" *Vol. I, page 179.*

Were all pleading with God?

"Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud."— *Ibid., page 180.*

What was said, Nov. 5, 1862, of this time?

"I saw that we are now in the shaking time. Satan is working with all his power to wrest souls from the hand of Christ, and cause them to trample under foot the Son of God."— *Ibid., page 429.*

What is this shaking time?

"We are in the shaking time, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey his commands." — *Ibid., Vol. VI, page 332.*

Who will be shaken out?

"The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold stand for the truth, and to sacrifice for God and his cause. The angel said, 'Think ye that any will be compelled to sacrifice? — No, no. It must be a free-will offering. It will take all to buy the field.' "—"*Early Writings,*" *pages 50, 51, tenth edition.*

What causes this shaking?

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people."—"*Testimonies,*" *Vol. I, page 181.*

Latter-day Revivals

C. E. HOLMES

To any one who is watching the signs of the times there appears an almost innumerable array of events which prove that we are nearing the end. Statements made years ago by the spirit of prophecy are being fulfilled daily. An exceptionally striking example of this may be seen in the revival which occurred in Wales a few years ago. It was said to have been one of the greatest Christian movements of modern times. The periodicals of the day gave a large amount of space describing it, and it was known to the people all over the world. But the real transformation of the life failed to appear permanently, and the desired effect was not secured. When such results follow a revival effort, the enemy of souls is the gainer.

The following from "Great Controversy," page 464, gives the real character of many latter-day revivals: —

"Before the final visitation of God's judgments upon the earth there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. . . . The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special bless-

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Hymn to the Sea

F. W. FIELD

O Sea, thy deep, unchanging blue,
As changeless as the blue on high,
Is emblem of the constancy
Of Him who rules both sea and sky.
— Isa. 49: 15, 16.

Thy yawning depths, so dark and drear,
That never know the sun's clear light,
Are like the deeper, darker chasm,
Wherein our sins sink from his sight.
— Micah 7: 19.

Thy restless waves that ceaseless roll,
And cover o'er thy bosom bright,
Are emblems of his righteousness,
That robes his saints like garments white.
— Isa. 48: 18.

Thy boundless stretch, so vast, so far
Beyond the reach of human ken,
Is like the love, so full and free,
He beareth to the sons of men.
— 1 John 3: 1.

O Father, Sovereign of the sea,
In all thy works we own thy sway!
O, manifest thy power in us,
For our salvation, day by day!
— Col. 1: 13, 14, 16.

Tokyo, Japan.

* * *

Notes of Travel—No. 5

Visit to San Pasqual and Escondido

MRS. E. G. WHITE

Thursday afternoon, May 9, we left San Diego for Escondido. Here we were met by Dr. Sophie Judson and Brother L. O. Johnson, who took us in their carriages to San Pasqual, ten miles further.

San Pasqual is a beautiful valley, where are located several families of our people. At this place was raised up one of the earliest churches in southern California. They have for their worship a neat little church, capable of seating over one hundred. Our brethren in the neighborhood also maintain a church-school, and on Friday afternoon I spoke to the children in this school.

The Sabbath Sermon

Sabbath morning quite a number of our brethren and sisters from Escondido drove over to San Pasqual, and when I entered the church, I found the room crowded. In my discourse, I dwelt largely upon the importance of a close union of the members of Christ's church one with another, and with him, as illustrated in the parable of the vine, in the fifteenth chapter of John.

"I am the true vine," says Christ, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Sometimes this pruning process consists in permitting some trial to come upon us that will drive us to an earnest seeking of the Lord. Shall we then think it strange, or shall we feel rebellious, when these trials come to us? Let us rather rejoice in the knowledge that "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

To maintain a *constant union* with Christ is essential to Christian growth, and is the great hope of those who are seeking a preparation for his coming. "Abide in me," he continues, "and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

From the study of the vine we may learn also of the close union that is to exist among believers, all of whom must draw their strength and their life from the same stock. There are differences in the characteristics of the various branches and leaves of the vine, and so there will be in our various experiences. In our thoughts, our words, and our actions, we shall not be exact duplicates one of another. Yet as in the life of the vine every branch and every leaf acts its part, so the members of the church — the body of Christ — are to be as one harmonious whole.

God is hungry for fruit. The form may be perfect, the appearance beautiful, but unless there is a manifestation of fruit, the great Vine-dresser will take away the unprofitable branches. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye *keep my commandments*, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

The Responsibilities of Parents

I also dwelt at some length on the solemn obligations that rest upon parents. Children are a heritage from the Lord. They are to be brought up in the nurture and admonition of the Lord. In the work of their training, the father and the mother are to work in harmony. The position of the father, as priest of the household, and of the mother, as queen in the home, are most solemn. The mother is not to occupy the position of a slave or of a drudge. Upon her rests largely the burden of educating the little ones in the fear of the Lord.

Into this important work of child training, we must bring all the sweetness of a subdued, tender disposition. We can not afford to wound the tender hearts of the little ones by undue harshness. They have a keen sense of justice, and their feelings naturally rise in rebellion if they are unnecessarily scolded or blamed. Draw them to Christ by the tender cords of love. It will be necessary to correct wrongs, and at times even to administer punishment, but this may be done in such a manner as will attract them, and not repel them.

In their position as parents, fathers and mothers should study the dealings of God with his "little children." His government is founded on love. Yet "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." So in the correction of children, punishment is sometimes necessary, but this punishment should not be such as is prompted by feelings of anger or revenge.

It is of great importance that the work of training to obedience should be begun during the infancy of the child. From their very babyhood, children should be taught to overcome passion, but this can not be done by a manifestation of passion on the part of the parent. There must be an exercise of patient gentleness.

When we consider that the future destiny of the child is largely dependent upon the faithfulness with which he is educated and trained by the parents, we can but urge with all our power that there be more earnest diligence on the part of fathers and mothers. Let not the father so burden himself with business cares that he must neglect his duties as the priest of the household. O that there may be such faithfulness in this matter that when parents come up to the gates of the city of God, they may say, Here am I, and the children whom thou hast given me!

Visit to Escondido

Sunday forenoon we were taken in a carriage to Escondido, and entertained at the home of Brother H. E. Olmstead. The brethren and sisters in this place had urged us to hold services with them before we left, so an appointment was given out that I would speak in the afternoon in our church. This building is a substantial brick structure that was purchased at a very low cost from the Baptist denomination. Besides the main chapel, there is a room in which a church-school is conducted.

Afternoon Meeting

The service for the afternoon had been advertised in the local paper, and through the courtesy of the ministers of other churches had been announced in their morning services. As a result there was a good attendance from the public of Escondido, besides several of our brethren from San Pasqual.

I felt richly blessed of God as I stood before this congregation and presented the Christian duties as set forth in the first chapter of Second Peter. The working of God on our behalf according to the plan of multiplication, and our duty to work on the plan of addition, are here set forth. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. . . . And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

In the attainment of these virtues, there must be a reasoning from cause to effect. Following the knowledge,—"the knowledge of God, and of Jesus our Lord,"—we are to add the grace of temperance.

The Temperance Reform

(1) There needs to be a great reformation on the subject of temperance. The world is filled with self-indulgence of every kind. Because of the benumbing influence of stimulants and narcotics the minds of many are unable to discern between the sacred and the common. Their mental powers are weakened, and they can not discern the deep spiritual things of the Word of God.

The Christian will be temperate in all things,—in eating, in drinking, in dress, and in every phase of life. "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." We have no right to indulge in anything that will result in a condition of mind that hinders the Spirit of God from impressing us with the sense of our duty. It is a masterpiece of satanic skill to place men where they can with difficulty be reached with the gospel.

Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has entrusted to us, we should be in the forefront of every true reform. The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth to-day. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

"But he that lacketh these things"—whoever is not putting forth diligent efforts to work out this sum in addition—"he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."

Upon the condition of our "giving all diligence" in adding grace to grace, is based our great eternal life insurance policy, as expressed in the following words:—

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Advertising

L. D. SANTEE

LUKE declares, "The children of this world are in their generation wiser than the children of light." Luke 16:8. It must be in regard to business methods, for it can not be concerning spiritual interests.

Here in the city, some of our leading business men use fully half their income in telling the public about the excellence of their wares, and that they are on sale. Thousands of dollars are paid for the rent of bulletin boards, and other thousands fill the papers with "business ads."

(2) On every hand the lesson "Advertise, advertise," is taught, and a man's success is gauged by the amount of advertising he does. We have been fearful of copying the world too far. In this particular we have acted unwisely. We have been niggardly in advertising, and it has resulted in small audiences. Every show or troupe has learned the need of advertising; and while their seats were filled, we have wondered why people had so little interest to hear the truth.

Let us consider the advertising that Jesus did. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." Luke 10:1.

If a man to-day should employ seventy men to prepare the way in thirty-five different places, we would say that he takes great pains to have his work known; and that in following up so many openings, he was a most diligent worker. He wished to meet the people in every place he visited, and deliver to them personally the message he had brought from heaven.

We can easily imagine what the work of the seventy would be. As they told of his words, of his miracles and his claim, the subject was wonderfully interesting. As they told of his healing the sick, perhaps there was some one in the audience who was afflicted similarly. How the interest would increase as they speculated and wondered if he would heal their sick. Before he came, the interest was at a white heat; and when at last he did come, the brief statement tells the story—"the multitudes thronged him." By the words of the seventy, interest was awakened, their prejudice was disarmed, and the multitudes were eager to hear him.

Jesus kept these advance agents constantly employed. What a worker he was! and what a judicious worker! No time was lost in arousing an interest after he came to a place. That had been done by those sent before him.

Shall we not study his methods and follow his example? Can we not employ more of these helps of which the Bible speaks? The world is larger now than it was then. We need many times seventy. Let us search out those who are ready to be thus employed. We need men and women who will go forth for Jesus to-day, who will carry publications and hold Bible readings, and by a personal experience seek to hold up Christ as the sinner's friend, and the One who is soon coming again. Paul said, speaking of the work of Christ, "This thing was not done in a corner." Acts 26:26. Our ministers who have had the best success are those who have advertised the most.

The "gospel of the kingdom" has a world-wide field. It is many times larger than Palestine or Judea. In these last days, God has given us facilities that Christ did not have. The press is a factor that in his time was unknown. But he made use of *all the facilities that he had;* and in the work that he has commissioned us to do, he wants us to do the same. Tracts may be put in every home that will receive them. Posters may be placed so as to tell *everybody* where and when our meetings are to be held. We often sing, "To be living is sublime." The reason is because of our opportunities. Shall we press everything into the service, make a short, glorious fight, gain the victory, and *go home?*

Chicago, Ill.

Creation Versus Evolution

H. J. WILLIAMS

IT is really remarkable how rapidly and completely the God-dishonoring doctrine of evolution is fastening itself upon the minds of the educated classes. One seldom meets a student of medicine or science who is not sadly contaminated with this falsehood of the arch-deceiver. However, this is hardly to be wondered at, since the professors of our leading universities in lectures to their students make such statements as the following: "Gentlemen, it is impossible for us as thinking men, in the light of scientific investigation of to-day, to believe the simple story we were taught at our mothers' knees."

Our purpose here is simply to contrast a few of the salient principles of these two most incompatible teachings. In order to do this we shall first state each one briefly:—

The account of the origin of man given us by the Spirit of God reads thus: "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 1:25-27; 2:7.

This record of the Bible is not that of the lowest form of life evolving through long periods of time through the infinite variations of life until it at last reaches the highest form, man, but it is that of a *completed work, an act of creation.*

(1) (2)
Counsels on Health, p. 432; Temperance 243

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The City of God

L. D. SANTEE

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." John 14: 2, 3.

I AM waiting for that city
  Where the pavements are of gold;
O the joys within its portals!
  O the treasures they enfold!
And the feet whose weary journey
  Climbed the rugged mountains steep,
Shall beside life's flowing waters
  Find their resting long and sweet.

I am waiting for those mansions,
  And the mysteries they hold,
Waiting, while my heart is yearning
  With a hungering untold;
And the Saviour's gracious promise
  Fills my being more and more,
Till I long to know the secrets
  Waiting on the farther shore.

Some day will the veil be lifted,
  Hiding mansions bright and fair;
Some day will the skies be rifted.
  We shall see them "over there."
There will come a day of resting,
  When the pain and toil are done,
When the heartaches are forgotten
  In the peace and joy of home.

Chicago, Ill.

Notes of Travel — No. 6

Loma Linda and Los Angeles

MRS. E. G. WHITE

MONDAY morning, May 13, we left Escondido, and in the afternoon were once more at Loma Linda. I found myself somewhat wearied with the efforts put forth in traveling and speaking, and was glad to be able to rest here for a few days. However, I was able to speak twice during the week to the students of the Loma Linda College of Evangelists.

The students of this school are accommodated in the cottages that were erected on the property when it was purchased by our people. A building that was formerly used for recreation, now serves for the class work of both the college and the church-school. The work of the sanitarium and the school are closely united. Those who are training for medical missionary work are able to receive in the sanitarium practical experience in the giving of simple treatments, and in the college they may be educated in the Bible and the sciences. Thus in the union of the school with the sanitarium, there are facilities for the training of true medical missionaries.

Sabbath Services at Loma Linda

On Sabbath, May 18, the members of the neighboring churches gathered at Loma Linda, and we held meetings under the pepper-trees on the lawn at the back of the sanitarium. In the forenoon I spoke for one hour, and the Lord blessed me in speaking from the fifty-eighth chapter of Isaiah. Before closing my remarks, I made a strong appeal to those who had means to help in the Lord's work, and I presented the needs of the Loma Linda Sanitarium. I urged them not to spend all their efforts merely in commercial lines, but to lay up treasure beside the throne of God.

Among those present was a man who had been brought to the sanitarium in such a diseased condition that his case was thought to be hopeless. But he was carefully treated, and the crisis was safely passed. In response to my appeal for means he showed his appreciation of what has been done for him, by lending one thousand dollars for a year without interest. No collection was taken up, but some money was placed in Brother Burden's hands after the meeting.

After the morning service, a lunch was provided by the sanitarium for the visitors, and was served on the lawn. In the afternoon, Elder Luther Warren gave an excellent discourse. Brother Warren is an able worker, and we hope that he may labor for a time in this needy field. He was then resting somewhat, on account of his own and his wife's health.

After this service, the visitors left for their homes, and all were agreed that they had spent a pleasant day, and had been blessed by the discourses.

Meeting at Los Angeles

I had promised to speak at Los Angeles on Sunday afternoon, so it was necessary for us to hasten away by the early train from Loma Linda. We had about sixty miles to travel. On our arrival at Los Angeles we went to our restaurant and treatment rooms on Hill Street, and while waiting there before the service, I prayed to the Lord for strength for the work before me.

At the Carr Street church, we found a large number had gathered. Every foot of room inside the building was occupied, even the aisles being filled, and I was told that some were unable to find entrance to the building. Among those present were a number not of our faith.

I presented the importance of obedience to the commandments of God, dwelling upon the instruction given in Exodus and Deuteronomy in connection with the proclamation of the law from Mount Sinai. Never before had these scriptures appealed to me so forcibly. I spoke for a full hour, and the interest was marked throughout. At the last I became somewhat hoarse, but I felt very thankful that the Lord had permitted me to speak so long and so distinctly.

To us as verily as to ancient Israel the words of Jehovah are spoken. In awful grandeur the Lord manifested himself in the giving of his law. The impressions of that scene were never forgotten by those who beheld it. In his rehearsal of the experiences of Israel, Moses said concerning this law: —

"Now therefore harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day.

"Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath statutes and judgments so righteous as all this law, which I set before you this day?"

Then follows the solemn warning: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; *specially* the day that thou stoodest before the Lord thy God in Horeb, . . . and he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

We can not afford to allow the spirit of commercialism to take such possession of us that we shall neglect the study of the requirements of God's Word. O, if we as a people would study the Scriptures as we should, there would be seen among us such a reformation as we have never yet seen! Our children would be taught the ways of the Lord, and the enemy of souls would be unable to gain control of them. And we should be filled with energy and zeal to make known to others the great truths that God has revealed to us.

Obedience to God's law is the condition of salvation. Many declare that in giving his life to redeem the race, Christ abolished the law of God. It was because the law of God could not be abolished, that Christ died as the victim of the world's transgressions. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The death of Christ on the cross of Calvary is the strongest evidence that could be given to the world that the law of God is an immutable law.

Satan has tried through the working of his deceptive powers, to cause the great humiliation of Christ to exalt sin, and to invite rebellion in the world. He would have the cross of Calvary testify to a falsehood. The enemy has not gained his purpose. The truth stands fast forever. The law which God spoke in awful grandeur from the mount will endure throughout eternity, despite the efforts of Satan to counterwork the work of God by instituting the observance of the first day in the place of the Sabbath of the Lord.

The law is God's standard, from which there must be no swerving. The will and way of God must be made paramount. That no detail may be forgotten, we must constantly peruse the Word of God. It makes a great difference to men whether they receive or reject the precepts of Jehovah. It is because many are not real students of the prophecies and the requirements found in the Bible, that they are so easily diverted to the consideration of matters of but little importance.

God has set us in the world to be light bearers. Our lives should be an acknowledgment of his holy precepts. We should bear to the world a living testimony of the possibility of spiritual growth. It is the *good and faithful servant* who is promised eternal life and an entrance into the joy of his Lord. The good and faithful servant is he who performs unselfish acts to those with whom he comes in contact, in his life representing the beautiful character of Christ.

The Lord is coming soon. Let us repeat it over and over. What are we doing as those who profess to believe that the Lord is at the door, and that his judgments are already in the world? There are many who are so overwhelmed with temporal business cares that they can give but little heed to the solemn truths that are all-important. We must work for eternity; for we know not how long we shall have the opportunity to preach the gospel freely. We can not tell when in Los Angeles and in other cities, the heavy judgments of God may fall as they have in San Francisco. Wickedness, idolatry, drunkenness, self-indulgence, and corruption abound more and more, and God's Spirit will not always strive with men.

We must cultivate the spirit of self-sacrifice. It would seem sometimes as if we forgot that there are souls to be saved, and that God is calling for men and for means. Do you have money lying idle in the banks? It is God's money, every dollar of it. You have only been made the steward of his means, and you are being tested. Shall we not follow the example of our Lord, and make large sacrifices for the salvation of souls?

It is not commercialism that will ripen a people for the kingdom of God. The interests of the Christian will not be absorbed in the temporal things of earth. He will lay up for himself "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

From every land come calls for the gospel. Doors are opening that have long been closed. We must as a people move rapidly to keep pace with the opening providences of God. May God help his people to arouse, and to buckle on the armor for the mighty struggle that is before them.

The Seven Last Plagues

COMPILED BY A. L. MANOUS

When Poured Out

"IT was impossible for the plagues to be poured out while Jesus officiated in the sanctuary."—*"Early Writings," page 280, tenth edition.*

"I was shown that the seven last plagues will be poured out after Jesus leaves the sanctuary."—*Ibid., page 52.*

"When our High Priest has finished his work in the sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues."—*Ibid., page 36.*

No Mediator for Sin while the Plagues Are Falling

Some will be "left without a shelter from the burning wrath of God, in the seven last plagues."—*Ibid., page 44.*

"Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father."—*Ibid., p. 71.*

"I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished his work in the most holy place, laid off his priestly attire, and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out his wrath on those who have rejected his truth."—*Ibid., page 36.*

The Blind — Where Are They?

L. N. MUCK*

MUCH is being written to-day about the blind in the United States. Educators are at their wits' end to know what to do for this unfortunate class, and yet those who are deeply interested in the welfare of those who can not see realize that although many of the blind are capable, they are not given a chance to make a livelihood.

Societies are organized to care for this class, much is being done in an industrial way to make the blind self-supporting, and we are encouraged to say that not a little has been accomplished. But listen! while the public in a measure is providing for those in double darkness, no provision is made to get the gospel to them. If the public is doing all it can to provide bread and butter or to make this class self-supporting, what is *our* duty? What are we doing to place before their minds the threefold message found in Revelation 14, which plainly states that the gospel is to be preached to every nation, kindred, tongue, and people?

Again: the great commission is, "Go ye into all the world, and preach the gospel to every creature." Are we heeding this direct command from God to rescue the perishing? When these words were uttered nearly two thousand years ago, the Saviour understood the great need of carrying the gospel to a dying race. To-day the command to go is more important, the need is greater, than ever before since the gospel was given.

In our eagerness to carry the gospel to far-away lands, we have overlooked the blind, and yet the souls of this neglected people are as precious in the sight of our Heavenly Father as are the souls of those who can see. Then why hesitate to give our substance to carry the message to this much-neglected people?

Consider the sad condition of nearly one hundred thousand men and women who are in utter darkness regarding the truths of the third angel's message. We are to sound the notes of the last-day message clear and certain; we are to lift our voices as one body, and warn the world of a soon-coming Saviour. The message is sure, and we can not be mistaken.

Three classes appeal to us for literature: First, the young boys and girls whose minds are not filled with the things of this world. They know nothing of care, they are not acquainted with Jesus, and few of them know anything about the Bible. The majority of these boys and girls enter school while very young, say, six years of age. And as few of the schools for the blind tolerate religious services, these young minds have little opportunity for Bible study. Where religious services are conducted in these schools, the Darwin and Spencer theory is taught. Hence many go out into the world believing that there is no God. They have no hope of eternal life, they can not look into the future with joy, the future outlook is dark and cheerless; but thanks be to God, there is an anchor and a salvation sufficient. We rejoice that the message can go to this class, and it must be given in their own language, through the columns of the *Christian Record,* and by sending out tracts in the New York and American braille systems.

The second class are young men and women who have finished their education and gone out in the world to meet the problems of life. Not all are successful, because of the lack of confidence in their ability on the part of the public. Consequently they are forced to sit down and fold their hands in despair. O that the blind everywhere were given a chance! But while we can not better their physical condition, we can hold out the gospel to them, and tell them that Jesus died that they might live. Shall we do as the Saviour bids us — bring in hither the poor, the maimed, the halt, and the blind? Brethren and sisters, while you read, lift up your voice and heart that he may help you to see

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* Brother Muck is the editor of the *Christian Record.*

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Advent

L. D. SANTEE

EARNEST his ministers will work and pray,
For love of Jesus counting all things loss,
While hosts of darkness slowly fall away
Before the lifted cross.

And still the "Holy One," with power divine,
Pleads with the guilty to accept his grace;
In marts of home or in far-distant climes
His footsteps we may trace.

And in his own good time he'll come again,
And earth shall blossom like a garden fair;
To bring reward, to banish death and pain,
The Saviour comes in air.

Hail, coming King, descending through the sky,
At thy dread word, the trembling earth shall burn;
Unnumbered hosts believe thy advent nigh,
And long for thy return.

Chicago, Ill.

* * *

Notes of Travel—No. 7

The Merced Camp-Meeting

MRS. E. G. WHITE

AFTER the service in the Los Angeles church, we went out to Glendale Sanitarium, six miles from Los Angeles. There I rested until Wednesday night, May 22, when we took the cars for Merced, where the camp-meeting for the California-Nevada Conference was to be held. Our train left Los Angeles at 11:30 P. M. I was very weary, but unable to sleep much during the night.

We arrived at Merced a little after noon the following day, and found our brethren very busy preparing the camp for the meetings, which were to begin that evening. This camp-meeting was the first effort put forth by our people in that city. Before the camp-meeting there were only two families in Merced who were keeping the Sabbath, and one of these lived some miles out of the city.

Camp-Meetings as Missionary Efforts

The church of Christ is organized for missionary purposes. Our camp-meetings are among the most important agencies in our work for fulfilling these purposes. Through them we may reach many with the gospel message. Our camp-meetings ought to be planned with a view to warning the world, and converting souls to the truth.

The holding of camp-meetings in such places as Merced is in harmony with the following instruction in "Testimonies for the Church," Vol. VI, page 33:—

"If our camp-meetings are conducted as they should be, they will indeed be a light in the world. They should be held in the large cities and towns where the message of truth has not been proclaimed. And they should continue for two or three weeks.

"It may sometimes be advisable to hold a camp-meeting for several successive seasons in the same place; but as a rule the place of meeting should be changed from year to year. Instead of having mammoth camp-meetings in a few localities, more good would be done by having smaller meetings in many places. Thus the work will be constantly extending into new fields.

"Just as soon as the standard of truth is lifted in one locality, and it is safe to leave the new converts, we must plan to enter other new fields. Our camp-meetings are a power, and when held in a place where the community can be stirred, they will have far greater power than when, for the convenience of our own people they are located where, because of previous meetings and the rejection of truth, the public interest is deadened."

The importance of our camp-meetings as a strong missionary effort is by many not fully realized. Some who profess to believe the truth look upon it as a loss of time and money to assemble once a year to worship God. They place their worldly interests before God's requirements. Many remain away from camp-meeting because to attend would require a small sacrifice of time and means. So small an offering they begrudge to Him who has blessed them in basket and store!

We should make more of our camp-meetings. For these gatherings we should secure all the ministerial talent that can be spared from other lines of labor. Let the laborers do personal work with the people. Let them meet the brethren and sisters in little companies for seasons of prayer. Even if the outward circumstances seemingly make it difficult to hold the attention of the people, their interest must not be allowed to flag. To maintain an interest we may find it necessary to work very hard; but we should remember that God has entrusted us with a message that we must bear to the people.

An Impressive Dream

Shortly before attending the Merced camp-meeting, in the night season I seemed to be in a meeting where the truth was being presented in clear lines. Many souls were convinced, and they were pleading for the grace of Christ to be revealed in them. Those who had accepted the message were praying for sanctification through the truth, that they might be enabled to reveal it in all its beauty to others.

There were others present who were persuaded that the message being presented was the truth of God, but they were not prepared to yield to its claims. I saw that the Holy Spirit was moving upon their hearts. Then a voice was heard, "Verily my Sabbaths ye shall keep." I heard voices saying, "I want the endowment of the grace of God. Christ has given his life for me, and I will give my life for him. I want to have his efficiency, that I may reveal his grace to others."

Other scenes passed before me. I saw converts being baptized, and as they went forward in this solemn ordinance, their faces shone with the assurance of the love and approval of God.

I have hoped that this representation given me might be fulfilled as the result of the meetings at Merced, and that many souls would take their position as loyal subjects of God, obeying his commandments, and grasping the promise of complete forgiveness. I felt a heavy burden that the laborers at the meeting might do all in their power to clear the King's highway, and to become purified channels of God's grace.

Sabbath Services

I spoke in the large tent Sabbath forenoon, and my soul was drawn out with an intense longing for the power of God to be bestowed upon the congregation. I spoke of the self-denial and self-sacrifice of our Saviour, that we might have an opportunity to win a life that measures with the life of God. I felt impressed to call for a humbling of soul and an earnest effort to remove everything from the life that would hinder the free working of the Spirit of God, that our brethren and sisters might go back to their homes with an experience far in advance of what they had had heretofore.

We need to search well our own hearts, that we may not be found among the commandment-breakers. We need more prayer, more of earnest seeking of the Lord. The camp-ground is a favorable place to carry forward this work. We may come to God, knowing that he hears and answers the sincere petitions of his people. If we will come to God with the simplicity of children, asking him for what we need, and at the same time manifest a willingness to make any sacrifice for him, he will answer the prayer of humble faith.

Many of us need yet to learn what it really means to sacrifice for the truth. Self has grown to such proportions that we are unable to realize our duty, in view of the world that must be warned of God's impending judgments. God will not accept the web until every thread of selfishness is withdrawn.

It is because of the manifestation of selfishness that the labor of some results in few if any conversions, and the salvation of our God is not revealed as it should be. We are all, ministers and people, in danger of coming short. Many are far from where they should be. Self is striving for the mastery, and the heart naturally craves self-indulgence. We must lay aside our own natural temperaments, and our perverted ideas. We are to stand before the world as representatives of Christ in his self-denial.

Let the church become united in Christ Jesus in working for purity and perfection of character. There needs to be a practical daily sanctification of the spirit.

Before one is prepared for Christ's coming there must be seen in the life the fruits of the Spirit. There must be a self-discipline, a wrestling with God for victory till the victory is gained. Then will ascend a shout of praise to God.

Unless those who are supposed to have in their possession large gifts maintain unwearied diligence, they will, because of self-confidence and self-righteousness, become careless and move unguardedly. Forgetting their need of continuing instant in prayer, they will lightly regard their moral responsibilities. Those who do not continually sanctify their souls through the grace that Christ is ever ready to supply, will be on losing ground.

The time has come when we must seek for the power of the Holy Spirit, a power that shall give force to the warnings that are to be given to the world. Souls are thirsting for the living waters of life, and to us the Lord has entrusted the sacred work of opening to them the Scriptures in clear, distinct, positive testimony. The words we speak are to be an evidence that the Holy Spirit is speaking through us as his messengers. God will speak to our souls as we labor for him. Angels of God will ever surround his humble, consecrated workman.

When the laborers for God consecrate their services unreservedly to their Master, and by drawing very near to him, learn how to draw near to the people, he will manifest his grace through them, and hearts will be softened and subdued under its influence. It is the privilege of the laborers so to represent the truth in their words and deportment, that their lives will be a power to convince unbelievers of the truths they are teaching. When the workers come into the place where God can work through them, they will understand the words of Christ, "I sanctify myself, that they also might be sanctified through the truth."

Christ has given ample evidence of his love for the human race. He gave his precious life that men and women might be redeemed from the power of Satan. I beseech my brethren, as the ambassadors of Christ, to labor earnestly for the salvation of souls. Leave no means untried that will bring the truth before the people, that they may become cleansed in heart and refined in character. Teach the repenting ones to come in faith to the One who has given his life for all mankind. Labor for them until they come to the place where they will say, "I will no longer dishonor God by transgression of his law. I will be obedient to all his commandments. I give my life to him who gave his life for me. By obedience to the will of God I will reveal that I am transformed by his grace."

At the close of my discourse on Sabbath in the tent at Merced, I asked those who desired to seek the Lord with full determination of purpose to come forward. To this appeal there was an earnest response on the part of many. Some gave themselves to the Lord for the first time, and some who had backslidden renewed their consecration to God. Prayer was offered for these, and another meeting appointed especially for them, that they might unite in seeking the Lord.

Return to St. Helena

Sunday afternoon I spoke again in the large tent. There was a good attendance from the outside public. The next day at noon, we took the cars for St. Helena, and reached our home in the evening.

After the strain of my six weeks' traveling and speaking, I was glad for an opportunity to rest for a time before I should attend the camp-meeting in St. Helena. I do not regret having made this journey; for the Lord has given strength to bear testimony to his people in every place I visited. I am grateful to God for his blessing which attended me. I have sometimes been weak, and have suffered physically, but I was not compelled to leave any appointment unfilled, and whenever I stood before the people, I felt the power of the Spirit imparted to me. I praise the Lord that even in my old age, I am still able to do something in the work of the Lord.

Sanitarium, Cal.

The Call of the Hour

I. H. EVANS

SEVENTH-DAY ADVENTISTS are engaged in a stupendous work. No other people even claim that the call of God has come to them to give the threefold message of Revelation 14. No other denomination thinks it has a specific message for all the world which must be given "to every nation, and kindred, and tongue, and people." This great work to be done so speedily makes every true Seventh-day Adventist an active missionary. He feels that the "call of God" has come to him to give this message to the world.

Other people may have their prejudices against different nationalities. Not so those believers who have heard the world-wide, Macedonian cry, "Come over and help us." That cry for help rings in the ears of Seventh-day Adventists like the voice of God. It is their call to service. To those who hear this voice speaking to them there is no choice in fields of labor, nor is there prejudice against any people. The Chinese, the Japanese, the East Indian, and the African, are all "one in Christ Jesus." All mankind is to be the recipient of the grace of God.

That there is a great work to be done for the African race all admit. Nor is all this missionary endeavor to be bestowed on those who live in far-away Africa. In our own country we have not less than eight million colored people who are in need of the third angel's message.

The work already bestowed upon this people gives evidence of the fruitfulness of the soul-harvest to be reaped by those who labor. In some of the Southern States the believers in the third angel's message who are colored, outnumber the white believers. These people pay their tithes and offerings, and are as faithful in their spiritual duties as are any people.

The work among this people has been made difficult by social conditions over which the believers in the message have no control. But the Lord has given us hundreds of sincere, honest souls from among this people, who are loyal and true to the work of God.

Last year we took a donation for the work among that people. We were disappointed that the amount was so small. The October offering aggregated in 1905 over twelve thousand dollars, while in 1906 it dropped to about five thousand dollars. This year we certainly need to make it ten thousand dollars. The work has been hindered by a lack of funds, and now we have an opportunity to make a liberal donation to this good work.

The donation will be apportioned on the following basis: —

Atlantic Union Conference	10%
Southwestern Union Conference	20%
Southern Union Conference	70%

The Southern Union Conference then divides its portion as follows: —

Huntsville school	40%
Southern Missionary Society	30%
North Carolina	5%
South Carolina	5%
Georgia	5%
Alabama	5%
Mississippi	5%
Louisiana	5%

The date for this offering is Sabbath, October 5. All ought to plan definitely for their offering. We believe the great need in this part of the Lord's work in our own home land is "the call of the hour." Surely the need is great, the call imperative, and God's people must respond. We truly hope for a liberal donation on this occasion.

Takoma Park, D. C.

Mothering the Homeless

BERTHA M. MITCHELL

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens; and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58: 5-8.

My heart is stirred within me as I think of the vast number of people who are not being loosed from "the bands of wickedness," who are hungry, naked, and homeless. I am thinking especially of the little children. In many cases grown people could help themselves if they would, but the little children are helpless; and what are we as a people doing for them?

This question has been ringing in my ears almost constantly for the past few weeks, and over and over again I am

General Articles

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Count the Mercies

Count the mercies! count the mercies!
Number all the gifts of love;
Keep a faithful daily record
Of the comforts from above.
Look at all the lovely green spots
In life's weary desert way;
Think how many cooling fountains
Cheer our fainting hearts each day.
Count the mercies! count the mercies!
See them strewn along our way.

Count the mercies, though the trials
Seem to number more each day;
Count the trials, too, as mercies,
Add them to the grand array.
Trials are God's richest blessings,
Sent to prompt our upward flight,
As the eagles' nest, all broken,
Makes them fly to loftier height.
Count them mercies, count them mercies,
That bring heaven within our sight.

Let us number all our jewels,
Let us estimate their worth;
Let us thank the gracious Giver,
Strewing blessings o'er the earth;
Let our hearts o'erflow with gladness,
Let us tell the wonders o'er,
Till our multiplying treasures
Seem a countless, boundless store.
Then let praises, grateful praises,
Be our language evermore.

— *Mrs. Mary D. James, in Christian Work.*

Doing God's Will

MRS. E. G. WHITE

Those who submit to the solemn rite of baptism pledge themselves, before the heavenly universe, to come out from the world. They have taken their position under the blood-stained banner of Prince Emmanuel, to be laborers together with God, and as such to make known his will to those who are perishing in sin. They are to search the Scriptures diligently, feeling that it is of the highest importance for them to understand what saith the Lord. Having learned his will, they are to do it heartily, remembering that the truth is the seed they must sow in order to reap a harvest for God. But many of those who claim to believe the truth are not striving as they should for perfection of character.

Christ says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

In these words our work is plainly outlined. Those who represent Christ must obey God's commandments; for Christ obeyed them.

In order to keep God's commandments, we must have an intelligent knowledge of the Scriptures. We can not obey God until we know what his commandments are. It was that we might understand his will that God gave us the Bible. By a study of its teachings, we learn to deny self and to conform our lives to its requirements.

Dear friends, you are without excuse if you fail of obtaining a clear understanding of God's will. "The law of the Lord is perfect, converting the soul." God has kept back nothing that is necessary for the enlightenment of his children. No one can plead in excuse for transgression that he was left in ignorance, that the way to heaven was not clearly marked out. We have not been left to serve God in a vague, uncertain way.

How can you educate your children in the things of God unless you first know for yourselves what is right and what is wrong; unless you realize that obedience means eternal life, and disobedience eternal death? Make it your life-work to gain an understanding of the will of God. Thus only can you train your children aright. Bring your every word and action into harmony with the Word of God, irrespective of the opinions and practises of those who refuse to obey him.

Had the inhabitants of the old world kept God's law, they would have continued to enjoy his favor. But they disobeyed, and their wickedness became unbearable to him. The words of Jude vividly portray the condition of the world at that time: "These are spots in your feasts of charity, . . . clouds they are without water, carried about of winds; trees whose fruit withereth, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

(1) God determined to purify the world by a flood; but in mercy and love he gave the antediluvians a probation of one hundred and twenty years. During this time, while the ark was building, the voices of Noah, Methusaleh, and many others were heard in warning and entreaty, and every blow struck on the ark was a warning message.

To-day the past is repeated. God is sending men plain warnings. The recent earthquakes show how quickly the ungodly will perish when the judgments of God fall upon the earth. Already, in flood and flame, his judgments are falling upon evil-doers. All who refuse to repent will perish.

Those parents who know the truth, but who do not fulfil the obligations resting upon them, must soon meet the result of their neglect. Those who do not perform the duties that God gives them because it is not convenient to be so particular, so different from the world, are training their children to become more and more like the world, and to perish in disobedience.

Parents, be loyal to God. Represent him in the home life. Look upon the training of your children as a sacred work, entrusted to you by the Most High.

Character Names

GEO. C. CARY

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

Many of this world are striving for a great name and worldly honor; but God's people are striving for an "everlasting name, that shall not be cut off." In order to get this name we must, by the help of God, perfect characters that meet the approval of heaven.

By learning the given name of a person, one does not become acquainted with him. One must see the daily life, the character of the person.

In olden times the children received character names, either of their own natures or of some experience in the life of the parents. For instance, the name "Sarai" means contentious, and "Jacob" means the supplanter. Sarai's name was changed by God to Sarah, princess; and Jacob's name to Israel, prince of God. Jacob received this name after wrestling with God all night for the victory over sin and deception.

I fear if God should name us now, there would be many Sarais and Jacobs. Let us wrestle with God, and gain the victory over every besetting sin, through faith in Christ. By beholding we become changed. Let us behold the meek and lowly Jesus, who went about doing good, and follow his example, his character. His name is recorded in Isa. 9: 6 and in Ex. 33: 19; 34: 5, 6. Moses wished to become acquainted with the Lord, wished to see his glory. "And he said, I will make all my goodness pass before thee." "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

What a good character name! Yet we may have that name. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

The experiences we pass through and the difficulties we meet will help us form characters and determine our new name.

How many thoughtlessly use in vain these character names of God; as, "goodness" and "gracious." By using these words as by-words do we not break the third commandment? Let us learn to reverence his holy name, and drop the use of by-words and idle words. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." "Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea;

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General Articles

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Coming on a Cloud

MRS. EDITH B. GOODRICH

He is coming on a cloud,
With the sound of trumpet loud,
With a golden crown of glory on his head;
As our King shall thus descend,
Holy angels will attend,
And his mighty voice will wake the righteous dead.

Do you feel the thrilling power
Of that great and solemn hour?
Do you know that it is very, very near?
God is finishing his work,
Sifting out the ones who shirk;
Let us hasten and his high commands revere.

Now for means your Lord doth plead,
Now of workers hath he need,
For the harvest-fields are fully ripe to-day;
Soon he will not ask you more,
For the harvest will be o'er,
And he'll turn you with your gold and greed away.

He is coming on the cloud.
Blow the trumpet long and loud
With a *certain sound*, that all may hear and heed.
Do *to-day* what you should do,
That it may be well with you
When the Judge awards mankind for every deed.

Meadow Glade, Wash.

An Appeal

Sanitarium, Cal., Sept. 10, 1907.

To My Brethren and Sisters in America: —

I have a deep interest in the work of the Southern field. I am especially interested in those branches of our work that are established at Huntsville and other places where efforts are being put forth for the training of laborers to work for the spiritual uplifting of the colored race.

The work at Huntsville has been in special need of help since the fire. In Huntsville promising colored youth are to be trained to labor as missionaries for their own race. Many teachers must be educated and sent forth to enlighten those in the darkness of error. Our donations are needed that this work may go forward.

Our buildings in Huntsville are being put up with as little expenditure of means as possible; and our workers have gone forward almost as far as they can with this work until means come in so that they can advance. The work there now demands that we have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries.

Our ideas of what should be done for this people are too narrow and limited. Years ago they should have had the benefits of an all-round education. As I consider how much is needed in order to do for this people all that God expects us to do, I am urged to call upon our church-members to give of their abundant fulness that the work may be accomplished.

In a few places in the South, noble efforts have been put forth for the salvation of the colored people; but God asks that they be labored for more diligently. We can all pray for them; some of our missionaries can work among them; and many of us who have not done so in the past, can help with our means. We may not be able to do all that we desire; but if we will remember that the colored race is the purchased possession of Christ, bought by the shedding of his precious blood, this thought will teach us to deny self in order that they may have the privileges that Christ died to give them.

When I see those who claim to believe present truth spending their means for useless trimmings and personal adornment; when I see their tables loaded down with story-magazines which have cost money; when I see the many photographs which have called for the outlay of means that might have been used in blessing the needy, my heart is made sad, and I pray, "Lord, lay not this sin to their charge." I wish such souls could understand the spirit in which Christ, the Prince of heaven, came to this world. He laid off his kingly crown and royal robe, and for our salvation assumed human nature. He would give to every church that should be established in his name an example of what every true missionary worker should be. He was in the world as "a man of sorrows, and acquainted with grief." Though he was one with God, and had made the world, he became a member of a humble family, and experienced the privations of the poor. Throughout his life he ever manifested a burden for the souls of men.

The example of the humble life of Christ should lead us to ask ourselves the question, Do I practise his humility? Fathers and mothers, are you educating your children to follow the example of him who, though he was rich, yet for our sakes became poor that he might give to us eternal riches? Are you teaching them to deny self, and take up the cross of Christ, and follow him?

I do not speak these words to wealthy men and women only, but to those also who by works of self-denial and self-sacrifice can have a part in giving the message to the colored race. This work should not be confined to the few places where a good beginning has been made. It should extend to every place where the colored people live; for every soul needs the knowledge of this last message of mercy to the world.

There is a great and grand work to be done in the South. Shall we not, my brethren and sisters, redeem our past neglect? Shall we not appreciate the gift of God to us, and work for the salvation of the colored people with a zeal that is proportionate to the light we have had? To as many as receive him God will give power to become the sons of God.

The collection for the work among the colored people has been left until near the close of the year. Many other calls for means have been made. But I would say to my brethren and sisters who have been liberal in their offerings to other missionary enterprises, Let your gifts for the support of this branch of the work in the Southern field be generous. Keep in mind the great need of this mission field within the shadow of our doors. Let every member of the family have a part in the work of giving, and let each feel that it is a work for God.

Through the efforts that have been put forth by faithful workers, churches have been raised up among the colored people in the South. When the company in Vicksburg, who had received the truth under the labors of Elder J. E. White and his associates, met for the dedication of their church, I was present with them, and the Lord gave me freedom in speaking to those assembled. Quite a large number of persons from other churches were present, and many of them were surprised to see the neatly dressed women, and to hear the excellent singing. These colored people had learned to know that Christ had died for them, and their hearts were glad in the truth. They bore sincere testimonies to the goodness of the Lord. My heart rejoiced as I saw these converts to the faith. And this is an illustration of what can be accomplished in other places for this people.

We must never forget that Christ died for all,— the negroes as well as the white people. All may alike be the recipients of his grace. The apostle Paul declares, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save em that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

My brethren and sisters, your talent of means is needed. The Lord grant that you may use it at this time to his name's glory. Just as long as we drift with the current of the world, we need neither canvas nor oar; our labors begin when we turn to stem the tide. Now, just now, let your works of self-denial testify that you are stemming the current of selfishness. It is the duty of every soul who names the name of Christ to contend for the faith once delivered to the saints. My brethren, yoke up with Christ. He left the royal courts and clothed his divinity with humanity, that he might make *all* humanity partakers of the divine nature, and enable them to escape the corruption that is in the world through lust. He practised self-denial that he might save perishing souls; his followers are to work his works. Shall we not let the Spirit of Christ take possession of our hearts, that we may be cleansed from every taint of selfishness? When we allow our lives to be controlled by the Holy Spirit of God, we shall with willing hearts bring our gifts and offerings to him, that he may use them where they are most needed.

Ellen G. White.

God's Business Our Business

S. H. CARNAHAN

How diligent the successful man is in his business! The stockman is out in all kinds of weather to see that his animals do not perish; the laborer and mechanic put in every hour possible that their income may be increased; the marketman looks closely after each little detail, that he may not only supply the wants of his customers, but also prevent loss on his own part; the frugal housewife counts carefully every pound of butter and dozen of eggs to be sure they shall figure to her benefit.

As Christians we should be diligent in our work, but should see to it that our motives are not simply for worldly gain; for, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Jesus, the Saviour of the world, at the early age of twelve years said, "Wist ye not that I must be about my Father's business?" Thus he worked for the salvation of men while he labored at the carpenter's trade.

The great missionary, Carey, was a good cobbler as well as preacher. A friend of his told him that if he would lay aside his missionary work and pay strict attention to his business (shoemaking), he would make a success. Mr. Carey replied, "Missionary work is my business, and I do cobbling to meet expenses." He made a success in his Father's business.

The great apostle Paul made the teaching of the gospel of Christ his life-work, while he wrought as a tent-maker for his support.

The early Waldensian Christians traveling in the guise of peddlers, were really colporteurs distributing portions of the Holy Scriptures and tracts.

Ought not we, brethren and sisters, to be as faithful in dispensing the truths of God — circulating our precious literature to all with whom we come in contact? Should not this really be *our* business, while our worldly work is simply a means for the support of our families and the cause?

We are admonished to be diligent in business and fervent in spirit. Are we not all ambassadors for Christ? Then let us all by our talk and our actions interest others in his kingdom.

Enterprise, Ore.

A Plea for Bible Study — No. 2

EVA M. SHIVELY, M. D.

I believe that the Lord would have us be systematic in preparation for his service, and thoroughly conversant with "every word that proceedeth out of the mouth of God." If we wish to gain a thorough knowledge of any author's work, we read carefully the book as a whole, and then we may be able to select that part which may please us to use when occasion demands. Should we not in like manner become thoroughly acquainted with the Bible as a whole, getting a good outline of each book, and learning it as thoroughly as possible? Then when we wish to present different subjects, we have this great source from which to draw, and the Lord may lead our minds whithersoever he will, and we, through the wisdom he gives us, will be able rightly to divide the word of truth.

So much burdened was I to know how to store away "every word of God" in my mind that I might live thereby, that I began Oct. 26, 1906, to read the Bible carefully through. Every moment aside from my work I read, and on Dec. 19, 1906, I had finished. This of course is a closer application than would seem necessary or possible to continue; but between Dec. 19 and Jan. 1, 1907, the Lord helped me to make out my plan for yearly Bible study, so far as my efforts were to be directed toward the Bible as a whole, which I will submit as a suggestion, hoping it may be a help and blessing to many. I am now following this outline, and find it not burdensome.

This plan is made out on a basis of reading an average of three and one-half chapters daily, or three on week-days and six and one-half on Sabbath. Dan. 6:5-10 says that Daniel prayed three times a day, and we know how God approved and blessed him. We feel it necessary to take regularly our physical food that we may be physically strong. Is it not as necessary to be spiritually strong? We know the results of neglecting to take physical food. Daniel seemed to realize that his spiritual food was necessary to make him strong to do the will of God, even when the lions' den awaited him. And Ezra prepared his heart to seek, to do, and to teach the law of God, and the Lord prospered his work.

In this outline, the numbers following each month's portion with a plus or minus sign preceding, show how many chapters more or less than this general average (three and one-half chapters daily) is apportioned to each month.

Notice that in August we have — 31. This allows about ten days to study Daniel, and leaves all of December for Revelation, and Daniel may be taken up again with it, so by the week of prayer we may have finished.

In April, if Haggai and Zechariah are read in connection with Ezra, we would have instead of — 5 + 11 for April, and — 47 for August, giving more time still to study Daniel.

January.— Genesis to Numbers, + 9.
February.— Numbers to Judges, — 4.
March.— Judges to 2 Kings, — 6.
April.— 2 Kings to Nehemiah, — 5.
May.— Nehemiah to Psalm 76, + 21.
June.— Psalm 76 to Isaiah, + 21.
July.— Isaiah to Jeremiah 42.
August.— Jeremiah 42 to Hosea, — 31.
September.— Hosea to Luke, + 6.
October.— Luke to 2 Corinthians, — 3.
November.— 2 Corinthians to Revelation 16.
December.— Study Revelation and Daniel.

When each book is finished, I have tried to group the chapters, making a little outline. For example: Genesis may be divided into groups of ten chapters each, the first ten chapters reaching to the death of Noah and chronology of his family, taking in all of the antediluvian world. The second group begins with the birth of Abraham, and reaches to Lot's death. The third group continues Abraham's journeys, and reaches the birth of Jacob's family (the twelve tribes). The fourth group begins with Jacob's return, and reaches to where Joseph begins his work in the Egyptian prison. The fifth group gives an account of the journey to and sojourn in Egypt.

By grouping the chapters in this way, as we go about our work or awake in the night, we may take each group separately and meditate upon the contents of each chapter; and when we have mastered this so that we can call to mind the principal things in each chapter, then we may take the next group, keeping in mind the general outline of each group, thus gaining for ourselves this knowledge according to the instruction given in Deut. 6:6, 7, and Ps. 1:2.

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Alone With God

ALONE with God! O trusting heart,
Seek thou the place for secret prayer:
The inner room, the busy mart,
The mountain top — where'er thou art,
Thy God will meet thee there.

Alone with God! There thou shalt find
The blessings only he can give:
A will subdued, a lowly mind,
A loving heart by grace refined,
And strength for him to live.

Alone with God! Communion sweet
With him shall cheer thee all the way.
Though weak, thou art in him complete.
His power alone can make thee meet
For heaven's unending day.

Alone with God! O Father mine,
Let me thy love and mercy share,
Guide thou my steps and keep me thine;
Let love in every action shine,
O Father, hear my prayer.
—John M. Morse.

Beneficence

MRS. E. G. WHITE

"HONOR the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

"The liberal deviseth liberal things; and by liberal things shall he stand."

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached his object in saving sinners without the aid of man; but he knew that man could not be happy without acting a part in the great work in which he would be cultivating self-denial and benevolence.

That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his coworker. By a chain of circumstances which would call forth his charities, he bestows upon man the best means of cultivating benevolence, and keeps him habitually giving to help the poor and to advance his cause. By their necessities, a ruined world are drawing forth from us talents of means and of influence, to present to them the truth, of which they are in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to the image of him who for our sakes became poor. In bestowing, we bless others, and thus accumulate true riches.

The Glory of the Gospel

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which he regarded them. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. He gave all he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle there illustrated is to give, give. This, carried out in actual benevolence and good works, is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but, carried out in all its bearings, the fruit is misery and death.

The light of the gospel shining from the cross of Christ rebukes selfishness, and encourages liberality and benevolence. It is not to be a lamented fact that there are increasing calls to give. God in his providence is calling his people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is his mercy that multiplies the demands for their means. Objects that shall call benevolence into action, must be placed before them, or they can not imitate the character of the Great Exemplar.

The Blessings of Stewardship

In commissioning his disciples to go "into all the world, and preach the gospel to every creature," Christ assigned to men the work of spreading the gospel. But while some go forth to preach, he calls upon others to answer his claims upon them for offerings, with which to support his cause in the earth. This is one of God's ways of exalting man. It is just the work that man needs; for it will stir the deepest sympathies of his heart, and call into exercise the highest capabilities of the mind.

Every good thing of earth was placed here by the bountiful hand of God, as an expression of his love to man. The poor are his, and the cause of religion is his. He has placed means in the hands of men, that his divine gifts may flow through human channels in doing the work appointed us in saving our fellow men. Every one has his appointed work in the great field.

The all-wise God knew that man must have something to do in order that life might be a blessing to him. The gold and silver are the Lord's, and he could rain them from heaven if he chose; but instead of this, he has made man his steward, entrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute his blessings on earth. God planned the system of beneficence, in order that man might become, like his Creator, benevolent and unselfish in character, and finally be a partaker with him of the eternal, glorious reward.

Meeting Around the Cross

The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to perpetuate his love. This love is to draw them together around the cross. It is to divest them of all selfishness, and bind them to God and to one another.

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the Royal Prince of heaven dying for you, can you seal your heart, saying, "No; I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world.

(To be concluded)

Who Are Missionaries?

MRS. LUELLA L. HARMON

NOAH WEBSTER says a missionary is one sent to propagate religion. He evidently had in mind the sending of a person by a church or conference. A real missionary is sent by the One who said, "Go ye into all the world, and preach the gospel to every creature." The conference or church is his helper, his coworker.

Christ was the greatest missionary ever sent into this world, and as every true Christian must be a close follower of him, he must be a missionary. As the true follower of Christ is always a Christian, so is he always a missionary.

We habitually speak of those who teach of Christ in heathen lands, or in the wicked cities, or from the pulpit, or from door to door, as the missionaries, forgetting that all who have a mission from Christ are missionaries.

The Redeemer of Israel, but a helpless babe in the manger in Bethlehem, began his missionary work by drawing unto himself three philosophers from the East, and the shepherds from the plains of Bethlehem, and bringing joy to Joseph and Mary, and Simeon and Anna in the temple.

Without doubt the pure, beautiful child-life he lived in the wicked little valley called Nazareth caused some sin-

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Jesus, I'll Go Through with Thee

CLAUDE WILTSIE

I AM passing o'er the pathway
  That the saints before me trod,
Leading up from sin's dark valley
  To the glorious heights of God.
Though my way's beset with demons,
  And my crosses heavy be,
Through the grace of God abundant,
  Jesus, I'll go through with thee.

Take my trembling hand and lead me
  O'er life's waters dark and wild;
Though earth's sin and strife surround me,
  I would be thy trusting child.
Lead me as thou led'st Moses,
  And thy hosts across the sea;
And though all the world forsake me,
  Jesus, I'll go through with thee.

When I reach the time of trouble,
  And man's heart with terror faints,
When all faces gather blackness,
  Thou wilt not forsake thy saints.
In thy blessed, sure pavilion
  All thy waiting ones shall be.
In the time of indignation,
  Jesus, I'll go through with thee.

When the earth is rent beneath us,
  And thou send'st the storm of hail,
Lord, thy angels then shall keep us;
  Not a word of thine shall fail.
When the sun shall scorch all nature,
  Thou wilt food and shelter be.
My Redeemer and Creator,
  Jesus, I'll go through with thee.

When I'm taken up to heaven,
  And the shining gates behold;
When I view the walls of jasper,
  And the streets of glitt'ring gold;
When I see life's crystal river,
  Flowing there so calm and free;
When the ransomed ones shall enter,
  Jesus, I'll go through with thee.

Jamestown, N. Y.

Beneficence

MRS. E. G. WHITE

(*Concluded*)

The Needs of a Mission Field

FOR many years, the Lord has been keeping before his people the needs of the work among the colored people in the Southern States of America. The moral darkness of this field is, in itself, a powerful plea for the exercise of liberality. In the past, some have done what they could to support this branch of our work; and their beneficence has borne fruit in the conversion of many souls.

Although much remains to be done for the colored people, we have cause for rejoicing over the good beginning that has been made. In a recent number of *The Gospel Herald* it is reported that "fifteen years ago there were not over twenty colored Seventh-day Adventists south of Mason and Dixon's line; but to-day there are seven hundred. Twelve years ago there was only one colored Seventh-day Adventist church; to-day there are fifty, not counting those in Africa and the West Indies. . . . The tithes of the colored people last year in the United States amounted to five thousand dollars; fifteen years ago it was not over fifty dollars."

Let us thank God, dear brethren and sisters, and take courage! God is laying bare his arm to do a mighty work in this mission field within the borders of our own land. He is now giving his people an opportunity to extend the message rapidly in the South, by revealing a spirit of beneficence at the time the yearly offering for the support of the colored work is taken up, the first Sabbath in October. God has reposed confidence in us by making us stewards of means and of his rich grace; and he now points us to the poor and suffering and oppressed, to souls bound in chains of superstition and error, and assures us that if we do good to these, he will accept the deed as though done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren," he declares, "ye have done it unto me."

The poor are not excluded from the privilege of giving. They, as well as the wealthy, may act a part in this work. The lesson that Christ gave in regard to the widow's two mites, shows us that the smallest willing offerings of the poor, if given from a heart of love, are as acceptable as the largest donations of the rich. In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice.

Thousands of colored people in the South may now be uplifted, and become human agents to help their own race, if they can receive the help God is calling upon us to give them. Multitudes of men and women in this field feel their deep poverty and necessity of elevation. And when faithful teachers shall come in to open to them the Scriptures just as they read, presenting truth in its native purity, the darkness will disappear. Bright beams of light will shine upon the soul searching for truth. And with those who have had advantages, a close and intelligent investigation will take place upon the subjects of truth revealed in the Scriptures. Many will be taught of God. They will learn aright from the Great Teacher, and will accept with joy the truths that will sanctify and uplift. The moral image of God will be restored in the soul, and many will be eternally saved.

My dear brethren and sisters, Christ is now saying to you, Lift up your eyes and look on this Southern field; for it needs workers — sowers of the seed, and reapers. It needs your means for the maintenance of these workers. The grace of Christ is unlimited, it is God's free gift. Then why should not this neglected people have some hope and courage and faith brought into their lives? There is sunshine in the heart for all who will accept Christ.

Sharing in the Joys of the Redeemed

There is reward for the whole-hearted, unselfish workers who enter this field, and also for those who contribute willingly for their support. Those engaged in active service in the field, and those who give of their means to sustain these workers, will share the reward of the faithful.

Every wise steward of the means entrusted to him, will enter into the joy of his Lord. What is this joy? —"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." There will be a blessed commendation, a holy benediction, on the faithful winners of souls. They will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed of the Lord shall all meet,— gathered into the mansions prepared for them! O, what rejoicing for all who have been impartial, unselfish laborers together with God in carrying forward his work in the earth! What satisfaction will every reaper have, when the clear, musical voice of Jesus shall be heard, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord."

The Redeemer is glorified because he has not died in vain. With glad, rejoicing hearts, those who have been colaborers with God see of the travail of their soul for perishing, dying sinners, and are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrow of heart because some refused to see and receive the things which make for their peace, are forgotten. The self-denial they have practised in order to support the work, is remembered no more. As they look upon the souls they sought to win to Jesus, and see them saved, eternally saved — monuments of God's mercy and of a Redeemer's love — there ring through the arches of heaven shouts of praise and thanksgiving.

"And they sang a new song, saying, Thou art worthy; . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Missions

THERE are many desert places,
Far away beyond the sea,
Where the unenlightened races
Hunger for the gospel plea.
To those far-off wildernesses,
Long with vices overgrown,
God the Father sends, and blesses,
Ministers to save his own.

It we can not go there, preaching
Jesus who was crucified,
We can send a message, teaching
That for them a Saviour died.
We can help to lift the sorrow
From some brother in despair;
We can help to make the morrow
Of some sister bright and fair.

There are souls, in many regions
Round about us, famishing
For the Bread of Life, and legions
Know not Jesus as their King.
If we can not *go* and feed them,
We can lend a helping hand,
Send a messenger to lead them,
And fulfil the Lord's command.

Let us give in fullest measure
As the Lord has prospered each;
Let us open heart and treasure
As the Holy Scriptures teach.
Let us send the proclamation
That the Word of Life is free
To the sons of God's creation,
Both at home and o'er the sea.

—*W. S. Whitacre, in Christian Standard.*

The Two Covenants

MRS. E. G. WHITE

As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when, after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation.

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Gen. 22: 18. This promise pointed to Christ. So Abraham understood it (see Gal. 3: 8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before me, and be thou perfect." Gen. 17: 1. The testimony of God concerning his faithful servant was, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26: 5. And the Lord declared to him, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17: 7.

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law.

Another compact — called in Scripture the "old" covenant — was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the "second," or "new" covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,— the "two immutable things, in which it was impossible for God to lie." Heb. 6: 18.

But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? — In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them his power and his mercy, that they might be led to love and trust him. He brought them down to the Red Sea — where, pursued by the Egyptians, escape seemed impossible — that they might realize their utter helplessness, their need of divine aid; and then he wrought deliverance for them. Thus they were filled with love and gratitude to God, and with confidence in his power to help them. He had bound them to himself as their deliverer from temporal bondage.

But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught.

God brought them to Sinai; he manifested his glory; he gave them his law, with the promise of great blessings on condition of obedience: "If ye will obey my voice indeed, and keep my covenant, then . . . ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19: 5, 6. The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, "All that the Lord hath said will we do, and be obedient." Ex. 24: 7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Eze. 20: 11; Lev. 18: 5); but "cursed be he that confirmeth not all the words of this law to do them." Deut. 27: 26. The "new covenant" was established upon "better promises,"— the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 33, 34.

The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as he walked. Through the prophet he declared of himself, "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40: 8. And when among men he said, "The Father hath not left me alone; for I do always those things that please him." John 8: 29.

The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid; yea, we establish the law." "For what the law could not do, in that it was weak through the flesh," — it could not justify man, because in his sinful nature he could not keep the law,—"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 5:1; 3:31; 8:3, 4.

God's work is the same in all time, although there are different degrees of development, and different manifestations of his power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped his divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the sermon on the mount. The great principles of love to God, which he set forth as the foundation of the law and the prophets, are only a reiteration of what he had spoken through Moses to the Hebrew people: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Thou shalt love thy neighbor as thyself." Deut. 6:4, 5; Lev. 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of his government are the same. For all proceed from him "with whom is no variableness, neither shadow of turning." James 1:17.—*"Patriarchs and Prophets."*

"Whose Shall These Things Be?"

WASHINGTON MORSE

"So is he that layeth up treasure for himself, and is not rich toward God. . . . Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not. . . . Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12:20, 21, 32-36.

Now we understand that at the end of the twenty-three hundred years of Dan. 8:13, 14, our Saviour went in to the wedding (meant to be illustrated in the parable of Matthew 25) and into the investigative judgment. It is also certain that he will soon return from the wedding, and we are admonished not only to be ready, but to be waiting. The people of these days are the people who are passing through the time of the investigative judgment.

In Luke 12:43, 45, 46, there is a blessing pronounced upon those servants who are giving meat in due season to the household. The servant who is doing that is preaching the Lord's coming at the same time that the evil servant is saying, "My Lord delayeth his coming."

How are we to provide for ourselves "bags which wax not old, a treasure in the heavens that faileth not"? It is by selling, and giving alms, and by employing our time and talents in the Lord's work. If we have this world's goods, we can not transfer our treasure to heaven and hold it still in our possession. Shall we give that which the Lord has committed to our trust, or shall we still cling to our property to be consumed with it by the fires of the last day? There can be no doubt that we are nearing the brink of eternity. "Then whose shall those things be, which thou hast provided?"

Sauk Center, Minn.

"Thy Kingdom Come"

JOHN M. HOPKINS

In a little while all earthly kingdoms will have passed away. The world's mightiest empires, Assyria, Babylon, Medo-Persia, Grecia, and Rome, are all matters of history, object-lessons along the great highway of time, showing that that which is apparently the most enduring in this world must eventually be humbled in the dust.

All these kingdoms have successively risen and fallen. Each has acted its respective part in making up this world's history, along with the many more petty states and nations that have flourished for a time and then ceased to exist.

All these empires and states were built up of people more or less ambitious for earthly wealth, fame, and position. But how true the words —

"Beneath our feet and o'er our head
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven.
Death rides on every passing breeze,
And lurks in every flower;
Each season has its own disease,
Its peril every hour."

What has been true of the great nations of the past will, erelong, be true of the nations of the present; for soon the Lord of heaven will vindicate his authority and manifest his power by the overthrow, simultaneously, of all kingdoms, and the destruction of all who do not then accept the great atoning Sacrifice, and yield loyal obedience to his holy law, the ten commandments.

There will be no refuge then for those outside of Christ (2 Thess. 1:7-10), for probation will have ended, and every case will have been decided. Then the decree, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still," will be the truth of the hour. There will be mercy no longer for the persistently rebellious; for God will pour out the wine of his wrath (the seven last plagues) "without mixture." Rev. 14:10, and chapter 16.

The next great and everlasting kingdom will be the kingdom of Christ, the kingdom of glory. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion [the dominion first given to Adam. Gen. 1:28]; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days [the eternal Father], and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:13, 14, 27. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15.

This is that for which Jesus taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. It is for the upbuilding of that kingdom in the hearts of men, that every follower of Christ should now most earnestly pray and work. To him who has been turned "from darkness to light, and from the power of Satan unto God" (Acts 26:18), there can be nothing so precious as the advancement of gospel truth. No interest will lie so near the heart as the interests of Christ's kingdom. Everything that will be a hindrance to this will be cheerfully laid aside. However dear the idol of the heart, however cherished the hope, the joy, the ambition, the earthly friend, it will be all cheerfully put away. Jesus said, If thine "eye" offend thee, or the "right hand," meaning the dearest and most serviceable of all earthly possessions, "pluck it out," "cut it off," and "cast it from thee."

Often this will require a struggle, a mighty effort; but if the soul is true to Christ, it will be done. By his grace it can be done. There is not one desire, one appetite, one practise, however strongly entrenched in the flesh, that the grace and power of Christ can not overcome. "There is help in God." The Word of God declares it. As I write, my mind recalls an experience with which I was acquainted forty-nine years ago. My father, a Baptist minister, was conducting a revival meeting in the village where he was pastor. There lived outside the village a very profane man, who appropriated to his own use various articles not belonging to him. One evening he was converted. The next morning he took his team and sleighs, loaded up the stolen property, and drove from place to place, delivering to its rightful owner each stolen article, begging forgiveness, and desiring to make any restitution required. Some twenty-five years later I met this man, and he was still trying to lead a consistent Christian life. My heart blessed God for such a salvation as this.

General Articles

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The Torch

The God of the Great Endeavor gave me
a torch to bear.
I lifted it high above me in the dark and
murky air,
And straightway, with loud hosannas,
the crowd acclaimed its light,
And followed me as I carried my torch
through the starless night;
And, mad with people's praises and
drunken with vanity,
I forgot 'twas the torch that drew them,
and fancied they followed me.
But slowly my arm grew weary upholding the shining load,
And my tired feet went stumbling over
the hilly road,
And I fell with the torch beneath me.
In a moment the flame was out!
Then, lo! from the throng a stripling
sprang forth with a mighty shout,
Caught up the torch as it smoldered, and
lifted it high again,
Till, fanned by the winds of heaven, it
fired the souls of men!
And, as I lay in darkness, the feet of
the trampling crowd
Passed over and far beyond me, its pæans
proclaimed aloud,
While I learned, in the deepening shadows, this glorious verity:
'Tis the torch that the people follow,
whoever the bearer be.

—*Elizabeth R. Finley.*

FE 512-515

The Essential in Education

MRS. E. G. WHITE

(1) The most essential education for our youth to-day to gain, and that which will fit them for the higher grades of the school above, is an education that will teach them how to reveal the will of God to the world. To neglect this phase of their training, and to bring in to our schools a worldly method, is to bring loss to both teachers and students.

(2) Just before Elijah was taken to heaven, he visited the schools of the prophets, and instructed the students on the most important points of their education. The lessons he had given them on former visits, he now repeated, impressing upon the minds of the youth the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven, and go forth to work in the ways of the Lord. If conducted as God designs they should be, our schools in these closing days of the message will do a work similar to that done by the schools of the prophets.

Those who go forth from our schools to engage in mission work will have need of an experience in the cultivation of the soil and in other lines of manual labor. They should receive a training that will fit them to take hold of any line of work in the fields to which they shall be called. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth prepared to instruct as they have been instructed.

In his teachings the Saviour represented the world as a vineyard. We would do well to study the parables in which this figure is used. If in our schools the land were more faithfully cultivated, the buildings more disinterestedly cared for by the students, the love of sports and amusements, which causes so much perplexity in our school work, would pass away.

When the Lord placed our first parents in the garden of Eden, it was with the injunction that they "dress it" and "keep it." God had finished his work of creation, and had pronounced all things very good. Everything was adapted to the end for which it was made. While Adam and Eve obeyed God, their labors in the garden were a pleasure; the earth yielded of its abundance for their wants. But when man departed from his obedience to God, he was doomed to wrestle with the seeds of Satan's sowing, and to earn his bread by the sweat of his brow. Henceforth he must battle in toil and hardship against the power to which he had yielded his will.

It was God's purpose to remove by toil the evil which man brought into the world by disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil be stayed. The Son of God was given to the world, by his death to make atonement for the sins of the world, by his life to teach men how the plans of the enemy were to be thwarted. Taking upon himself the nature of man, Christ entered into the sympathies and interests of his brethren, and by a life of untiring labor taught how men might become laborers together with God in the building up of his kingdom in the world.

If those who have received instruction concerning God's plan for the education of the youth in these last days, will surrender their wills to God, he will teach them his will and his way. Christ is to be the teacher in all our schools. If teachers and students will give him his rightful place, he will work through them to carry out the plan of redemption.

Students are to be taught to seek the counsel of God in prayer. They are to be taught to look to their Creator as their unerring guide. They are to be taught the lessons of forbearance and trust, of true goodness and kindness of heart. They are to learn the lesson of perseverance. Their characters are to answer to the words of David, "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." In all this they are qualifying for service in the missionary field.

The converted student has broken the chain which bound him to the service of sin, and has placed himself in right relation to God. His name is enrolled in the Lamb's book of life. He is under solemn obligation to renounce evil, and come under the jurisdiction of God. Through earnest prayer he is to cleave to Christ. To neglect this, to refuse his service, is to forfeit the favor of the Great Teacher, and to become the sport of Satan's wiles. It was the design of heaven by the infinite sacrifice of Christ, to bring men and women into favor again with God. That education that brings the student into close relation with the Teacher sent from God, is true education.

God's people are his chosen instrumentalities for the enlargement of his church in the earth. They are to seek the counsel of God. Worldly amusements and entertainments are to have no place in the life of the Christian. In following the way of the Lord is to be the strength of his people. Their faith in the gift of God's only begotten Son is to be manifest. This will make its impression on the mind of the worldling. He who takes his position as separate from the world, and strives to become one with Christ, will be successful in drawing souls to God. The grace of Christ will be so apparent in his life that the world will take knowledge of him that he has been with Jesus, and has learned of him.

"Go work to-day in my vineyard," the Saviour commands. "Whether therefore ye eat, or drink, or whatsoever ye do, do *all* to the glory of God." Let every one who claims to be a child of the Heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in spirit, in words, and in works he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the citizens of the kingdom of God.

Prayer—No. 2

G. B. THOMPSON

The habit of prayer is perhaps one of the most satisfactory evidences there is of real piety. A man may make fine speeches, and engage in many kinds of philanthropic work, he may seem diligent in good works, and yet be a hypocrite. But when a man goes into the closet, and there habitually pours out his soul to God, he is apt to be in earnest. When the Lord wished to give Ananias evidence that Saul had experienced a change of heart, he said, "Behold, he prayeth."

A man might be saved, and never hear a sermon. He might be deaf, or placed under circumstances making it impossible to hear one of God's ministers preach. He might be saved, and never read a chapter in the Bible, for he might be blind, or never have learned to read. But in order to be an overcomer, and be saved in the kingdom of God, it is absolutely necessary that we pray. The deaf, the blind, the lonely ones, and those who are unlearned, need to pray as much as do others.

(1) *Messages to Young People*, p. 172

(2) Commentary, Vol. 2 p. 1036

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4:8.

Higher Aspirations

MRS. R. C. BAKER

ONCE I thought it would be sweet
To wear the laurel wreath of fame;
To hear the world's glad plaudits greet
The faintest echo of my name.

But O, how vain and transient all
Earth's glittering treasures I have found!
Its pleasures on the senses pall,
Its fame is but an empty sound.

But though it may not be my lot
Upon earth's gilded page to shine,—
The goal by mortals madly sought,—
A high ambition still is mine.

This is my aspiration high,
When past these scenes of toil and strife,
To find my name indelibly
Recorded in the book of life;

To stand amid the ransomed throng
Who through much tribulation come,
To join the glad triumphal song,
And find at last in heaven a home;

To hear my Saviour's glad "Well done,"
Crowned by his hand salvation's heir.
What triumph mortals e'er have won
Can with that hour of bliss compare?

Then let earth's glittering bubbles break,
Her rainbow-tinted glories die,
With longings deep my heart shall ache
For deathless joys beyond the sky.

Markham, Ontario.

Myp 134-136

Ruling the Spirit

MRS. E. G. WHITE

"HE that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." He has conquered self,— the strongest foe man has to meet.

The highest evidence of nobility in a Christian is self-control. He who can stand unmoved amid a storm of abuse is one of God's heroes.

To rule the spirit is to keep self under discipline; to resist evil; to regulate every word and deed by God's great standard of righteousness. He who has learned to rule his spirit will rise above the slights, the rebuffs, the annoyances, to which we are daily exposed, and these will cease to cast a gloom over his spirit.

It is God's purpose that the kingly power of sanctified reason, controlled by divine grace, shall bear sway in the lives of human beings. He who rules his spirit is in possession of this power.

In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board influences are exerted the results of which are as enduring as eternity. More than any natural endowment, the habits established in early years will decide whether a man shall be victorious or vanquished in the battle of life.

In the use of language, there is, perhaps, no error that old and young are more ready to pass over lightly in themselves than hasty, impatient speech. They think it is a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's Word does not treat it lightly. The Scripture says: "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." "He that hath no rule over his own spirit is like a city that is broken down, and without walls."

The largest share of life's annoyances, its heartaches, its irritations, is due to uncontrolled temper. In one moment, by hasty, passionate, careless words, may be wrought evil that a whole lifetime's repentance can not undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing!

Overwork sometimes causes a loss of self-control. But the Lord never compels hurried, complicated movements. Many gather to themselves burdens that the merciful Heavenly Father did not place on them. Duties he never designed them to perform chase one another wildly. God desires us to realize that we do not glorify his name when we take so many burdens that we are overtaxed and, becoming heart-weary and brain-weary, chafe and fret and scold. We are to bear only the responsibilties that the Lord gives us, trusting in him, and thus keeping our hearts pure and sweet and sympathetic.

There is a wonderful power in silence. When impatient words are spoken to you, do not retaliate. Words spoken in reply to one who is angry, usually act as a whip, lashing the temper into greater fury. But anger met by silence quickly dies away. Let the Christian bridle his tongue, firmly resolving not to speak harsh, impatient words. With the tongue bridled, he may be victorious in every trial of patience through which he is called to pass.

In his own strength man can not rule his spirit. But through Christ he may gain self-control. In his strength he may bring his thoughts and words into subjection to the will of God. The religion of Christ brings the emotions under the control of reason, and disciplines the tongue. Under its influence the hasty temper is subdued, and the heart is filled with patience and gentleness.

Hold firmly to the One who has all power in heaven and in earth. Though you so often fail to reveal patience and calmness, do not give up the struggle. Resolve again, this time more firmly, to be patient under every provocation. And never take your eyes off your divine Example.

God's ideal for his children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil. And he has made provision that the Holy Spirit shall be imparted to every repentant soul to keep him from sinning.

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. A holy temper, a Christlike life, is attainable by every repenting, believing child of God.

Joint Heirs with Christ

W. S. HYATT

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. The Lord calls upon all to behold his love. Love can be seen by its results, and the Lord calls upon all to behold the love that would make a race of prodigals "the sons of God." The world lies in wickedness, but now and then a prodigal comes to himself, and says, "I will arise and go to my Father." The Father saw him while he was yet a great way off, and ran to meet him. Love for the erring covered the sins of ingratitude, and the wanderer is made to realize that he is truly a son, and not a servant, although unworthy of the least of this parental affection.

We may behold this manner of love, but not understand it; we may enjoy its blessings, but not comprehend its greatness. How it is possible for a race of rebels to be transformed into sons of God will be the mystery of this life, and only eternity can reveal it to us. Nevertheless, it is a truth to the believer, for "to them gave he power to become the sons of God," and they are adopted into the royal family (Gal. 4:5), and loved the same as the only begotten Son. John 17:23. Thank God for an "adoption" that makes the prodigal to realize that he is not a servant, but a son; and, also, for the spirit of true sonship whereby he can look up with a filial confidence and say, "Father, Father."

The conditions by which we may become sons of God are clearly stated. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18. And again he says, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7. Now listen to the promise whereby this may be accomplished: "But as many as *received* him, to them gave he *power* to become the sons of God, even to them that *believe on his name*." John 1:12. Truly this is a wonderful privilege to the believer.

"And if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8:17. Language fails us when we attempt to express the greatness of these

General Articles

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My Saviour at Last

B. E. BEDDOE

O, to me the earth is drear
When my Saviour is not near!
Earth to me can but impart
Trouble, sin, and aching heart;
Joy doth fade, and I'm alone;
Blasted hopes do make me moan.

Life is sweet if Thou art near,
Struggles I no longer fear,
Storms may sweep and tempests roar,
Battles come as ne'er before;
Yet, my Lord, if thou art near,
Tempests I no more shall fear.

Lord, for thee our spirits yearn,
Hoping for thy soon return.
Soon we'll see thee, bright and fair,
Come from heaven to take us there.
Where thou art we then shall be,
Saved and blest, at home with thee.

Genoa, Nev.

FE 516-519

A Message to Teachers

MRS. E. G. WHITE

A message has been given me for the teachers in all our schools. Those who accept the sacred responsibility resting upon teachers need to be constantly advancing in their experience. They should not be content to remain upon the lowlands, but should ever be climbing heavenward. With the Word of God in their hands, and the love of souls pointing them to diligence, they should advance step by step in efficiency.

A deep Christian experience will be combined with the work of true education. Our schools are to advance steadily in Christian development; and in order to do this, the words and example of the teacher should be a constant help. "Ye also, as lively stones," the apostle declares, "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." It would be well for every teacher and student to study carefully these words, asking himself the question, Am I, through the abundant grace given, obtaining the very experience that as a child of God I must have in order to advance constantly step by step to the higher grade?

In every line of instruction, teachers are to seek to impart light from the Word of God, and to show the importance of obedience to a "Thus saith the Lord." The education should be such that the students will make right principles the guide of every action: this is the education that will abide through the eternal ages.

I am given words of caution to the teachers in all our established schools. The work of our schools must bear a different stamp than that borne by some of our most popular schools. The mere study of the ordinary text-book is not sufficient; and many of the books that are used are unnecessary for those schools that are established to prepare students for the school above. As a result, the students in these schools are not receiving the most perfect Christian education. The very points of study are neglected that are most needed to prepare the students to stand the last great examination, and to fit them for missionary work in home and foreign fields. The education that is needed now is one that will qualify the students for practical missionary work, by teaching them to bring every faculty under the control of the Spirit of God. The study book which is of the highest value is that which contains the instruction of Christ, the Teacher of teachers.

The Lord expects our teachers to expel from our schools those books that teach sentiments which are not in accordance with his Word, and to give place to those books that are of the highest value. The Lord designs that the teachers in our schools shall excel in wisdom the wisdom of the world, because they study his wisdom. God will be honored when the teachers in our schools, from the highest grades to the lowest, show to the world that a more than human wisdom is theirs, because the Master Teacher is standing at their head.

Our teachers need to be constant learners. All reformers need to place themselves under discipline to God. Their own lives need to be reformed, their own hearts subdued by the grace of Christ. Every worldly habit and idea that is not in harmony with the mind of God should be renounced.

When Nicodemus, a learned teacher in Israel, came to Jesus to inquire of him, Christ laid before him the first principles. Nicodemus, though holding an honorable position in Israel, had not a true conception of what a teacher in Israel should be. He needed instruction in the very first principles of the divine life, for he had not learned the alphabet of true Christian experience.

In response to Christ's instruction Nicodemus said, "How can these things be?" Christ answered, "Art thou a master in Israel, and knowest not these things?" The same question might be asked of many who are holding responsible positions as teachers, physicians, and ministers of the gospel, but who have neglected the most essential part of their education, that which would fit them to deal in a Christlike manner with human minds.

In the instruction that Christ gave to his disciples, and to the people of all classes who came to hear his words, there was that which lifted them to a high plane of thought and action. If the words of Christ, instead of the words of men, were given to the learner to-day, we would see evidences of higher intelligence, a clearer comprehension of heavenly things, a deeper knowledge of God, a purer and more vigorous Christian life.

"Verily, verily, I say unto you," Christ said, "he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever."

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

We are slow to understand how much we need to study the words of Christ and his methods of labor. If his teachings were better understood, much of the instruction that is now given in our schools would be valued at its true worth. It would be seen that much that is now taught does not develop the simplicity of godliness in the life of the student. Then finite wisdom would receive less honor, and the Word of God would have a more honored place.

When our teachers are truly converted, they will experience a soul hunger for the knowledge of God, and as humble learners in the school of Christ, they will study to know his righteousness. Righteous principles will rule the life, and will be taught as the principles that rule in the education of heaven. When teachers seek with all their heart to bring true principles into the work of education, angels of God will be present to make impressions upon the heart and mind.

Prayer — No. 4

G. B. THOMPSON

Concerning prayer the Lord has given us this promise: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. This is indeed a wonderful promise. The Bible apparently contains no greater, for it seems there could be no greater. Think of it! "All things . . . ye shall ask . . . ye shall receive." He who made and owns the universe, and has all power in heaven and on the earth, says, All things are freely yours; ask and receive. There is no reason why we should lack anything, or be spiritually lean.

But observe there is a condition. "Whatsoever ye shall ask in prayer, *believing*, ye shall receive." Ah, this means much. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. *But let him ask in faith*, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:5-7.

Prayer without faith is an empty form; it is even worse than this, it is mockery. Believing is receiving. Every request from an honest and true heart, uttered in faith, the Lord answers. It

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report;* if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

"Faint Not"

HUBERT FLETCHER

Faint not;
Thy Father knows thy burdens and thy woes.
His eyes are watching thee;
His love, his sympathy, his pitying care
Are overshadowing thee.

Faint not;
Though rough and tempest-tossed thy life may be,
He knows it all.
His hand on thee, at times though heavy laid,
Is for thy good.

Faint not;
Though sundered far from home, from those ye love,
He's ever near,
Near thee to hear thy groans, thy sighs, thy calls —
Yea, he *will* hear.

Bocas del Toro, Panama.

"Judge Not"

MRS. E. G. WHITE

THE work of judging his brother has not been placed upon any man. "Judge not," the Saviour says, "that ye be not judged; for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." He who takes upon himself the work of judging and criticizing others, lays himself open to the same degree of judgment and criticism. Those who are ready to condemn their brethren, would do well to examine their own works and character. Such an examination, honestly made, will reveal the fact that they, too, have defects of character, and have made grave blunders in their work. If the great Judge should deal with men as they deal with their fellow workers, they would regard him as unkind and unmerciful.

"Why beholdest thou the mote that is in thy brother's eye," the Saviour asked, "but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The scribes and Pharisees were very rigid in their rules, very severe in their judgment of others, and unmerciful in condemning. They exalted themselves as judges among the people; and while they justified the course of forbidden action that they themselves indulged in, they were quick to condemn with scornful words the course of others, even of those whom God was using to do his work. Their criticism of Christ and his disciples was severe and denouncing, and placed them in a false light before the people. To the view of the Pharisee his individual sins were as the mote, but that which he saw to condemn in others he represented as a beam. Christ declared to such, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Christ did not make himself a judge among men; but he was heaven-appointed to lay down correct principles for the rule of the human family. He appoints agencies to carry out these principles; and by him "princes decree justice." In the advancement of his cause in the earth, he would have men appointed to deal with the erring who will be kind and considerate, and whose characters reveal the similitude of the divine,— men who will show the wisdom of Christ in dealing with matters that should be kept private, and who, when a work of correction and reproof must be done, will know how to keep silence before those whom it does not concern. Unbelievers should not be given opportunity to make God's people, be they ministers or laymen, the objects of their suspicion and unrighteous judgment.

When it becomes necessary for a minister to do a work of correction, he should be very careful to act righteously and wisely. He is not to denounce the erring harshly before those who know not the truth. The unconverted judge the servants of God by such actions, and conclude that this can not be the work of God. Those who are not of our faith, but who are convicted of the truth, when they see a lack of unity among the ministers who claim to be obeying the truth, close the door of their hearts, saying, We want none of these things. Thus by the exercise of unsanctified speech, souls are turned from the truth, and an example given that opens the way for the things of truth and righteousness to be lowered in the dust. Our workers, when tempted to speak hasty words of criticism and judgment, should remember that silence is golden.

I am instructed to bear this message to ministers: Judge not after the desire of your own mind. Do not, in order to carry out your own plans, bring forward that which will condemn another. Such a work is not a work of righteousness, and is one which God forbids. If you are under the sweet influence of Christ's Spirit, it is your privilege to give counsel to your brother; but if you are not under the direction of the Spirit of God, keep silence. It is God's prerogative to judge, not man's. Man is debarred from the seat of judgment by the words of Christ, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

My brethren, the time has come for every man to examine critically his own case. The time has come for men to keep their words of fault-finding for their individual selves. Let those who have been free to express their ideas regarding the error of their brother's course, examine their own lives by the light of the Word of God. There is a great work of reconversion to be done before the way for the Lord's coming shall be prepared. Men and women who have long professed to serve the Lord need to experience the quickening power of the Holy Spirit.

Great care should be exercised in choosing men to occupy positions of responsibility as guardians of the churches. My brethren, do not make this choice blindly, lest the flock of God be given an example that will teach them to tear and devour. The men who bear responsibilities in the cause of Christ should be men of prayer and humility. They are to act like men who in all their dealings with their brethren are guided by the Spirit of God. They are to give an example of righteousness. They are sacredly to guard the reputation of those who are doing the work of God.

I have been shown that some of the leaders in the work have acted the part of an inconsiderate father who loses control of his words and spirit, and who acts severely with his children because he supposes it necessary to show his authority. Often such a father, in exercising his ruling power, gives an example of passion and injustice, which strengthens the evil. The parent who deals thus with his child does it a great wrong, and needs to turn his indignation and censure against himself. I have been instructed to say that those workers who have carried this spirit into their labors and plans in the conference are as surely stumbling-blocks to souls as is the inconsistent parent to his child.

God never intended that in his work the mind of one man should control the mind of another. Those who are trying to carry out their personal plans should carefully consider whether they are following the example of him who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Those who follow in the footsteps of Christ will not act the part of an accuser, passing judgment on those who they suppose make mistakes.

We have a most solemn message to bear to the world. Let those who suppose that they are to have authority, remember that they are men under authority. A higher power than that of any earthly potentate is to rule them.

Religion's Chief Test

K. C. RUSSELL

RECENTLY the following paragraph came under my observation, and it is so expressive of the true elements that are embraced in the Christian religion that I have been constrained to pass it on to the readers of the REVIEW: —

"The supreme test of religion is that it be experienced in our lives. A man may have deep religious feeling, but if it does not prove itself in action, it is but vapid emotionalism. Sentiment and prayers do but make a mockery of God

Readings *for the* Week *of* Prayer

To Be Read in all the Churches in the United States

December 14-21, 1907

A Call to Consecration

MRS. E. G. WHITE

(Reading for Sabbath, December 14)

THE world's greatest need is consecrated effort for the salvation of souls. Christ desires by the fulness of his power so to strengthen his people that through them the whole world shall be encircled with an atmosphere of grace. When his people shall make a wholehearted surrender of themselves to God, walking before him in humility and faith, he will carry out through them his eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. He will use all, men, women, and children, in making the light shine forth to the world, and calling out a people who will be true to his commandments.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The salvation of souls was the great object for which Christ sacrificed his royal robe and kingly crown, the glory of heaven, and the homage of angels, and laying aside his divinity, came to earth to labor and suffer with humanity upon him. He who has been transformed into the likeness of Christ, he who cherishes the spirit of the great Missionary Worker (1) is filled with a desire to bear the tidings of salvation to the regions beyond, to those who know not the Saviour. To the work of soul-saving he consecrates time and strength, means and influence. He uses every jot of his ability in an effort to win souls to Christ. The sacrifice made on the cross of Calvary is the motive that inspires him to put forth untiring efforts and to show unflagging zeal. His determination is, "I will not fail nor be discouraged." By his consistent life he draws those around him to the Saviour.

Those who give their lives to Christian ministry know the meaning of true happiness. Their interests and their prayers reach far beyond self. They themselves are growing up as they try (1) to reach others. They become familiar with the largest plans, the most stirring enterprises; and how can they but grow when they place themselves in the channel of light and blessing? They become more and more identified with Christ in all his plans. There is no opportunity for spiritual stagnation. Selfish ambition and self-seeking are rebuked by constant contact with the absorbing interests which belong to high and holy aspirations.

All who surrender themselves to God in unselfish service for humanity are in co-operation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help to swell the tide of his joy, and bring honor and praise to his exalted name.

Very much more might be done for Christ if all who have the light of truth would practise the truth. There are whole families who might be missionaries, engaged in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart.

The Lord is calling his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to his disciples when he sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by a simple presentation of Bible truth in the family circle, many will be reached. The divine workers will be present to send conviction to hearts. "I am with you alway," is his promise. With the assurance of the abiding presence of such a Helper, we may labor with hope and faith and courage.

Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, give (3) yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit those who live near you, and by sympathy and kindness try to reach their hearts. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. Eternity alone will reveal how far-reaching such a line of labor can be.

Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent workers that are most needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, "Come, for all things are now ready." This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light.

Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry out his merciful designs. By personal labor reach those around you. Preaching alone will not do the work that needs to be done. A perfect work can not be done by proxy. Money lent or given will not accomplish all that is to be done. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls.

My sisters, do not spend your money lavishly for dress. Fathers and mothers, teach your children to dress inexpensively; teach them to save their pennies for missionary work. Let every member of the family practise self-denial. Christ is our example. He was the Prince of glory, but he had such an interest in our world that he left his riches and came to this earth to live a life that should be an example to rich and poor alike. He taught that all should come together in love and unity, to work as he worked, to sacrifice as he sacrificed, and to love as children of God.

(2) Parents, gather your children around you each morning and evening, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptations. Daily annoyances beset the pathway of old and young. Those who would live patient, loving, cheerful lives, must pray. Only by receiving constant help from God can we gain the victory over self.

Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as his providence shall indicate. Accept his plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be molded more and more after the divine example; and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

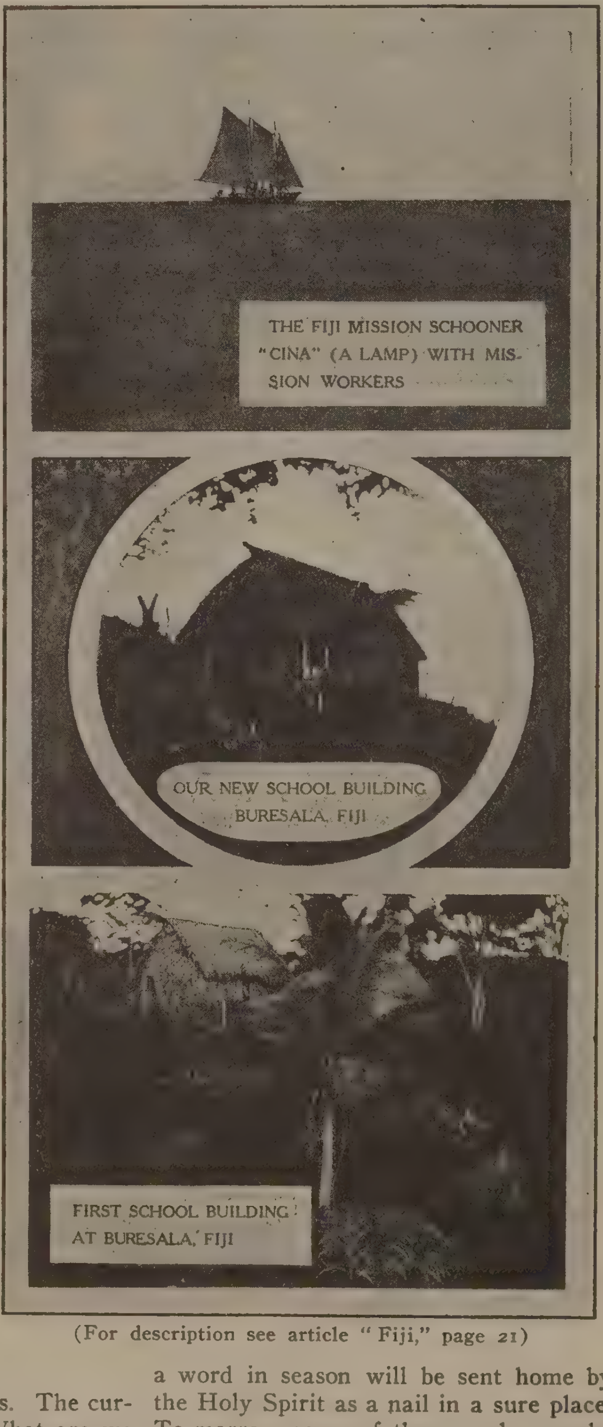
Brethren and sisters, arouse, and show a living interest in the unworked portions of the Lord's vineyard. Consecrate yourselves unreservedly to the work of giving the rich treasures of truth to those in darkness. Catch the spirit of the great Master Worker.

Welfare Ministry p. 70 (1); My Life Today, p. 238 (2); 233 (3)

Learn from the Friend of sinners how to minister to sin-sick souls. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed himself upon the altar of sacrifice, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.

When we are converted, our desire for ease and elegance will be changed. Christ brought his desires and wishes into strict abeyance to his mission — a mission that bore the insignia of heaven. He made everything subordinate to the great work that he came into the world to accomplish for the fallen race. When in his youth his mother found him in the school of the rabbis, and said to him, " Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," he answered — and his answer is the key-note of his life-work —" How is it that ye sought me? wist ye not that I must be about my Father's business? "

My brethren and sisters, I speak to you in words of love and tenderness. Every earthly interest must be made subordinate to the great work of redemption. Remember that in the lives of the followers of Christ must be seen the same devotion, the same subjection to God's work of every social claim and every earthly affection, that was seen in his life. God's claims must ever be made paramount. " He that loveth father or mother more than me is not worthy of me."


THE FIJI MISSION SCHOONER "CINA" (A LAMP) WITH MISSION WORKERS
OUR NEW SCHOOL BUILDING BURESALA, FIJI
FIRST SCHOOL BUILDING AT BURESALA, FIJI

(For description see article " Fiji," page 21)

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who, having eyes, see not, and having ears, hear not? Is it in vain that God has sent you a knowledge of his will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe in the declarations of his Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent?

Every day that passes brings us nearer the end. Does it bring us also nearer God? Are we watching unto prayer? Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. To-morrow some of these souls may be where we may never reach them again? What is our influence over these fellow travelers? What effort do we make to win them to Christ?

Time is short, and our working forces must be organized to do a larger work. Workers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands great efficiency and deeper consecration. O, I am so full of this subject that I cry to God, " Raise up and send forth messengers filled with the sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified."

Children's Lesson — No. 1

*The Lord's Prayer**

" Our Father which art in heaven."

Memory Verse: Prov. 23:26.

We may learn of the love of our Heavenly Father by considering the love of a good father and mother for their children. Ps. 103:13; Isa. 49:15.

PARENTS GIVE CHILDREN

Home
Food
Drink
Clothing
Gifts
Love

GOD GIVES

Mansions. John 14:2, 3
Bread from Heaven. John 6:32-34
Water of Life. John 4:14
White Raiment. Rev. 3:5
Every Good Gift. James 1:17
Love. John 3:16

In return children should give to parents and to God —

Love. Ex. 20:12; Matt. 22:37.
Obedience. Col. 3:20; John 14:15, 21.
Service. Luke 2:49-51; Mark 13:34.

Who are invited to become children of God? John 3:16.

Messages from the Mission Fields

(*Reading for Sunday, December 15*)

WE have messages from some of the great mission fields, sent by our workers for this week-of-prayer season.

Japan and Korea

The first comes from Japan and Korea, the lands of the rising sun. Elder F. W. Field writes: —

" The week-of-prayer season, with its accompanying gifts to our missions, is an occasion of deep interest to us missionaries; for at this time we are assured that the work in foreign fields will be especially remembered by our people everywhere. And this brief word is sent concerning the latest development of the work in Japan and Korea, that all may the more understandingly pray to the God of missions, and aid by their gifts.

" We are glad to report continued progress. Word has just come from Brother Okohira, who is making a visit to Kiushu in the south, that several have accepted the truth in Nagasaki. They desire baptism and a training in the work. There are others who are looking forward hopefully to the time when we shall have a school for the training of workers. Pray that they may not have long to wait.

" Our medical work in Kobe has never seemed more promising than of late, nor the opportunities for reaching the people better. At the same time we have had to meet difficulties and perplexities.

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* " Thoughts from the Mount of Blessing," pages 138-162, gives a verse-by-verse comment upon the Lord's prayer, which will be most helpful to those who may teach this series of lessons.

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Be Still

FRANCIS M. WILCOX

Be still, my fainting heart,
God ruleth yet above;
Do faithfully thy part,
Trust his protecting love.

He knows how weak and frail,
How far from wisdom thou;
Through him the weak prevail,
If they to him shall bow.

His is exceeding might —
'Tis ours by faith to claim;
We conquer in the fight
Through power of his great name.

Though tempest may run wild,
And black the storm-cloud grow,
He careth for his child,
This trusting faith doth know.

Be still, then, soul of mine,
In all the battle din;
Rest in the One divine,
And resting, thou shalt win.

Boulder, Colo.

A Lesson from the Ministry of John the Baptist

MRS. E. G. WHITE

On one occasion the Jewish rulers sent messengers to John the Baptist to make the inquiry, "Who art thou?" John "confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

Had the minds of his hearers been keen to recognize spiritual truth, they would have discerned the significance of John's words. Allusion was made to a custom prevailing in those Eastern countries. When a monarch was about to make a journey, men were sent before him to clear obstructions from the way, that the king might travel in safety and without hindrance. "I am the voice of one crying in the wilderness," John declared, "Make straight the way of the Lord."

"Why baptizest thou then," the messengers asked, "if thou be not that Christ, nor Elias, neither that prophet?" To the listening people John the Baptist looked as if he might be the prophet Elijah. His authoritative proclamation, his manner as he spoke of himself as the messenger of the coming One, aroused a great expectation in the hearts of the people. The Jews had studied only one side of this question. To them the Messiah was to be a mighty prince who would work powerfully in their behalf. "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

None who listened to the words of John and marked the earnestness of his manner, could doubt that he referred to the Christ who had been so long promised to the world. The messengers from Jerusalem had their answer. The message they were to carry back to the rulers at Jerusalem was decided and unequivocal. The Messiah was among them.

There was much in the places about them to remind the Jews of God's wonderful works for them in the past. Just below where John was baptizing, God's power had divided the waters, making a path for the Israelites to cross the Jordan and to pass on to the promised land. Not many miles away stood Jericho, whose walls had fallen before the command of the Prince of heaven. What might they not expect if the Messiah had actually come to earth! The whole nation was stirred.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

The doctrine that John preached was, first, repentance for past sins; then, "the kingdom of heaven is at hand." They must show repentance toward God; then they would be prepared to show faith in the One who was about to declare himself unto them. Truth must be allowed to exercise its cleansing power upon the lives of these rulers.

To those who were untaught in the oracles of God, it was enough for John to say, "Repent ye: for the kingdom of heaven is at hand." But when the Baptist saw the Pharisees and Sadducees coming to his baptism, he was stirred to give them a decided message. These men held themselves as a power among the people. Though they held different theories regarding some Bible subjects, they were united in their desire to hear the words of the wilderness prophet. Some who came from curiosity, arrested by his words, became interested in the message he was giving, and were moved to be baptized. To them John said, "Bring forth therefore fruits meet for repentance." Christ was about to appear as the revealer of the character of God. His very presence would make known to men their sin. Only as they were willing to be purged from sin, could they enter into fellowship with him. Those who were corrupt in heart could not abide in his presence.

Multitudes accepted the preaching of John, and followed him from place to place. Many cherished in their hearts the hope that he was the Messiah. But as John saw the people turning to him, he sought to direct their minds to the coming One. Later, Christ, speaking of John and his mission, declared, "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he."

In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John the Baptist is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. The message preceding the public ministry of Christ was, "Repent, publicans and sinners; repent, Pharisees and Sadducees; 'repent ye: for the kingdom of heaven is at hand.'" As a people who believe in Christ's soon appearing, we have a message to bear: "Prepare to meet thy God." Our message is to be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully.

In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding him lose sight of self.

John had by nature the faults and weaknesses common to humanity; but the touch of divine love had transformed him. When, after Christ's ministry began, the disciples of John came to him with the complaint that all men were following the new teacher, John showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way.

"A man can receive nothing," he said, "except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease."

Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the light of life.

Those who are true to their calling as messengers for God, will not seek honor for themselves. Love for self will be swallowed up in love for Christ. They will recognize that it is their work to proclaim, as did John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." They will lift up Jesus, and with him humanity will be lifted up. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Prayer — No. 6

G. B. THOMPSON

To Daniel a messenger from heaven said, "Thou art greatly beloved." We do not read just this concerning any other man. This was a wonderfully comforting message to be brought from heaven by the high and holy Gabriel to a poor, sinful man. It told how he was regarded in heaven. A sinner greatly loved in heaven! How cheering!

But why was Daniel, an erring man, so loved in heaven? The secret of this we feel sure is that he was a man of prayer. We find him at the "time of the evening oblation" "speaking in prayer." We read of his "supplications," and how he set his face to "seek by prayer and supplications, with fasting and sackcloth, and ashes," to understand the will of the Lord.

Daniel was much in secret prayer. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

This was secret prayer. It was his custom. He had been doing it "aforetime." Here is explained the secret of the life of this remarkable man, and it tells why he was "greatly beloved." He was a man of prayer. Nothing, not even death itself, could hinder him from communing with God. When he "knew that the writing was signed" which consigned him to a den of hungry lions, he went to his accustomed place, and with his windows open toward Jerusalem, he bowed before Jehovah and prayed for help, just as he had before. What an example of secret prayer!

And he did not allow business to rob him of his secret devotion. He was a busy man. The affairs of many provinces were in his hands. He was "first" of the three presidents who were over the "whole kingdom." But he took time to pray. He made duty first and secular things second; and he did not take time to pray once a day, but *"three times* a day" he "prayed, and gave thanks before his God." "At evening, and morning, and at noon" he repaired to his closet to pray. This tells why "an excellent spirit was in him," and why he was "preferred above the presidents and princes."

We are admonished to pray in secret. "And when thou prayest, thou shalt not be as the hyprocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." When "every man went into his own house," the Saviour "went unto the Mount of Olives," and there alone, in the cold mountains, with the dew of night falling upon him, he "continued all night in prayer to God." O that professed Christians would follow the example of secret prayer left us by our divine Master! The absence of prayer tells why many are weak and ready to die.

"We should pray also in the family circle; and above all, we must not neglect secret prayer, for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith, the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength.

"Pray in your closet; and as you go about your daily labor, let your heart be often lifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan can not overcome him whose heart is thus stayed upon God.

"There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance, as did Nehemiah when he made his request before the King Artaxerxes. A closet of communion may be found wherever we are. We should have the door of the heart open continually, and our invitation going up that Jesus may come and abide as a heavenly guest in the soul."—*"Steps to Christ," pages 120, 121.*

Takoma Park, D. C.

Character of the Papacy — No. 1

Its Essential Dogma

J. O. CORLISS

The word *"papa"* lengthened to "papacy" to express the system of Roman church government, is a simple Latin word, meaning the same as the English word "father." But even this explanation does not give a knowledge of what the Roman papacy is, except in part. We may know that if it is true to its name, it will attempt to exercise a fatherly government over the church, instead of one of a brotherly nature. The father of a family is its head, to whom each member is responsible for every act of his career, at least so long as he is a dependent of the family. The system of discipline inaugurated by the father must be adhered to, under all circumstances. The religious teachings of the head of the house (if there be any such) are to be listened to with respect, and their application to the life is supposed to be made intensely practical.

All this, and much more unnecessary to mention in this connection, represents the relation of a father and his family. But if, in the administration of his family affairs, the father becomes so arbitrary that he must enforce unreasonable decrees by severe punishment, then he has exceeded his privilege, even though he has dealt with his own flesh and blood. But in assuming fatherhood in the government of the church, the pope, or papa, oversteps the right of humanity in the assumption itself, because no authority has ever been conferred by which he may exercise such prerogative.

Continuing this phase of the subject, we feel justified in saying, first of all, that Christ himself is the rightful Head of the church, and so of each individual member of the church. The reason for this conclusion may be stated as follows: To become a true member of the church, one must become "dead" to the world (Col. 3:3; Gal. 2:20), and be made "alive unto God through Jesus Christ." Rom. 6:11. This condition must be effected through the "new birth" from above as taught by Christ to Nicodemus in John 3:3. Thus one is "born of God," and so passes from death unto life (1 John 3:9, 14), being born of "incorruptible" seed, by "the Word of God, which liveth and abideth forever." 1

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4:8.

Hope, Faith, and Love

WORTHIE HARRIS HOLDEN

HOPE spans the chasm of Grief, where 'mid the gloom
Of earthly losses runs the stream Despair;
High heaven in love hath built this bridge aloft
For weary feet that tread the Path of Prayer.

Ah, what would life possess were faith unborn?
And what could solace had not Hope built nigh?
Each heart were pierced by sorrow were there yet
No calm, glad morning in God's by-and-by.

And even *now* is life baptized anew
With impulses to conquer and succeed,
Blessed by the vision bright that Faith portrays,
Calmed by the peace Love granteth for its need.

Hope, faith, and love,— the triune thought of God
For man's most noble, most exalted life:
Our ardent longings and ambitions pale
By his ideal for us 'mid earthly strife.

Why longer trifle with the gilded worth
The world flings out to dazzle and allure?
God beckons thee to heights yet unexplored,
Vast and eternal and forever sure.

Portland, Ore.

The Return of the Exiles — No. 5

Loss Through Delay

MRS. E. G. WHITE

DURING the earlier years of the restoration of the Jews from Babylon, the Samaritans were untiring in their opposition. They "weakened the hands of the people in Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius." By their false reports they aroused suspicions in minds easily led to suspect. At times, the rulers in authority seemed to be influenced to work against the purposes of God. But for many years the influences for evil were held in check, and the people of God had liberty to continue their work.

Throughout these years, Satan was striving to influence the highest powers of the kingdom of Medo-Persia to show disfavor to God's people. It was Satan who prompted the Samaritans to persevere in their opposition. But angels of God were working in behalf of the returned exiles, and all heaven was intensely interested in the controversy. In the tenth chapter of Daniel is given a glimpse of this mighty struggle waged for many years between the forces for good and the forces for evil.

In this vision of the prophet, the angel Gabriel declared: "The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." For three weeks Gabriel had been wrestling with the powers of darkness, and seeking to counteract the influences at work on the mind of King Cyrus. Before the contest closed, Christ himself came to Gabriel's help. All that heaven could do in behalf of the people of God, was done. The victory was finally gained, and the forces of the enemy were held in check all the days of Cyrus, who reigned for seven years, and all the days of his son Cambyses, who reigned about seven years and a half.

This was a period of wonderful opportunity for the Jews. While the highest agencies of heaven were working on the hearts of kings, the people of God might have been most active in carrying out the decree of Cyrus to restore the temple and its services, and in re-establishing themselves in their Judean homes. But many failed of co-operating with God. In the day of his power, they proved unwilling.

The opposition of the enemies of God's truth was strong and determined. Gradually the builders lost heart. Some could not forget the scene at the laying of the corner-stone, when "many of the priests and Levites and chief of the fathers, who were ancient men," and who had seen the temple that Solomon built, gave expression to their lack of faith in the enterprise by lamenting because of the seeming inferiority of the plans for this second temple. And as the Samaritans grew more and more bold, many of the Jews began to question whether, after all, the time had come for rebuilding. This feeling soon became widespread. Many of the workmen, disheartened and discouraged, returned to their homes, and engaged in the ordinary pursuits of life,— in sowing and reaping, and in building and beautifying houses for themselves.

During the reign of Cambyses, the work on the temple progressed very slowly. Finally, in the brief reign of the false Smerdis (named Artaxerxes in Ezra 4:7), the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city.

For over a year the temple was neglected,— well-nigh forsaken,— while the people dwelt in their homes, and labored to attain temporal prosperity; but their situation was deplorable. Work as they might, they could not prosper. The very elements of nature seemed to conspire against them. A drought prevailed, and the harvests were meager.

These were the conditions existing during the early part of the reign of Darius Hystaspes, king of Medo-Persia. Spiritually as well as temporally, the Israelites were in a pitiable state. So long had they murmured and doubted; so long had they chosen to make their personal interests first, while they viewed with apathy the Lord's temple in ruins, that many had lost sight of God's purpose in restoring them to Judea.

For a time, the forces of evil seemed to triumph. But even this dark hour in the history of God's people was not without hope for those whose trust was in the Lord God of Israel.

In tender compassion, the Lord wrought in a marked manner to save his chosen people from utter spiritual ruin. The prophets Haggai and Zechariah were raised up to meet the crisis. In stirring testimonies these appointed messengers of God revealed to the people the cause of their troubles. Their lack of temporal prosperity was the result of their neglect to consider God's interests first. By honoring God and by showing him due respect and courtesy, through the building of his house, they would have invited his presence and blessing.

"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built."

The expression, "This people say," is significant. In the hour of their opportunity, the Israelites had not shown themselves willing. Prompt obedience is expected of those whom the Lord chooses and leads. Pleas for delay are a dishonor to God. And yet those who choose to follow their own way, often frame ingenious excuses in self-justification. Thus the Israelites declared that they had begun to rebuild, but that they were broken off in their work because of the hindrances devised by their enemies. (1) These hindrances, they reasoned, were an indication that it was not the proper time to rebuild. They declared that the Lord had interposed difficulties to reprove their hot haste. This is why, in a communication through his prophet, he referred to them not as "my people," but as "this people."

The Israelites had no real excuse for leaving their work on the temple. The time when the most serious objections were raised, was the time for them to persevere in building. But they were actuated by a selfish dislike to encounter danger by arousing the opposition of their enemies. They did not possess the faith that is the substance of things hoped for, the evidence of things not seen. They hesitated to move forward by faith in the opening providences of God, because they could not see the end from the beginning. When difficulties arose, they were easily turned from the work.

This history will be repeated. There will be religious failures because men do not have faith. When they look at the

(1)
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things that are seen, impossibilities appear; but God can lead them step by step in the course he desires them to take. His work will advance only as his
1) servants move forward by faith. While they may be called upon to pass through trying times, yet they should ever remember that they are contending with a a weakened, beaten foe. God's people will finally triumph over every power of darkness.]

"Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways." Why have you been so passive? Why have you done so little? Why do you feel concern for your own buildings, and unconcern for the Lord's building? Why have you lost the burning zeal you once manifested in behalf of the restoration of the Lord's house? What have you gained by serving self at the sacrifice of the best interests of God's cause? The desire to escape poverty has led you to neglect the temple; but this very neglect has brought upon you that which you feared. Nothing has prospered. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."

The Lord calls upon them to consider the situation carefully. "Consider your ways," he repeats. "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." He gives the reason for their having been brought to actual want: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

How striking is the contrast between the prompt obedience of the things of nature, and the slothful disobedience of men, those for whom Christ has died! The Lord calls upon the dew and the rain and the varied agencies of nature, and they obey his call, to be used either in blessings or in judgments. Inanimate nature is represented as being shocked at man's disregard for God's word. God calls for famine and plague and pestilence, for calamities by sea and by land, to punish the inhabitants of the earth for their iniquity. In response to the call of God, the things of nature spring to do his bidding, either in wasting and destruction or in mercies and blessings.

Because the Israelites let God's house lie waste, the Lord sent upon all their substance a wasting drought. This judgment affected not only all the fruits of the ground, but the living creatures as well. The cattle must suffer because of the sins of men. God had bestowed on his remnant people the fruits of field and garden, the corn and the wine and the oil, as a token of his favor. It was because of the sins of Israel, the Lord declared through Haggai his messenger,— because the people had used all these bountiful gifts so selfishly,— that the blessings were removed.

The messages of counsel and reproof given through Haggai were taken to heart by the leaders of Israel and "all the remnant of the people." Roused by these warnings, "Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord."

* * *

Character of the Papacy—No. 2

The Rise of Its Power

J. O. CORLISS

The celebrated English historian, Thomas Hobbes, left on record his judgment that the papacy was but "the ghost of the deceased Roman empire, crowned and seated upon the grave thereof." By touching here and there the history of early missionary work in behalf of Roman Christianity, the measure of accuracy contained in this statement may be easily determined.

When the Goths crossed the Danube to make for themselves homes in the south of Europe, they encountered believers in Christ, who probably were captives taken during that journey. From these slaves they received the primary doctrines of the Christian faith, which was in turn given by them to the various tribes of the Gothic nation.

By the time Western Rome had been dismembered in A. D. 476, the Suevi of Spain, the Burgundians of southeastern France, and the Vandals of north Africa had become converts also to the new religion. A little later the Franks, the Scandinavians, the chief tribes of Germany, and a century or more after, the Anglo-Saxons followed in the same path.

In the midst of this work, however, a great controversy arose. Some of those nations newly come to the Christian faith, had indorsed the Aryan creed, which already had been condemned by the Council of Nice. The bishop of Rome accepted the Athanasian doctrine as the orthodox one, and human-like, felt determined to bring those of the Aryan faith to his standard of orthodoxy. It mattered not so much to him if, in receiving Christianity, these nations had retained, as had all the others, many of their former heathen notions and ceremonies. In any effort to correct their false ideas, no notice was to be taken of the corruptions their paganism had engrafted upon the pure Christian faith.

In further efforts to win these simple-minded barbarians, who were utterly unable to comprehend the subtle differences of dogma between the two great leaders of factions, the church lowered her standard of piety to meet their condition. In order to dazzle their senses, and win their attention, Guizot says that the church "increased wonderfully the number, pomp, and variety of her religious ceremonies." Through this medium, those who did follow the Athanasian creed, became altogether different from the Christians of an earlier age.

When the wars of subjugation had about annihilated the so-called heretical nations, the others were ready to acknowledge the church of Rome as the exponent of orthodoxy, and the bishop of that organization as its vicegerent. This was but one step toward the realization of a higher ambition. Western Europe at that time was nominally under the government of the emperor of the East, whose seat of empire was at Constantinople. The bishops of Rome were thus the most important persons in the West. They were far removed from the imperial court, and being called to adjust disputes between cities, and between the chieftains of the numerous governments of the West, they gradually assumed imperial powers. Each case so arranged tended to strengthen the authority and increase the influence of Roman bishops.

Up to a certain point, four bishops, or patriarchs, of the early church, each with co-ordinate powers, were distinctly and generally recognized. These were located at Rome, Constantinople, Alexandria, and Antioch. But at an early period, the bishop of Rome began to lay claim to supremacy over all the others on the ground that the church at Rome had been founded by the apostle Peter, to whom the Lord had entrusted the keys of the kingdom of heaven, thereby constituting him the first bishop of that church, and that the special authority to feed the Lord's sheep, conferred on him, was to be transmitted to his successors in that office. This claim was recognized, and title of supreme head of the church was first applied by the Roman emperor to Innocent I early in the fifth century.

But with this claim thus substantiated, no bishop of Rome had then thought of calling himself pope, the title of archbishop seeming to satisfy the high tide of ambition for that time. The title of pope was supposed to be first conferred on Boniface III by the Emperor Phocas in 606, by declaring him Universal Bishop.

So far as the statement of Christ to Peter in Matt. 16:18 goes, not one of the anti-Nicene fathers applies it to Roman bishops as successors of the apostle Peter. While many of them have commented on the text, not one has explained the "rock" there spoken of as referring to any office bestowed upon Peter to be transmitted to others. Some thought the "rock" to refer either to Christ himself or to Peter's confession

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General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The River of Life

FRANK L. BENNETT

COME, anxious learner, from the mart and field,
And see the treasures that the heavens yield.
Earth has her treasures in the darkened mine;
Gold and rare jewels midst the gravel shine.
By eye of faith see yonder gliding stream,—
The prophet's vision and the poet's dream.
See! from the throne its sparkling water flows,
And all is life and gladness where it goes.
God's creatures daily gathering at its brink,
Bathe in its floods, and of its waters drink:
There youth and beauty are of each a part;
For life and healing from its waters start.
No darksome glades along its marge are found,
Nor saline marshes poisoning all the ground;
But gentle breezes o'er its bosom blow;
And life's triumphant wheresoe'er they go.
The peace of God — a ray of heaven's beam —
Is always present in this living stream;
And all the blessings of our Lord are sent
To those of faith whose sorrowing hearts repent.

Warrensburg, N. Y.

The Return of the Exiles—No. 6

"I Am with You, Saith the Lord"

MRS. E. G. WHITE

THE messages of Haggai led the people to feel that the Lord was in earnest with them. They dared not disregard repeated instruction that their prosperity, both temporal and spiritual, was dependent on faithful obedience to the commands of the God of heaven. As soon as they decided to obey "the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him," the messages of reproof that had been given were followed by words of encouragement.

"Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord."

(1) How comforting are these words! The Lord God omnipotent, who reigneth in the heavens, declares, "I am with you." He assures his people that those who are obedient are in a position where he can bless them, to the glory of his name. And if God's people to-day choose to rely on him, and believe in him, he will bless them. He will be a present help to all who serve him in preference to serving self. When the Lord sees that his people have a heart to do his will, he will cause them to know of the doctrine. He will be with them.

The presence of God includes every other blessing. He who abides under the shadow of the Almighty can well say of the Lord, "He is my refuge and my fortress: my God; in him will I trust;" for of every such an one the Lord declares: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation."

Having assured the Israelites of his presence, "the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king."

In less than a month after the work on the temple was resumed, the Lord in mercy sent to the builders another comforting message regarding his presence with them. He inspired Haggai to explain to them wherein the glory of the house they were now building was to exceed the glory and magnificence of the former house. It was because of the promised presence of him who is the Desire of nations.

"In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not."

In this comforting message, the prophet refers to the promise of God given through Moses while the Israelites were encamped before Mount Sinai, when he declared: "I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God." Throughout the wilderness-wandering the Lord had revealed "great goodness toward the house of Israel," which he "bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

And now, notwithstanding the fact that repeatedly they have "rebelled, and vexed his Holy Spirit," God again in his infinite mercy stretches out his hand to save and to restore. As a recognition of their co-operation with his purposes, he renews his covenant with them that his Spirit shall remain among them; and he bids them, "Fear not." To his children to-day, as in days of old, he says: "Be strong, . . . and work: for I am with you." What an assurance! What an incentive to faithful service!

Haggai now prophesies regarding the first advent of Christ, to which event the Israelites were looking forward with longing expectancy: "Thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

The outward glory of the temple was not the glory of the Lord. Instruction was given as to what constituted the blessing that was to rest upon the temple. Its restoration in a plainer style than that of the first temple, was to place before the people in a proper light their past error in depending upon the pomp and splendor of outward form and ceremony. The temple was to be erected at this time, also, to remove the reproach of their disloyalty to God. Haggai instructed the people that by heartfelt repentance and by a speedy completion of the temple, they were to seek to be cleansed from the sin of disobedience that had led away from God and had delayed the carrying out of the command to arise and build. (2)

During the time of delay, the people had not been spiritually sharp-sighted. They had seen many things that they desired to do for themselves, to advance personal interests. Many had spent much time and had put forth laborious effort in beautifying their own homes, while taking but little thought for the house of God. Haggai strengthened himself in the Lord of hosts, and presented his message plainly both to the religious and to the civil authorities, as well as to the people. He felt that the Lord's work must no longer be hindered, but that all must obey implicitly, and carry out fully the purposes of God in restoring them from Babylon to the promised land.

In neglecting the temple, which was

(1) The Faith I Live By, p.62

(2) Commentary, Vol. 4 p. 1176

(1) the mirror of God's presence, the people had greatly dishonored God. They were now instructed to hold his house in sacred honor, not because of its magnificence, as did the Jews in the days of Christ, but because God had promised to be there. And this second temple was to be superior to the first because in a special sense the Messiah would honor it with his personal presence. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

The Importance of Prayer

M. W. DE L'HORBE

In "Great Controversy" we are told of that little company of peculiar people who keep the commandments of God and the faith of Jesus, and are ready to meet Christ when he comes. At that time probation has closed, God's Spirit has left the earth, Christ's mediatorial work in heaven is finished, and his people are left without a mediator, to stand wholly upon their faith in God. The wicked inhabitants of earth, and Satan with his hosts of evil angels, are bent upon their destruction.

"As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, and turn from their allegiance to God."—"*Great Controversy," page 618.*

They fear lest they have committed sins which they have not confessed, and that these sins will separate them from God. And in that hour of extreme anguish and peril, they agonize in prayer to God, that he will deliver them and give them strength to stand.

These are very perilous times which the people of God are passing through to-day. The end is very near. Satan is going about as a roaring lion, seeking whom he may devour. Many are departing from the faith, giving heed to seducing spirits and doctrines of devils. Some of the brightest lights in the church have gone out in darkness, and these deceived men are using all their strength and energy in deceiving others, and causing them to lose faith in this message. The testing and sifting work goes on, and men and women are deciding either for or against the present truth.

Therefore in this time of extreme peril to our souls, how much we need to agonize in prayer to God, that we may receive strength to stand. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

If the Son of God, who "was in all points tempted like as we are, yet without sin," needed to pray often and earnestly to God, with strong crying and tears (Heb. 5:7), that he might receive strength to overcome all his temptations, O, how much we need to pray! There must be a revival of the spirit of prayer among us as a people. There must be an individual wrestling with God in prayer, that we may receive strength to overcome all our sins, and power to witness for the truth, else *our* lights, too, will become darkness.

The church in the days of the apostles gained the victory, because they were of one accord in prayer, and had put away all their sins, all their murmurings and complainings, and all strife and discord. So it will be now. When we put away all sin and strife, the Holy Spirit will be poured out in its fulness, the work will quickly be finished, and Jesus will come. For this, let every believer earnestly pray.

What is the purpose of prayer? Is it not to cause the sinner to realize his needs, and to feel that he must perish unless they are supplied? It is the petitioner that is to be benefited by his prayer. God is ever ready and willing to bestow on his children the blessings they need. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

Now, when the sinner feels his need of help to the extent that he is willing to acknowledge his sins, and his lost condition without God, then it is that God bestows his rich blessings upon him in answer to earnest prayer. Jesus says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7, 8.

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. . . . Ask, and ye shall receive, that your joy may be full." John 16:23, 24. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13, 14.

How should we pray? "I will pray with the spirit, and I will pray with the understanding also." 1 Cor. 14:15. This supposes meditation, and examination of one's life. And why is it necessary to examine one's life? — Because, as David says, "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

"The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:5, 6.

We should pray often in secret. Matt. 6:6. Christ set us the example in this regard. Read Matt. 14:23; Mark 1:35; Luke 6:12.

Daniel set us the example of praying in secret at least three times a day. Dan. 6:10. The reason why he was "greatly beloved" was because he served God continually. Dan. 6:16, 20.

Read how wonderfully God delivered his servants who served him continually as recorded in Dan. 6:22 and Dan. 3:20-27. God is no respecter of persons. You, too, my brother and sister, will be as greatly loved of God as was Daniel, if you serve him as faithfully. O, may God help all who know the third angel's message to serve him continually! "Pray without ceasing."

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Toronto Junction, Ontario.

Character of the Papacy—No. 3

The Infallibility Dogma

J. O. CORLISS

In an early age differences of opinion arose which could not be definitely settled by a general council to the satisfaction of all concerned. That is to say, the adjustment of disputed dogmas was not in such cases always agreeable to the bishops of Rome. Besides, an appeal to a general council concerning articles of faith, tended to the exaltation of these councils above the personality of the Roman bishop, and consequently lessened his power over other bishops and their clergy adherents.

To the close of the fourth century, councils alone decided all complex points of faith. But at the opening of the fifth century Innocent I claimed the right to interpose in the most difficult questions, on the ground that "the Fathers" had decreed this. Following him, Zosimus also declared that the Fathers had given the See of Rome the privilege of final decision in appeals. This claim was soon supplemented by another, at the Council of Ephesus, when the Roman legates declared that Peter, to whom Christ gave the power of binding and loosing, still lived and judged through his successors.

The persistency thus manifested was rewarded by the Emperor Valentinian III, who issued an edict making all the bishops of the western portion of his empire (that is, of Italy and Gaul) subject to the Roman bishop. Eastern suffragans were, however, to be subject entirely to the patriarchates of the East, as in Constantinople, Alexandria, Antioch, etc. But the concession already gained was quite enough on which to build a gigantic system, destined to control the greater part of the religious world.

One claim after another ripened into realization, and yet the bishops of Rome were hardly sure of their ground of

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General Articles

“Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*.” Phil. 4: 8.

Coming on the Cloud

MRS. EDITH B. GOODRICH

He is coming on the cloud
When the trumpet soundeth loud,
With a golden crown of glory on his head;
As our King shall thus descend,
Holy angels shall attend,
And his mighty voice shall wake the righteous dead!

Do you feel the thrilling power
Of that great and solemn hour?
Do you know that it is very, very near?
God is shortening the work —
Sifting out the ones who shirk;
Let us hasten, then, his high commands to hear.

Does it sometimes come to you
There are things that you should do?
Are his calls for means and service all obeyed?
O my brother, heed his voice,
In his blessing then rejoice,
And await the coming King, nor be afraid!

Now for means your Lord doth plead,
Now of reapers hath he need,
For the harvest-fields are fully white to-day.
Soon he will not ask you more,
For the harvest will be o'er,
And he'll turn you with your gold and greed away.

He is coming on the cloud;
Blow the trumpet long and loud
With a *certain sound* that all may hear and heed;
Do *to-day* what you should do,
That it may be well with you
When the Judge awards according to the deed.

Cottage Grove, Ore.

* * *

The Return of the Exiles — No. 7

Words of Encouragement

MRS E. G. WHITE

“Zechariah, the son of Berechiah, the son of Iddo the prophet,” began to prophesy “in the eighth month, in the second year of Darius” — only a few days after the Lord had assured the Israelites through Haggai that the glory of the house they were building would be greater than the glory of the former temple built by Solomon. Zechariah's first message was an assurance that God's word never fails, and a promise of blessing to those who harken unto the sure word of prophecy.

“The Lord hath been sore displeased with your fathers,” the God of Israel declared unto Zechariah; “therefore say thou unto them, Thus saith the Lord of hosts: Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts: Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor harken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live forever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.”

The Israelites had resumed the work of the Lord in faith. The difficulties under which they began to labor were of a most discouraging nature. Adversity had attended their efforts to attain temporal prosperity. Their fields were lying waste; their scant store of provisions was rapidly failing. Yet in the face of famine, and surrounded by unfriendly peoples, they moved forward in response to the call of God's messengers, and began anew to restore the ruined temple. Such a work required great faith, and the Lord gave them special assurances through Haggai and Zechariah that their faith would be richly rewarded, and that his word would not fail. The builders were not left to struggle on alone; “with them were the prophets of God helping them;” and the Lord of hosts himself had declared, “Be strong, . . . and work: for I am with you.”

The Lord, in mercy, warned his people against the danger of falling back into their old ways of negligence and selfish indifference. He revealed to them the necessity of worshiping him in the beauty of holiness. In former years some whose hearts were polluted with sin had sought to please him with the splendor of many rites and ceremonies in the beautiful temple built by Solomon; but their worship was not pleasing to the God of whom it is written: “Thou art of purer eyes than to behold evil, and canst not look on iniquity.”

In the dark days of apostasy before the captivity, God had declared to his impenitent people: “I hate, I despise your feast days. . . . Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts.” “For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.”

The Israelites who were so diligently engaged in rebuilding the Lord's house, needed to realize constantly that “the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?” “Thus saith the high and holy One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

[In order that the builders of the second temple might make no mistakes, the Lord plainly instructed them, in the form of a parable, regarding the nature of service acceptable in his sight. About a month after Zechariah began to prophesy, and just three months after the people had resumed work on the temple, “in the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts: Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, (1) shall it be holy? And the priests answered and said, No.

“Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.”

A soul corrupted by sin is represented by the figure of a dead body in a state of putrefaction. All the washings and sprinklings enjoined in the ceremonial law were lessons in parables, teaching the necessity of a work of regeneration in the inward heart for the purification of the soul dead in trespasses and sins, and also the necessity of the sanctifying power of the Holy Spirit.

“Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean.”]

A mere participation in religious services and ordinances does not make a sinner a Christian. A wicked man does not become righteous merely by associating with those who fear God. A man is made holy, and acceptable with God, only when his unclean heart is made clean by the grace of Christ, through faith, and by obedience to words of truth and righteousness. A work of reformation and restoration must take place in every heart. Those who have had great light and many privileges may perform some good works, notwithstanding their impenitence and their refusal to be saved in God's appointed way. But these good works do not cleanse the soul from corruption. Only those who accept the light of God's truth, choosing to obey him, will be cleansed from the defilement of sin.

Having admonished the builders not to fall into the same error that had brought their forefathers into trial and captivity, and had resulted in the destruction of the first temple, Haggai continued: —

“And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned

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not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: *from this day will* (1) (2) *I bless you.*"

Wonderful promise! Wonderful assurance of divine favor! Never, never, by their own efforts, could the Israelites have become pure and holy. But when, sinful and polluted as they were, the sport of their enemies, and suffering because of a terrible drought, they turned to the Lord in humility of heart, confessed their sins, and chose to obey the testimonies of his messengers, God recognized their effort to carry out his instruction, and he accepted them as his obedient children. He accepted them not because of their zeal and good works, but because of their faith in the power of the coming Saviour to cleanse from sin.

On the day when rich blessings were promised the Israelites because of their faith and their willing obedience, a message was given to Zerubbabel, their leader. "The word of the Lord came unto Haggai, . . . saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts."

This personal testimony to Zerubbabel has been left on record for our special encouragement in time of trial. Zerubbabel had been sorely tried through all the years since he had led the Israelites forth from Babylon. God has a purpose in sending trial to his children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling. He subjects them to discipline to humble them,— to lead them, through trial and affliction, to see their weakness and to draw near unto him. As they cry to him for help, he responds, saying, "Here am I."

[Christians are Christ's jewels. They are to shine brightly for him, shedding forth the light of his loveliness. Their luster depends on the polishing they (1) receive. They may choose to be polished or to remain unpolished. But (2) every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. Without the polishing that the Lord gives they can reflect no more light than a common pebble.

Christ says to man, You are mine. I have bought you. You are now only a rough stone, but if you will place yourself in my hands, I will polish you, and the luster with which you shall shine will bring honor to my name. No man shall pluck you out of my hand. I will make you my peculiar treasure. On my coronation day, you will be a jewel in my crown of rejoicing.

The divine Worker spends little time on worthless material. Only the precious jewels does he polish after the similitude of a palace, cutting away all the rough edges. This process is severe and trying; it hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency has regarded as complete, and takes away self-uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing wheel, presses it close, that all roughness may be worn away. Then, holding the jewel up to the light, the Master sees in it a reflection of himself, and he pronounces it worthy of a place in his casket.

"In that day, saith the Lord of hosts, will I take thee, . . . and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." Blessed be the experience, however severe, that gives new value to the stone, and causes it to shine with living brightness.]

Character of the Papacy — No. 4

The Revelation of Its Iniquities

J. O. CORLISS

That the papacy did attain great power, history well attests. So great did it become, that it dictated the policy of the western world, both in religious and in civil affairs. Looking at it from the present standpoint of intelligence and self-direction, one hardly accounts for its power of almost universal domination. It was not possible for such mastery to be suddenly grasped, but it was the development of centuries. One point of vantage after another was secured by Machiavellian strategy, each leading forward to and touching another, which gave added authority and jurisdiction, until all men were led to see that no other way was open to them, either in time or in eternity, but cringingly to follow the dictation of the "church." This to them meant the man who happened for the time to be recognized as the head over all things in the world.

This was a dizzy eminence for one to occupy. But having been thus "lifted up," the "man of sin" there seated, drew "all men" unto him. In this respect he usurped the place of the Man of Calvary, and ruled the consciences of men, instead of permitting the Lord Jesus to do so. He even assumed the office of Christ, calling himself "God upon earth," and claiming ability to absolve men from their sins. He also challenged the titles of kings, and proceeded to depose them at will, claiming their subjects as his own, with the privilege of placing them under the rule of those who suited him best. He not only virtually said, "I will be like the Most High," but assumed to be actually like him, in every essential feature.

The steps by which this state of things came about may be briefly noted as follows: First, the ground was taken that because the Word of God is infallible, the church built on that Word must be the same. But, as in the very nature of things, the church could not be infallible if every one were left to his own private judgment in determining its doctrines, an infallible voice, or judge of the faith, must determine and pronounce upon what is and what is not truth. See "Systematic Study of the Catholic Religion," pages 94, 101, 102, ed. 1906.

Of course this theory would tend to make Bible study a secondary matter, even with priests, to say nothing of the laity under their instruction. Why should a priest trouble himself about original research in theology, when by so doing he might find himself at variance with the head of the church, and thus be condemned for heresy? It were far safer to let all such matters alone. But the clergy were not left to make such decisions. Innocent III, who assumed the title of "Vicar of Christ," said, in his commentary in Decretal 2: "It is enough for the laity to know that there is a God who rewards the good, and, for the rest, to believe implicitly what the church believes. Bishops and pastors must distinctly know the articles of the Apostles' Creed; the other clergy need not know more than the laity, and also that the body of Christ is made in the sacrament of the altar."

Thus the Bible could well be dispensed with, and approved catechisms be made to supply every need. We may well believe that this was the outcome of the matter, for on page 12 of the introduction to "Systematic Study of the Catholic Religion" we are assured that "well-instructed Catholics can see no reason why they should distrust her [the church's] guidance, and they would consider it as unwarrantable in them to question her authority as it would be for sons and daughters of a respectable family to ask their parents for proofs of their right to govern their home. Catholics, therefore, do not study the claims and the doctrines of the church in a doubting spirit."

Being kept ignorant of the Bible and its teachings, adherents of the papal system were taught to confide in the church, — which to a Catholic means the pope,— as to the infallible word of Christ himself. Deprived thus of the very fountain of truth, what other resource had they? — Absolutely none. This point secure, it was easy to hold over every head the threat of excommunication upon the least manifest desire to walk independently of the church. So effective was an edict of this character, that even kings, who naturally were as independent as monarchs have ever been since, lived in mortal dread of incurring the frown of their master the pope, whose displeasure meant to them degradation in this world, and damnation in the world to come.

(1)
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(2)
Our High Calling, p. 322

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Coming Dawn

GENEVA ANDERSON

WHEN breaks the day! O glorious fruition
Of all our hopes, and death of all our fears!
Eternal life, the end of sin's condition,
The glad good-by to death, to sorrow's tears.
"Knowing as known,"— the veil is drawn away,
When the day breaks, and the shadows flee away.

When breaks the day! The sun departs in splendor
Behind the rugged mountains, brave and old;
The dying radiance of the sun so tender
Turns threatening clouds to purple, red, and gold;
But now the light is gone, the clouds are ashen gray,
"Till the day break, and the shadows flee away."

O Saviour mine, for whom my soul is longing
Far more than watchers for the morning light,
Or weary, panting hart for clear springs cooling,
Give me thy strength to work, by day or night;
Give me thy patience, grace to watch and pray,
"Till the day break, and the shadows flee away."

College View, Neb.

The Return of the Exiles — No. 8

Days of Anxiety

MRS. E. G. WHITE

STIRRING were the times during which Israel worked by faith to restore the temple at Jerusalem. Through the messages delivered by Haggai and Zechariah, the people were roused to put forth every possible effort to build. As they labored, they were sadly harassed by the Samaritans and others who feared not God.

The enemies of the faithful builders devised many discouraging hindrances. The provincial officers of the Medo-Persian realm visited the returned exiles, and requested them to state the name of the one who had commanded them to rebuild. If the Jews at that time had not been trusting the Lord for guidance, this inquiry made by men high in authority might have resulted disastrously to the builders. "But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius." The officers were answered so wisely that they decided to write a letter to Darius Hystaspes, king of Medo-Persia, directing his attention to the original decree made by Cyrus, commanding that the house of God at Jerusalem be builded, and that the expenses for the same be paid from the king's treasury.

Darius searched for this decree, and found it, whereupon he directed those who had made inquiry, "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

"Moreover," Darius declared, "*I make a decree* what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons."

The king further decreed that most severe penalties be meted out on any who should in any wise alter the decree; and he closed with the remarkable statement: "*The God that hath caused his name to dwell there* destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed."

Thus the Lord, in his providence, prepared the way for an early completion of the temple. But for months before this decree was made, the Israelites had kept on working by faith, "the prophets of God helping them."

Just two months after Haggai's last recorded message was delivered, Zechariah had a most encouraging series of visions regarding the work of God in the earth. These messages, written out in the first six chapters of the book of Zechariah, were given in the form of parables and symbols. They came at a time of great uncertainty and anxiety, when it seemed as if the permission granted the Jews to rebuild was to be withdrawn. The future appeared very dark. God saw that his people were in need of being sustained and cheered by a revelation of his infinite compassion and love. His testimonies at this time were of peculiar significance to the men who were advancing in the name of the God of Israel.

After an introductory view of the nations having universal dominion in the earth, Zechariah hears "the angel of the Lord" inquiring, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me," Zechariah declares, "with good words and comfortable words.

"So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

"Therefore thus saith the Lord: I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem."

The prophet is now directed to cry out, saying, "Thus saith the Lord of hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

Next the prophet sees the powers that had "scattered Judah, Israel, and Jerusalem," symbolized by "four horns." Immediately afterward he sees "four carpenters," representing the agencies used by the Lord in restoring his people and the house of his worship, as decreed by Cyrus and his successors, as well as by God himself.

"I lifted up mine eyes again," says Zechariah, "and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

God had commanded that Jerusalem be rebuilt, and the measuring of the city was a symbol that he would give comfort and strength to his afflicted ones. His protecting care, they were assured, would be like "a wall of fire round about." O, how compassionate is our Heavenly Father! What comfort and hope there are in his promises!

The prophet is now inspired with an earnest message to the children of Israel who are still in Babylon, the land of their captivity. At the time the decree of Cyrus was given, nearly a score of years before, only a comparatively small number, a mere "remnant," had returned to Judea. By far the greater portion had failed of discerning the opening providence of God, as revealed in the decree of King Cyrus. They had chosen to remain behind, in a heathen land, rather than to return to Jerusalem.

And now, many years later, the Lord was preparing the way for these thousands who had lingered, to return. A chain of circumstances was rapidly leading to the confirmation of the decree of Cyrus and the issuance of a second decree by Darius Hystaspes. The Lord foresaw the troublous times that would soon follow in the reign of Xerxes — the Ahasuerus of the book of Esther. And so, in a time of special favor and opportunity, the message was given, through Zechariah: —

"Ho, ho, come forth, and *flee* from

the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. *Deliver thyself, O Zion, that dwellest with the daughter of Babylon.* For thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, (1) behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me."

How sad it is to contemplate that this touching appeal met with so little response! Had this entreaty to flee from Babylon been heeded, how different might have been the condition of the Jews in the trying times of Mordecai and Esther!

The Lord's purposes for his people (2) have ever been the same. He desires to bestow on the children of men the riches of an eternal inheritance. His kingdom is an everlasting kingdom. When those who choose to become obedient subjects of the Most High are finally saved in the kingdom of glory, God's purpose for mankind will have been fulfilled.

To us who are praying and longing for the coming of this most glorious kingdom, as well as to the children of Israel in the days of Zechariah, are spoken the words: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

Prayer and Praise

A. J. BRISTOL

"O come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms.
For Jehovah is a great God,
And a great king above all gods. . . .
O come, let us worship and bow down;
Let us kneel before Jehovah our Maker:
For he is our God,
And we are the people of his pasture, and the sheep of his hand.
To-day, O that ye would hear his voice!"

At this season when our minds are especially exercised in reference to drawing near the Lord, it is well that we consider the scripture quoted above, and others which so clearly teach that thanksgiving is one of the means of approach to God.

While it could doubtless be as truly said of many of the Lord's people in this time as it was of old, that "your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear;" and equally applicable to us would be the admonition to "wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well," yet we should bear in mind that it is "the goodness of God [that] leadeth thee to repentance." As we gratefully recall the tender mercy of the Lord in his dealings with us, our hearts will be melted to tenderness, and we shall truly repent of having wandered so far from our loving Father.

Failing to praise, we forget to pray, and we begin the course of the heathen, of whom the apostle wrote "that, knowing God, they glorified him not as God, neither gave thanks; . . . and even as they refused to have God in their knowledge, God gave them up unto a reprobate mind; . . . being filled with all unrighteousness." And then follows the long dark catalogue of sins of which they became guilty, and it seems to include every unclean and hateful thing. All this is the result of not giving thanks to God. If, upon examination, we find any of these things in our hearts, let us without delay begin to recount the mercies of God. Thank him that you are alive, and have been permitted to see your peril; thank him that it is not too late to be forgiven; and above all, thank him for the "Way" out of every difficulty.

Anciently the people of God were directed to erect monuments of the special experiences in which God wrought for them, and repeatedly the admonition is given to "beware that thou forget not the Lord thy God, in not keeping his commandments" in times of material prosperity. That these things might be kept in mind, the instruction was given to "talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "Thou shalt teach them diligently unto thy children."

We are often reminded from the pulpit and by the printed page of our duty to pray, but not much is said or written of our duty to praise, and yet, if we carefully note in reading the Bible, we shall find the exhortation to praise is more frequent than is the one to pray. Frequently the two are mentioned together: "Rejoice always; pray without ceasing; in everything give thanks." "Continue steadfastly in prayer, watching therein with thanksgiving." "Rejoice in the Lord always: and again I will say, Rejoice. . . . The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "We need to praise God more 'for his goodness, and for his wonderful works to the children of men.' Our devotional exercises should not consist wholly in asking and receiving. Let us not be always thinking of our wants, and never of the benefits we receive. We do not pray any too much, but we are too sparing of giving thanks. We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise him for what he has done for us."

While conditions in the world and our relation to them as bearers of the last message of mercy are such that we have felt constrained to observe a day of solemn fasting and prayer, if we have been faithful in putting away the evils which the fast has revealed, we may find confidence and courage to persevere by recounting the unmistakable evidences that this is the Lord's work, and that "hitherto hath Jehovah helped us." Having yielded our hearts fully to the Lord, and our lives to his service, it is our privilege to "look up" and rejoice.

"Serve Jehovah with gladness:
Come before his presence with singing.
Know ye that Jehovah, he is God;
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving.
And into his courts with praise:
Give thanks unto him, and bless his name.
For Jehovah is good; his loving-kindness endureth forever,
And his faithfulness unto all generations."
"Ascribe unto Jehovah the glory due unto his name:
Bring an offering, and come into his courts."

Takoma Park, D. C.

Character of the Papacy — No. 5

Some of Its Earlier Supports

J. O. CORLISS

About the surest way to put one into leading-strings is to darken his vision. Put out one's eyes, and he sees no stumbling-block, because he walks in the blackest night. The blind always desire to be led, and they ask no questions about objects with which they do not come in contact. They follow the lead of any one, high or low, of any grade of intelligence, who volunteers to guide them in the way, because they are entirely helpless and dependent.

Very much after this sort were the people of the medieval ages. Having been refused the light which shines from God directly through his Word, in their inherent longing to be guided into a better existence they submitted to be led through midnight byways, not daring to question the breath of corruption which was constantly being wafted toward them, but continuously hoping that all would work at last for their eternal good. In justification of this latter statement, we quote from "The Pope and the Council," page 291, as follows: "Paradoxical as it may sound, it is an historical fact that the more suspicious and scandalous the conduct of the popes — with their exemptions, privileges, indulgences, and the like, and the consequent confusion in the church — appeared to pious men, the more inclined they felt to take refuge from their doubts and

(1)
Commentary, Vol. 4 p. 1177

(2)
Sons and Daughters of God, p. 121

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Hold Thou My Hand

HOLD Thou my hand; through life's unfolding years
Be thou my guide;
The world is strange, my heart disturbed with fears,
Stay thou beside;
Thou know'st the way — man's way thyself hast trod;
Hold thou my hand. Direct my steps, O God.

Hold thou my hand; in pleasure and in pain
Be thou my guide;
Or sad or gay, let me not life disdain
Whate'er betide.
Thy plan unfold — thy plan of life for me;
Hold thou my hand, assurance rests in thee.

Hold thou my hand; in dark, bewildering doubt
Be thou my guide;
With thine own light encompass me about,
Nor from me hide.
If thou dost lead, Lord, triumph then I can;
Hold thou my hand. How weak, how blind is man!

Hold thou my hand, in triumph keep me meek;
Be thou my guide.
Forbid it, Lord, that I for self should seek;
Thou wilt provide.
With thy humility touch heart and mind;
Hold thou my hand till humbleness I find.

Hold thou my hand; when evening shadows wane,
Be thou my guide;
When death shall come to free me from earth's pain,
E'en then abide.
On yonder shore, beyond sin's bitter gall,
Hold thou my hand — on earth, in heaven, my all.

— *Wm. A. Lee.*

SEE PK 582-592

The Return of the Exiles —
No. 9
Joshua and the Angel

MRS. E. G. WHITE

SATAN and his army were greatly discomfited and alarmed by the steady advancement made by the builders of the temple. The hosts of evil determined to put forth untiring effort to weaken and depress God's people by holding before them their imperfections of character. Satan well knew that if those who had long suffered because of transgression, could again be induced to disregard God's commandments, they would be brought once more under the bondage of sin. But the Lord, in infinite pity, strengthened his chosen people "with good words and comfortable words." In this crisis, he gave to his people a most forcible and impressive illustration of the work of Satan and the work of Christ, and the power of our Mediator to vanquish the accuser of his people. This is recorded in the third chapter of the prophecy of Zechariah.

In holy vision the prophet beholds Joshua the high priest, "clothed with filthy garments," standing before the Angel of the Lord, entreating the mercy of God in behalf of his people who are in deep affliction. Satan stands at his right hand to resist him. Because Israel had been chosen to preserve the knowledge of God in the earth, they had been, from their first existence as a nation, the special objects of Satan's enmity, and he had determined to cause their destruction. He could do them no harm while they were obedient to God; therefore he had bent all his power and cunning to enticing them into sin. Ensnared by his temptations, they had transgressed the law of God, and thus separated from the Source of their strength, and had been left to become the prey of their heathen enemies. They were carried into captivity to Babylon, and there remained for many years. Yet they were not forsaken of the Lord. His prophets were sent to them with reproofs and warnings. The people were awakened to see their guilt; they humbled themselves before God, and returned to him with true repentance. Then the Lord sent them messages of encouragement, declaring that he would deliver them from their captivity, and restore them to his favor. It was this that Satan was determined to prevent. A remnant of Israel had already returned to their own land, and Satan was seeking to move upon the heathen nations, who were his agents, to destroy them utterly.

As Joshua humbly pleads for the fulfilment of God's promises, Satan stands up boldly to resist him. He points to the transgressions of Israel as a reason why that people should not be restored to the favor of God. He claims them as his prey, and demands that they be given into his hands to be destroyed.

The high priest can not defend himself or his people from Satan's accusations. He does not claim that Israel are free from fault. In his filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, relying upon the mercy of a sin-pardoning Redeemer, and in faith claiming the promises of God.

Then the Angel, who is Christ himself, the Saviour of sinners, put to silence the accuser of his people, declaring, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Israel had long remained in the furnace of affliction. Because of their sins they had been wellnigh consumed in the flame kindled by Satan and his agents for their destruction; but God had now set his hand to bring them forth. In their penitence and humiliation the compassionate Saviour will not leave his people to the cruel power of the heathen. "A bruised reed shall he not break, and the smoking flax shall he not quench."

As the intercession of Joshua is accepted, the command is given, "Take away the filthy garments from him," and to Joshua the Angel declares, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "So they set a fair miter upon his head, and clothed him with garments." His own sins and those of his people were pardoned. Israel were clothed with "change of raiment,"— the righteousness of Christ imputed to them. The miter placed upon Joshua's head was such as was worn by the priests, and bore the inscription, "Holiness to the Lord," signifying that notwithstanding his former transgressions, he was now qualified to minister before God in his sanctuary.

After thus solemnly investing him with the dignity of the priesthood, the Angel declared, "Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." He would be honored as the judge or ruler over the temple and all its services; he should walk among attending angels, even in this life, and should at last join the glorified throng around the throne of God.

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." Here is revealed the hope of Israel. It was by faith in the coming Saviour that Joshua and his people received pardon. Through faith in Christ they were restored to God's favor. By virtue of his merits, if they walked in his ways and kept his statutes, they would be "men wondered at," honored as the chosen of Heaven among the nations of the earth. Christ was their hope, their defense, their justification and redemption, as he is the hope of his church to-day.

As Satan accused Joshua and his people, so in all ages he accuses those who are seeking the mercy and favor of God. In the Revelation he is declared to be "the accuser of our brethren," "which accused them before our God day and night." The controversy is repeated over every soul that is rescued from the power of evil, and whose name is registered in the Lamb's book of life. Never is one received from the family of Satan into the family of God without exciting the determined resistance of the wicked one. Satan's accusations against those who seek the Lord are not prompted by displeasure at their sins. He exults in their defective characters. Only through their transgression of God's law can he obtain power over them. His accusations arise solely from his enmity to Christ. Through the plan of salvation, Jesus is breaking Satan's hold upon the human family, and rescuing souls from his power. All the hatred and malignity of the arch-rebel is stirred as he beholds the evidence of Christ's supremacy, and with fiendish power and cunning he works to wrest from him the remnant of the children of men who have accepted his salvation.

He leads men into skepticism, causing them to lose confidence in God and to separate from his love; he tempts them to break his law, and then he claims them as his captives, and contests the right of Christ to take them from him. He knows that those who seek God earnestly for pardon and grace will obtain it; therefore he presents their sins before them to discourage them. He is constantly seeking occasion against those who are trying to obey God. Even their best and most acceptable services he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation. Man can not meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to him. He pleads their cause, and vanquishes their accuser by the mighty arguments of Calvary. His perfect obedience to God's law, even unto the death of the cross, has given him all power in heaven and in earth, and he claims of his Father mercy and reconciliation for guilty man. To the accuser of his people he declares, "The Lord rebuke thee, O Satan." These are the purchase of my blood, brands plucked from the burning. Those who rely upon him in faith receive the comforting assurance, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." All that have put on the robe of Christ's righteousness will stand before him as chosen and faithful and true. Satan has no power to pluck them out of the hand of Christ. Not one soul that in penitence and faith has claimed his protection, will Christ permit to pass under the enemy's power. His word is pledged: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The promise given to Joshua is made to all: "If thou wilt keep my charge, . . . I will give thee places to walk among these that stand by." Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God.

The fact that the acknowledged people of God are represented as standing before the Lord in filthy garments should lead to humility and deep searching of heart on the part of all who profess his name. Those who are indeed purifying their souls by obeying the truth will have a most humble opinion of themselves. The more closely they view the spotless character of Christ, the stronger will be their desire to be conformed to his image, and the less will they see of purity or holiness in themselves. But while we should realize our sinful condition, we are to rely upon Christ as our righteousness, our sanctification, and our redemption. We can not answer the charges of Satan against us. Christ alone can make an effectual plea in our behalf. He is able to silence the accuser with arguments founded not upon our merits, but on his own.

Yet we should never be content with a sinful life. It is a thought that should arouse Christians to greater zeal and earnestness in overcoming evil, that every defect in character, every point in which they fail to meet the divine standard, is an open door by which Satan can enter to tempt and destroy them; and, furthermore, that every failure and defect on their part gives occasion to the tempter and his agents to reproach Christ. We are to exert every energy of the soul in the work of overcoming, and to look to Jesus for strength to do what we can not do of ourselves. No sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe of righteousness is to be placed upon us. By repentance and faith we are enabled to render obedience to all the commandments of God, and are found without blame before him. Those who shall meet the approval of God are now afflicting their souls, confessing their sins, and earnestly pleading for pardon through Jesus their Advocate. Their attention is fixed on him, and when the command is given, "Take away the filthy garments," and clothe him with "change of raiment," and "set a fair miter upon his head," they are prepared to give him all the glory of their salvation.

(*To be concluded*)

The Lord Our Righteousness

T. E. BOWEN

RIGHTEOUSNESS is absolute perfection of life. It can not be fully described by human tongue or pen. Primarily it belongs to God. He is righteous. He also has made it possible for the creatures created by his infinite power to enter into and enjoy righteousness with him. But this can be received only as a gift, for righteousness, like life itself, belongs to God. Even though it be possible for intelligent beings to come into the possession of righteousness, still it must ever be confessed that the glory all belongs to God. Righteousness did not originate with men; therefore, having received it from another, there remains no room for boasting. Thus Daniel, offering his supplications unto God, exclaimed: "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day." Ezra also prayed, and said: "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day. . . . O Lord God of Israel, thou art righteous: . . . behold, we are before thee in our trespasses: for we can not stand before thee because of this."

Innocence, holiness of heart, and righteousness go together. By angels and those who never fell into sin, so long as perfect trust and faith are maintained in God, innocence and holiness and righteousness are enjoyed. All this our first parents shared until they yielded to the tempter. We can not fully realize what bliss it was to enjoy the perfect confidence and presence of the great God. We are told that even the tempter himself shuddered at the thought of his causing Adam and Eve to lose it.

"Satan went alone to mature plans that would most surely secure the fall of Adam and Eve. He had fears that his purposes might be defeated. And again, even if he should be successful in leading Adam and Eve to disobey the commandment of God, and thus become transgressors of his law, and no good come to himself, his own case would not be improved; his guilt would only be increased. He shuddered at the thought of plunging the holy, happy pair into the misery and remorse he was himself enduring. He seemed in a state of indecision; at one time firm and determined, then hesitating and wavering. His angels were seeking him, their leader, to acquaint him with their decision. They will unite with Satan in his plans, and with him bear the responsibility, and share the consequences. Satan cast off his feelings of despair and weakness, and as their leader, fortified himself to brave out the matter, and do all in his power to defy the authority of God and his Son."—*"Great Controversy" (old edition), Vol. I, pages 31, 32.*

This wicked prince once knew the blessedness of innocence and righteousness — harmony with God. This state of righteousness and obedience was exchanged for rebellion and disobedience. Man was beguiled into sin by Satan. Having once lost his happy state of harmony with God,— trust, love, and obedience,— he was forever powerless *of himself* to regain it. This must be wrought out for him by a power outside of and greater than himself; yea, even more mighty than the foe by whom he had been overcome. None in all the universe could accomplish this save Jesus, the only begotten Son of God.

The law of God describes his righteousness. It reveals the relationship of Creator to created, as well as that existing between created beings themselves. It is the great rule by which character is measured. It defines righteousness. It is the quick detector of unrighteousness — sin. It is not to be wondered at that as soon as Lucifer rebelled, he sought to destroy the law. That revealed the hideousness of his acts. It was and is as true in heaven as upon earth that "by the law is the knowledge of sin." The law defines righteousness. And so long as righteousness endures,

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The City Elysian

PAST the setting of suns stands the city Elysian,
Unrevealed save to spirits anointed and free,
Which the chosen behold as a glorified vision
In splendor unveiled by the crystal-line sea,—
The clear, azure sea,— the wide-flashing sea,—
The wonderful, odorous, music-toned sea,—
That flows round the shores of the country of God,
Which only the feet of his freemen have trod.

Its walls stand superb in the sunshine eternal;
Round its turrets in ether the cloud-billows curl;
Not a fair stone is stained with a shadow diurnal;
And each massy gate is a portal of pearl,—
One lustrous great pearl,— a bewildering pearl,—
A glorious, fathomless, mystical pearl,—
That haunts me and taunts me with far-off delight,
In visions of day-tide and dreams of the night.

I dream of it often when sickness and sorrow
Pass over my spirit and scourge as a rod,
And fill me with longings for some glad to-morrow,—
Some glimpse of that city whose builder is God,—
Whose founder is God,— whose maker is God,—
Where the blest reign forever and ever with God;
And then how it seems to grow nearer — so near
That the strains of its music break low on my ear.

And then as its splendors are spread out before me,
Enchanting my senses, alluring my soul,
What billows of rapture roll o'er me and o'er me,
Till earth and its troubles from under me roll;—
Beneath me they roll,— far away from me roll,—
As distant as east from the west is their roll;—
And I seem like a child on the warm, loving breast
Of a mother who soothes it and lulls it to rest.

Shall we see it?— Ah, yes! for us it was builded,—
For us its foundations were measured of old,—
For us were its turrets of ivory gilded,
Its battlements burnished with silver and gold,—
With virginal gold,— with yellow bright gold,
And metals more precious than silver and gold,—
For us it is waiting who wearily roam
As aliens afar from our country and home.

How often, God help us! far from it we wander,
Our bruised feet marking the way with our blood;
Of the joys of this life growing fonder and fonder
As if over yonder no proud city stood,—
No bright city stood,— no light city stood,—
No royalest, comeliest, white city stood,—
While we who are heirs by a kinship divine
Are content with the huts and the husks of the swine.

— *Springfield Republican.*

The Return of the Exiles — No. 9

Joshua and the Angel

MRS. E. G. WHITE

(*Concluded*)

ZECHARIAH'S vision of Joshua and the angel applies with peculiar force to the experiences of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control of the apostate churches. But here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will be betrayed "both by parents, and brethren, and kinsfolks, and friends."

Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and as they look upon themselves, they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast.

Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed their own interests above his service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another."

The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring, "Will God banish me and my angels from his presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them."

But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares, "The Lord rebuke thee, O Satan. I gave my life for these souls. They are graven upon the palms of my hands."

The assaults of Satan are strong, his delusions are terrible; but the Lord's eye is upon his people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness must be removed that the image of Christ may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed.

At times, the Lord may seem to have forgotten the perils of his church, and the injury done to her by those who follow principles which he can not indorse. But God has not forgotten. Nothing in this world is so dear to the heart of God as his church. He marks every action of the members. It is not his will that worldly policy shall corrupt her record as a representative of heaven. Nothing so offends the heart of Christ as injury done those whom he died to save. His heart of love is grieved when the lame are turned out of the way by the crooked paths made by others. God does not leave his people to be overcome by Satan's temptations. He will chastise those who misrepresent him. But he will be gracious to all who sincerely repent. Christ loves his church. He will give all needed help to those who call upon him for strength for the development of Christlike character.

The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon his perfect purity, that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God's holy law. Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners; for they shall be comforted.

The faithful, praying ones are, as it were, shut in with God. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could their eyes be opened, as were the eyes of Elisha's servant at Dothan, they would see the angels of God encamped about them, by their brightness and glory holding in check the hosts of darkness.

As the people of God afflict their souls before him, pleading for purity of heart, the command is given, "Take away the filthy garments" from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A "fair miter" is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

Now is reached the complete fulfilment of those words of the Angel: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." Christ is revealed as the Redeemer and Deliverer of his people. Now indeed are the remnant "men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

The Lord Our Righteousness

T. E. BOWEN

(Concluded)

That sixth day, on Calvary, was the most important day for our world since the sixth day of creation, when the human race found its birth in the creation of Adam and Eve. That day the Father fulfilled the text in 2 Cor. 5:21. He, then, that very day, made his Son *to be sin on our behalf*. This was actually done. Had it not been so, death could not have claimed by its power his holy Son. But how could this be? one may ask. No one but God knows. The *how* of it can never be told, but the blessedness of it for us is that it is *so*.

Sinner, stop and ponder this truth. God's own Son, after thirty-three years of resisting temptation successfully,— more powerful, more subtle, than any of us ever endured or met,— at the end of such a life as that, with the testimony of that voice from heaven only a few days before, proclaiming, "This is my beloved Son, in whom I am well pleased," was actually treated by his Father as if he were one of the veriest sinners. From this some faint idea can be had of the terrible enormity of sin. This Jesus endured for us. And this agony the Father endured for us, that it might be possible for him to present to those who believe, and who with Jesus "endure temptation," the blessed "gift of [Jesus'] righteousness." Jesus knew no sin. We know no righteousness. God made Jesus to be sin, that we who know no righteousness "might become the righteousness of God in him." O, the blessedness of it all! It is a living truth. It is that blessed truth for us all to receive by living faith.

It was through the disobedience of one, Adam, that "the many were made sinners." It is through the "*obedience* of the one," Jesus, that the many are "made righteous."

Now shall we conclude that since Jesus has won righteousness back, we can continue in sin, and meet the approbation of the Father?—God forbid! For if disobedience was so severely dealt with in the angels who rebelled against God, and in the father of our race, let us not think we shall escape the penalty if we likewise transgress. Here is where thousands fail, and miss obtaining the gift of righteousness. The one extreme is to think there is nothing to do, since Jesus won it; the other extreme is to conclude that by our own works we can in some manner earn righteousness. The one is as fatal as the other.

Jesus placed his merits within our reach, but it is only through faith and obedience to God's revealed will that righteousness is imputed to us. Never can it be earned. God places the righteousness of his Son upon only the humble, obedient believer in Jesus (although by right it is not his, nor ever could be), just as surely as he made Him who knew no sin to be sin in our stead. So it will be eternally true that Jesus was made sin when he did not deserve to be so counted. It will equally be true eternally that God counted the redeemed from earth righteous, when in very fact they deserve not to be so counted. Well may we exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

God's plan will eternally exalt that Son who left the glory which he had, freely laying that all aside, that he might win back to loyalty, through his love and life of self-sacrifice, a lost world. No true follower of Jesus will take any pleasure in magnifying himself or counting as meritorious anything he has ever done, in view of such wonderful condescension as is exemplified in the life of Christ Jesus. All such glory becomes contemptible, fitly compared to "filthy rags." All such glorying is worse than vain, because it at once proclaims to the universe that the subject of divine grace and mercy does not appreciate what Jesus has suffered to make it even possible for sin to be forgiven. Like the man in the parable, who had not the wedding garment, he fails to appreciate the worth of Christ's righteousness by thinking his own will be accepted of God.

God's holy law stands guard at the city's gate. None will be admitted who can not present in that supreme hour of eternal destiny the spotless righteousness of our Lord and Saviour Jesus Christ. To each saint that truth presented by Paul to the church at Cor-

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

What It Cost

WORTHIE HARRIS HOLDEN

Didst ere thy heart yearn for some wandering one
As the father's heart yearned o'er his prodigal son?
Or hast thou ever felt the fearfulness
Of the weight of love and its soul distress?
Knowest thou the watchings through nights of care,—
Of the anxious heart-pleadings in fervent prayer?

Then canst thou know far as mortal can know
What was the weight of the world of woe,
What were the yearnings and soul distress
Of the wrestling there in the wilderness,
Of the lone Man of Sorrows in midnight prayer
Burdened for souls in the garden there,
Of the agony breaking his great heart of love
On the cross, while our Father beheld him above.

If ere thou hast known the soul's passion and strife
For friend or companion, for brother or wife,
Thank God he has given thee this mite to know
The anguish he knew in the weight of our woe;
Let his benediction be thine to impart
That sympathy sorrow alone gives each heart,
Let grace prune thy passion, his love rule thy day,
And know through thy sorrow he's with thee alway.

Portland, Ore.

SEE
PK 593-597

The Return of the Exiles — No. 10

"Not by Might, nor by Power"

MRS. E. G. WHITE

Intimately associated with Joshua, the high priest, was Zerubbabel, governor of Judea. It was under the leadership of these two men that the remnant of Israel returned at the close of the seventy years' captivity. They also led out in the re-establishment of the ancient worship at Jerusalem. In the second year of Cyrus, Zerubbabel laid the corner-stone of the temple. It was Zerubbabel and Joshua who, in response to the messages of the Lord through Haggai and Zechariah, "rose up," with courage renewed, and once more "began to build the house of God which is at Jerusalem." These men were true leaders, and "the spirit of all the remnant of the people" was largely influenced by the cheerful willingness with which they carried out the Lord's commands.

Immediately after Zechariah's vision of Joshua and the angel, given to the high priest as a personal testimony for his own encouragement and the encouragement of all the people of God, the prophet received a personal testimony regarding the work of Zerubbabel. "The angel that talked with me," Zechariah declares, "came again, and waked me, as a man that is waked out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

"So I answered and spake to the Angel that talked with me, saying, What are these, my Lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. . . .

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence his Spirit is imparted to the human instrumentalities who are consecrated to his service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make his Word a lamp to the feet and a light to the path.

In rebuilding the house of the Lord, Zerubbabel had been encompassed with manifold difficulties. In former years, adversaries had "weakened the hands of the people of Judah, and troubled them in building," "and made them to cease by force and power." But the Lord interposed in behalf of the faithful builders, and now he speaks through his prophet, Zechariah, to Zerubbabel, saying, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

Throughout the history of God's people, great mountains of difficulty, apparently insurmountable, have loomed up before those who were advancing in the opening providences of God. Such obstacles to progress are permitted by the Lord as a test of faith. When hedged about on every side, this is the time above all others to trust in God and in the power of his Holy Spirit. We are not to walk in our own strength, but in the strength of the Lord God of Israel. It is folly to trust in man or to make flesh our arm. We must trust in Jehovah; for in him is everlasting strength. The One who, in response to words and deeds of faith, made the way plain before his servant Zerubbabel, is able to clear away every obstacle devised by Satan to hinder the progress of his cause. Through the exercise of persevering faith, every mountain of difficulty may be removed.

Sometimes God trains his workers by bringing to them disappointment and apparent failure. It is his purpose that they shall learn to master difficulty. He seeks to inspire them with a determination to make every apparent failure prove a success.

Oftentimes men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, God will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy.

This was true of Zerubbabel; and for his encouragement he was given, through Zechariah, the assurance: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

The promise, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it," was literally fulfilled. "The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king."

Shortly afterward, the restored temple was dedicated. "The children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs, and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel."

This second temple did not equal the first in magnificence, nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy-seat, and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of Jehovah.

And yet this was the building concerning which the Lord had declared by the prophet Haggai, "The glory of this latter house shall be greater than of the former." "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." For centuries afterward the Jews vainly endeavored to show wherein the promise of God, given by Haggai, had been fulfilled; yet eventually, when the Desire of all nations actually appeared and hallowed the precincts of the temple by his personal presence, pride and unbelief had blinded their minds to the true meaning of the prophet's words. The second temple was honored, not with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt all the fulness of the Godhead bodily,— God himself manifest in the flesh. The "Desire of all nations" had indeed come to his temple, when the Man of Nazareth taught and healed in the sacred courts. In the personal presence of Christ during his earthly ministry, and in this only, did the second temple exceed the first in glory.

Following the dedication of the house of God, the Israelites "set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from all the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel."

Faith and Earnest Effort

E. K. SLADE

THE race to be run, the battles to be fought, and the victories to be won, will require the very best of our effort, and much earnestness and zeal. Many seem to have been led to feel that inasmuch as it is God that worketh in us, it will be just as well for them to move along from day to day in an easy, formal way, repenting, resisting, praying, and working as if our part in the plan of God for our redemption counted but little. But it is plainly indicated in the Word of God that no one is properly a candidate for redemption whose whole heart is not in it, or who is not sufficiently decided in his choice to place himself and all that he is at God's disposal in this work. Many will come up to the close of probation only to be suddenly and terribly disappointed.

We desire to add to the Christian graces, but it is only by "giving all diligence" that we may hope to make any progress in this. An abundant entrance is ministered into the everlasting kingdom of God to those who will "give diligence" to make their calling and election sure. In no degree are we permitted to believe that a formal or half-hearted service will be acceptable. It must be nothing short of loving God with the whole heart. The thoroughness of effort required in seeking for wisdom is presented by the wise man in these words: "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Only by having some knowledge of how men seek for silver and gold, can we understand the force of these words.

Many are content to go on year after year without experiencing any change of heart, or making any advancement in the Christian life, but they hope that sometime, in some way, it will be all right with them, and they go on trusting. God's way is pointed out in his Word. The Scriptures are intended to tell us what our attitude shall be to the promises and provisions of God, whereby we are to be redeemed. The soul that delighteth itself in fatness is the one that heeds the words, "Harken diligently unto me." There is to be a diligent searching for the light, life, and power contained in the Word of God. It is not that God is not willing to give, or that he reluctantly bestows his gifts, but he is a wise giver, and can bestow his gifts only when and where they will be a blessing.

The same thing is true of prayer. It is easy for persons to form the habit of praying, and to be quite systematic in that practise, and yet come very far short of the true, effectual prayer. To pray without ceasing must be an experience that will be characterized by much earnestness and intense prevailing with God. In "Early Writings," page 131, we have pointed out two companies. One company is represented as careless and indifferent, many of whom were being shaken out by the way. The other company is represented as persevering in pleading with God, and they are the company that was seen occupying a plane high above those of the earth.

The Christian must not only draw near to God, but he must steadfastly resist the devil. Steadfastness and earnestness will be required in this. The words, "Ye have not yet resisted unto blood, striving against sin," indicate something of the earnestness and real effort required. Unto one of the churches it was said, "Be thou faithful unto death, and I will give thee a crown of life." God desires that those who seek to be overcomers become intensely earnest in the matter. He would have his children understand that in this time there must be an awakening on the part of his people in all that pertains to the Christian life.

After referring to the formal and lukewarm state of the church at this time, the Lord, through his servant John, pleads with his people to be zealous and repent. It has been pointed out that there must be a repentance such as has not been seen in the lives of many. More than an ordinary effort is to be brought into this. We are to be zealous and repent. In the current in which we all find ourselves in this world, there are but two ways that we can go. It is either up-stream or down-stream. There are more ways than one that we can go down-stream. There is but one way for a person to make progress in the upward way. That way is for him to bend to the oars and couple with his faith a zeal and earnestness that will put the best of his ability in his effort. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Holly, Mich.

The Roman Catholic Church in Mexico

THE dim traditionary history of Mexico shows us shadowy tribes and nations passing across the stage, acting each its part, and then disappearing to make room for other actors. Each tribe and nation had its gods, and some were handed down from one nation to another. The mythology of Mexico is very much mixed, and as much might be said of the saintology of the Roman Catholic Church in Mexico to-day. They have saints who were, only four centuries ago, celebrated as Aztec gods. The Aztecs, when they took possession of the Toltec country, adopted many of the Toltec gods and demigods. The Toltecs were nature worshipers, and made offerings of fruits, grains, and flowers to their gods. This peaceful god of the Toltecs, who took pleasure in the offerings of the fruits of the soil, soon took a place by the side of the terrible god of war of the Aztecs, and shared with him the rite of human sacrifices.

Finally many of the Aztec gods became Christian saints soon after the conquest. They brought with them into the Christian Church their characteristic virtues as gods. The goddess of the rains became Our Lady of the Mists, or Our Lady of the Rains. The saints retained the same power over the elements which they, as Aztec or Toltec gods, were supposed to have. In many places there are shrines to some Christian saint who is supposed to have power over the clouds, mists, or rain. It is shown that in most instances, in Aztec times, a temple or shrine existed on the

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Conversion

E. B. MELENDY

Holy Bible, book divine,
Let thy light upon me shine.
Guide my feet from darkest night
Safely onward into light.

Jesus, Saviour, pity me,
Thou who died upon the tree,
Save me from all outward sin,
Make me clean and pure within.

Jesus, hear me, ere I die,
Nightly, hourly, would I cry,
Save me, Jesus, by thy blood;
Wash me in the cleansing flood!

Jesus, thou alone art mine,
I would be, Lord, only thine;
Cleanse me now, O Lord, I plead,
Cleanse me wholly and indeed!

O I thank thee, blessed Lord,
That at last thy grace I've heard.
Make me ever true to thee,
I would thine, thine only, be.

Bartow, Florida.

See
PK 598-606

The Return of the Exiles—No. 11

In the Days of Queen Esther

MRS. E. G. WHITE

The seventy years' captivity dated from the time when the Babylonian kings began to hold universal sway. God gave Nebuchadnezzar, king of Babylon, much "majesty, and glory, and honor." "All people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down."

This same universal sway was exercised by Nebuchadnezzar's descendants until, nearly seventy years later, in the days of Belshazzar, because of the wickedness of the nation, the kingdom was "divided, and given to the Medes and Persians." Thus arose the second universal monarchy, Medo-Persia.

It was only about two years afterward that Cyrus, king of Medo-Persia, issued the remarkable decree providing for the restoration of all the Israelites, "the children of the captivity," to their home in the land of Canaan.

Nearly fifty thousand, under the leadership of Zerubbabel and Joshua, took advantage of this providential opportunity to return. These were, however, comparatively speaking, only a few, a mere "remnant," of all the Israelites scattered throughout the provinces of Medo-Persia. Many chose to remain in the land of their captivity, rather than to accompany their brethren, and to assist in restoring the temple services.

Nearly twenty years passed by. Many of the remnant who returned to Judea, had fallen into a backslidden condition, and were doing no more to restore the house of God than were their brethren living elsewhere in the Medo-Persian realm. But as the result of the appeals of Haggai and Zechariah, the returned exiles repented before God, and labored diligently to complete the temple. The Lord blessed them, and they were greatly prospered. Their efforts were brought to the notice of Darius Hystaspes, who was the monarch ruling at that time; and he was impressed to issue a second decree, fully as favorable as the one issued by Cyrus over twenty years before.

Thus did God, in mercy, provide another wonderful opportunity for the Jews in the Medo-Persian capital, and throughout the provinces, to return to the land whence they had been carried captive. And the Lord not only wrought a change of feeling in the hearts of men in authority, so that they favored the Jews in their realm; but he also inspired Zechariah, his prophetic messenger, to plead with them most earnestly to flee from their Babylonian surroundings, and return to Jerusalem.

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon!"

How amazing is God's love, how infinite his compassion! He pleads with the wayward to return unto him. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The Lord desired that those who had once named his name, but who now dwelt in Babylon, should become a praise in the earth, to the glory of his name. Nearly a century had passed by since, because of their sins, he had been compelled to allow them to be taken captive to Babylon. And yet their affliction was to be a means of salvation. Through the prophet Ezekiel, the Lord revealed his desire to save the transgressor, even by means of calamity. "I will bring him to Babylon," the Lord declared, "and *will plead with him there for his trespass that he hath trespassed against me.*" In tender pity the Lord continued to plead with every suffering captive. Some chose to listen and to learn; these found salvation in the midst of affliction.

Those who listened to the pleadings of heavenly agencies, and repented with full purpose of heart, are likened by the prophet Ezekiel to "the highest branch of the high cedar," which was to be planted "upon an high mountain and eminent: in the mountain of the height of Israel." A remnant would return; and God gave every captive Israelite in Babylon an opportunity to form a part of this remnant.

It was those "whose spirit God had raised," who returned under the decree of Cyrus. But God ceased not to plead with the ones who voluntarily remained in the land of their exile; and, through manifold agencies, he made it possible for them also to return. But the vast number who failed to respond at the time of the decree of Cyrus, remained unimpressible to later influences working in their behalf. When Zechariah, in unmistakable language, warned them to flee from Babylon without delay, they heeded not the gracious invitation.

Conditions in the Medo-Persian realm rapidly changed. Darius Hystaspes, under whose reign the Jews were shown marked favor, was succeeded by Xerxes the Great, the Ahasuerus of the book of Esther. It was during his reign that the Jews of Medo-Persia, those who had failed of heeding God's warning message to flee for their lives, were called to face a terrible crisis. A few years before, God had provided a way of escape; but this had been passed by, and now all the Jews were brought face to face with death.

Haman the Agagite, an unscrupulous man high in authority in the Medo-Persian realm, was the one through whom Satan sought at this time to counterwork the purposes of God. Haman cherished bitter malice against Mordecai the Jew, a godly man who had done Haman no harm, but had simply refused to show him the reverence that belongs to God alone. Scorning "to lay hands on Mordecai alone," Haman plotted "to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai."

Misled by the false statements of Haman, Xerxes the Great was induced to issue an edict providing for the massacre of all the Jews "scattered abroad and dispersed among the people in all the provinces" of the Medo-Persian kingdom. A certain day was appointed, on which the Jews were to be destroyed and their property confiscated. Little did the king realize the far-reaching results that would have accompanied the complete carrying out of this decree. Satan himself, the hidden instigator of the scheme, was planning to rid the earth of those who preserved the knowledge of the true God.

"In every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." The decrees of the Medes and Persians could not be revoked; apparently there was no hope; all the Israelites were doomed to destruction.

But the plots of the enemy were defeated by a Power that reigns among the children of men. In the providence of God, Esther, a Jewess who feared the Most High, had been made queen of the Medo-Persian kingdom. Mordecai was a near relative of hers. In their extremity, they decided to appeal to King Xerxes in behalf of their people. Esther was to venture into his presence as an intercessor. "Who knoweth," said Mordecai, "whether thou art come to the kingdom for such a time as this?"

The crisis that Esther faced demanded earnest, quick action; but both she and Mordecai realized that unless God should work mightily in their behalf, all their own feeble efforts would be unavailing. So Esther took time for communion with God, the source of her strength, and the One in whose hand is the heart of every earthly ruler, to turn it whithersoever he will, as he turneth the rivers of water. "Go," Esther directed Mordecai, "gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish."

The events that followed in rapid succession,— the appearance of Esther before the king, the marked favor shown her, the banquets of the king and the queen with Haman as the only guest, the troubled sleep of the king, the public honor shown Mordecai, and the humiliation and fall of Haman upon discovery of his wicked plot against the Jewish people,— all these are parts of a familiar story. In a marvelous manner God wrought in behalf of his penitent people; and a counter-decree issued by the king, allowing them to fight for their lives, was rapidly communicated to every part of the realm by mounted couriers who were "hasted and pressed on by the king's commandment." "And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them."

On the day appointed for their destruction, "the Jews gathered themselves together in their cities throughout all the provinces of King Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people." Angels that excel in strength had been commissioned by God to protect his people while they gathered themselves together, and "stood for their lives."

The trying experiences that came to God's people in the days of Esther, were not peculiar to that age alone. The Revelator, looking down the ages to the close of time, declared by inspiration, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." In the near future we shall see these words fulfilled, as the Protestant churches unite with the world and with the papal power against commandment-keepers. The same spirit that actuated those who persecuted the true church in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God. Church and state are now making preparations for the last great conflict.

The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. The Protestant world to-day see, in the little company keeping the Sabbath, a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the fear of the Lord, and are trampling upon his Sabbath; the unwelcome intruder must by some means be put out of the way.

The same masterful spirit that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey his law. Satan will excite indignation against the humble minority who conscientiously refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church-members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people. Not having a "thus saith the Scriptures" to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. Those who fear God can not accept an institution that violates a precept of the decalogue. On this battle-field comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the issue. Now, as in the days of Esther and Mordecai, the Lord will vindicate his truth and his people.

Mordecai was advanced to the position of honor formerly occupied by Haman. He was "next unto King Ahashuerus, and great among the Jews, and accepted of the multitude of his brethren;" and he sought to promote the welfare of his people. Thus did God bring his chosen people once more into favor at the Medo-Persian court, making possible the carrying out of his purpose to restore them to their own land. But it was not until several years later, in the seventh year of Artaxerxes I, the successor of Xerxes the Great, that any considerable number returned to Jerusalem to assist their brethren in the restoration, under the leadership and spiritual watch-care of Ezra.

Farsightedness

G. D. BALLOU

At the Friday meeting of the recent week of prayer in one of our Western institutions, the testimonies turned on the question of a preparation for foreign missionary work. Many clear, pointed testimonies were borne, but the illustration used by a young Japanese student of the institution seemed more clear and unique than any of the others. He said in substance: —

"Many people are far-sighted and have to get glasses to adjust their eyes for near work. If these should go to a foreign field without this adjustment, they would still be far-sighted. The only way to get ready for foreign work is to have the eyes corrected for near work." Comment would spoil this.

St. Helena, Cal.

A Personal Experience

W. H. SAXBY

When starting out in this precious work, I used to read over some of the "exceeding great and precious promises" of God's Word, and they seemed far above and beyond me, or as if they were only for the great and good of Bible times. The question would often present itself to me, "How can I verify these promises in my own individual experience?" My mind finally settled on testing this promise: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10. Here the Lord throws out a definite challenge in finance. He says, in other words, Be faithful in paying your tithe and in making offerings, and *prove me;* put me to the test, and see what I will do for you; watch my prospering hand in all your temporal affairs. I felt confident that I *could* pay a tithe. I *could* make offerings and pledges, and I *would* by his assisting grace.

At the General Conference at Battle Creek, Mich., in the fall of 1885, it was decided that Mrs. Saxby and I should go to Washington, D. C., to open the work there. We were in Kentucky at the time. Now was my opportunity to carry out more fully the cherished desire. After talking the matter over with my wife, I then and there made the following vow (no credit to me, it was all the grace of God): that if the Lord would open the way before us, and would bless and prosper us in our work in Washington, at the close of the first year he should have one fifth of every dollar received. If we should remain there the second year, he should receive one fourth, in the same way. If the third year, one third; and if the fourth year, one half. We were there a little over three years and a half.

Immediately after we arrived at Washington, Jan. 13, 1886, a new, precious, larger experience opened before us than ever before. I wish to say right here, and to emphasize it, that when we take, by the grace of God, a large, liberal course toward his work, we shall not be alone in it. "The liberal deviseth liberal things; and by liberal things shall he stand." Isa. 32: 8. We are informed in Mal. 3: 10 what God will do for us, and in Luke 6: 38 what man will do. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall *men* give into your bosom. For with the same measure that ye mete

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Thy Will Be Done

Not in dumb resignation we lift our hands on high;
Not like the nerveless fatalist, content to do and die.
Our faith springs, like the eagle's who soars to meet the sun,
And cries exulting unto thee, "O, Lord, thy will be done."

Thy will! It bids the weak be strong; it bids the strong be just;
No lips to fawn, no hand to beg, no brow to seek the dust.
Whenever man oppresses men beneath the liberal sun,
O, Lord, be there; thine arm made bare, thy righteous will be done.

—*John Hay.*

SEE
PK 607-608

The Return of the Exiles— No. 12

Ezra the Priest, the Scribe

MRS. E. G. WHITE

About seventy years after the return of the first company of exiles under Zerubbabel and Joshua, Artaxerxes Longimanus came to the throne of Medo-Persia. The name of this king is connected with sacred history by a series of remarkable providences. It was during his reign that Ezra and Nehemiah lived and labored. Artaxerxes Longimanus is the one who issued the third and final decree for the restoration of Jerusalem, 457 B. C. While on the throne, he saw the return of a company of Jews under Ezra, the completion of the walls round about Jerusalem by Nehemiah and his associates, the reorganization of the temple services, and great religious reformations instituted by Ezra and Nehemiah. During the long period when Artaxerxes held universal sway, he often showed favor to God's people, and recognized in his trusted and well-beloved Jewish friends, Ezra and Nehemiah, men of God's appointment, raised up for special work.

The experience of Ezra while living among the Jews who remained in Babylon, was so unusual that it attracted the favorable notice of King Artaxerxes, with whom Ezra freely conversed regarding the power of the God of heaven, and his purpose in restoring his people to Jerusalem. Born of the sons of Aaron, Ezra, in addition to his priestly training, had acquired a familiarity with the writings of the magicians, the astrologers, and the so-called wise men of the Medo-Persian realm. But he was not satisfied with his spiritual condition. He longed to be in full harmony with God: he longed for wisdom to carry out God's will. And so he "prepared his heart to seek the law of the Lord, and to do it." This led him to apply himself diligently to a study of the history of God's people, as given in the writings of Old Testament prophets and kings. He was impressed by the Spirit of God to search the historical and poetical books of the Bible, to learn why the Lord had permitted Jerusalem to be destroyed, and his people to be carried captive into a heathen land.

Ezra gave special study to the experiences of God's chosen people, from the time the promise was made to Abraham, to the deliverance from Egyptian bondage and the exodus. He studied the instruction given them at the foot of Mount Sinai, and throughout the long period of the wilderness-wandering. As he learned more and still more concerning God's dealings with his children, and began to realize how sacred was the law given at Sinai, Ezra's heart was stirred as never before. He experienced a new and thorough conversion, and determined to master the records of Old Testament history, that he might use this knowledge, not for selfish purposes, but to bring blessing and light to his people. Some of the prophecies were about to be fulfilled; he would search diligently for the light that had been obscured.

Ezra took pains with his studies. He endeavored to gain a heart-preparation for the work he believed was appointed him. He sought God earnestly, that he might be a workman of whom his Lord would not be ashamed. He searched out the words that had been written concerning the duties of God's denominated people; and he found the solemn pledge made by the Israelites, that they would obey the words of the Lord; and the pledge that God, in return, had made, promising them his blessing as a reward of obedience.

With painstaking effort Ezra sought to arrive at the true sense of the Old Testament scriptures, and to revive their original meaning. He became thoroughly conversant with the writings of Moses. His desire to please God led him to strive earnestly to learn the true significance of the ten commandments. He searched for all those statements in sacred history that relate to the giving of the law on Mount Sinai, and to the laws written in books, which the Israelites had been directed to preserve carefully as the commands of God.

These laws contained in books were not a new revelation, but a repetition of the ceremonial laws given at Sinai. Before Moses left the children of Israel, at the command of God, to die in the land of Moab, the laws that had formerly been given were repeated and enlarged upon. Some methods for their enforcement were given; some precepts were explained, and the reasons why they had been given were made plain. Upon several occasions the judgments of God had fallen upon transgressors; the commands that had been transgressed at these times were repeated. Transgressors were to know that disobedience would surely bring the punishment of God.

Ezra inquired into the oracles of God diligently, that he might exert an influence in accordance with the expressed will of God. He felt that, for himself, he must do the will of the Lord; for only as he should bring his mind into harmony with truth could he be taught to labor in harmony with the Word of God. As he learned to yield his mind and will to the control of God, there were brought into his life the principles of true sanctification, which, in latter years, had a molding influence not only upon the minds of the youth who sought his instruction, but upon all others who associated with him.

God chose Ezra to be an instrument of good unto Israel, that the Lord might put honor upon the priesthood, the glory of which had been greatly eclipsed during the captivity. Ezra developed into a man of extraordinary learning, and became "a ready scribe in the law of Moses." These qualifications made him an eminent man in the Medo-Persian kingdom.

Ezra became a mouthpiece for God, educating those about him in the holy principles that govern in heaven. To live according to the commandments of God,— this was the rule of his life, his purpose. He first learned, and then he taught. He learned to conduct his own life in accordance with truth and righteousness; then he set himself to teach Israel the statutes and judgments of God. That which he learned of truth he communicated to others, in order that the same living influence might work in their lives. During the remaining years of his lifetime, whether near the court of the king of Medo-Persia or at Jerusalem, his principal work was that of a teacher. With painstaking care he taught the law of the Lord, and urged the importance of obedience. His example in word and deed carried with it a weight of influence; for the Spirit of God was with him. Teaching thus, he educated his fellow men in the knowledge of truth that would live through eternal ages.

(To be concluded)

Our Saviour's Dwelling-Place

M. W. DE L'HORBE

Our Saviour greatly desires to dwell among his people. He has expressed this desire, in different ways from the beginning. By creating man and visiting him, he showed a desire for his companionship. When man departed so far from the Lord that "every imagination of the thoughts of his heart was only evil continually," God was grieved, but still showed a desire to dwell with him by preparing an ark for saving all who would enter it.

The Lord traveled with Israel in all their wanderings through the wilderness. His presence was known to them by the cloud by day, and pillar of fire by night. He was that Rock that followed them, and supplied all their needs. "For they drank of that spiritual Rock that went with them: and that Rock was Christ." 1 Cor. 10: 4, margin.

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

"He Changeth Not"

HE changeth not, but day by day,
In spite of every adverse fate
That rises up to bar my way,
With all the ills I contemplate
Mayhap to come to mar my lot,
He is the Lord, he changeth not.

He changeth not, though storms assail,
And lightnings flash across my skies,
Though sorrow's fiercest pang and wail
Wring bitter tear-drops from my eyes,
Banished from each familiar spot —
He is the Lord, he changeth not.

He changeth not, so I can trust
Myself entirely to his hand
Though labors hard are on me thrust.
The why I may not understand;
Why need I fear though foes may plot?
He is the Lord, he changeth not.

— *E. H. Foss.*

SEE
PK 609-611

The Return of the Exiles — No. 12

Ezra the Priest, the Scribe

MRS. E. G. WHITE

(*Concluded*)

THE results of Ezra's timely effort to revive an interest in the study of Holy Writ, were given permanency by his painstaking, life-long work of preserving and multiplying copies of the Old Testament Scriptures. During the captivity, the knowledge of God's will had to some extent been lost. Ezra gathered all the copies of the law that he could find, and had many copies of these made and distributed. The pure Word, thus diligently multiplied and placed in the hands of many people, gave knowledge that was of inestimable value.

As Ezra strove to promulgate the truths he had learned, his capabilities for labor increased and developed. He became a man of piety and zeal, because the truth was a sanctifying power in his soul. He was the Lord's witness to the world of what Bible truth is when revealed in the daily life of the receiver. His life, like the life of Christ, sowed the seeds of truth, by a revelation of the pure principles that can save the soul. Far happier would professed Christians be to-day if they would in the same way reflect the light of heaven upon the pathway of others, teaching in the life the statutes and judgments that rule in the heavenly courts.

(1) Shall we let the example of Ezra teach us the use we should make of our knowledge of the Scriptures? The life of this servant of God should be an inspiration to us to serve the Lord with heart and mind and strength. We each have an appointed work to do, and this can be accomplished only by consecrated effort. We need first to set ourselves to know the requirements of God, and then to practise them. Then we (1) can sow seeds of truth that will bear fruit unto eternal life.

Ezra's faith that God would do a mighty work for his people, led him to make known to King Artaxerxes his desire to return to Jerusalem that he might revive an interest in the study of God's Word, and assist his brethren in restoring and building up the holy city. Ezra declared that his entire trust was in the God of Israel, who was abundantly able to protect and care for his people. The king was deeply impressed. He well understood that the Israelites who wished to return, were going to Jerusalem in order that they might serve the living God, the Creator of the heavens and the earth; yet so great was the king's confidence in the integrity of Ezra, that he showed him marked favor. Artaxerxes not only granted him his request, but bestowed rich gifts for the temple service, made him a special representative of the Medo-Persian kingdom, and conferred on him extensive powers to carry out the purposes that were in his heart.

This decree of Artaxerxes Longimanus for the restoring and building of Jerusalem, is the third issued since the close of the seventy years' captivity. It is remarkable for the expressions it contains regarding the God of heaven; for the recognition it gives to the attainments of Ezra; and for the liberality of the grants made to the remnant people of God. Artaxerxes refers to Ezra as "the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel;" "a scribe of the law of the God of heaven." The king united with his counselors in offering freely "unto the God of Israel, whose habitation is in Jerusalem;" and in addition to the bestowal of rich gifts, he made provision for meeting many heavy expenses by ordering that they be paid "out of the king's treasure-house."

The king's special anxiety was to assist in carrying out the commands of the God of heaven. "Thou art sent of the king, and of his seven counselors," he declared to Ezra, "to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand." And he further decreed: "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?"

Artaxerxes arranged for the restoration of the members of the priesthood to their ancient rites and privileges. In giving permission to the Israelites to return, he made particular mention of the priests and Levites, and he added: "We certify you, that, touching any of the priests and Levites, singers, porters, nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them." He also arranged for the appointment of civil officers to govern the people justly, in accordance with the Jewish code of laws. "Thou, Ezra, after the wisdom of thy God that is in thine hand," he decreed, "set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

Thus, "according to the good hand of his God upon him," Ezra persuaded the king to make abundant provision for the return of all of the people of Israel, and of the priests and Levites, in the Medo-Persian realm, who were minded "of their own free will to go up to Jerusalem." What rejoicing this decree must have brought to those who had been uniting with Ezra in a study of God's purpose concerning his people! The sentiment of the hearts of many is expressed in the words of praise uttered by the servant of the Lord in devout thanksgiving to God for his wonderful providences. "Blessed be the Lord God of our fathers," Ezra exclaimed, "which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy unto me before the king, and his counselors, and before all the king's mighty princes."

Character of the Papacy — No. 10

"Conclusion of the Whole Matter"

J. O. CORLISS

WHILE a conflict of authority in the Catholic Church is pending, which threatens to rend that body asunder, we may safely predict that the policy of the papacy will be to close up its ranks for united work in conquering the world to itself. At the Council of Trent many modifications of doctrine were apparently conceded in order to return to the fold the recalcitrants of the Reformation; but not until the proportions of that movement had assumed threatening aspect.

So now we may look for an early movement from Rome in a desperate effort to retain the leading lights of its present system. Knowing, as it does, that the liberal branch of the church has in mind the conquest of Protestantism, according to their candid confessions, as already noted, the papacy must, to save what it has already gained by ages of manipulation, do something to secure what it considers a prize in sight, as viewed from the waning efficacy of Protestantism.

Under One Power

To form some sort of union by which to accomplish its age-long design is the only logical outcome of the present controversy, because to do otherwise will be to see slip away an opportunity that has cost astute diplomacy, and almost infinite treasure. Besides, the fulfilment of prophecy demands such a union. Referring to a symbolic beast which was to make war with the saints, in order to compel their obedience to its mandates, the prediction is made thus: "And all that dwell upon the earth shall wor-

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trust in him as our Saviour; that will give us the patience of Job, the boldness and integrity of Daniel, the meekness of Moses, the purity of soul which Joseph possessed, and the love and charity which John the Beloved had, although imprisoned on the Isle of Patmos. Do you need this education? Do you need these traits of character in your daily life? When the work goes hard, what a comfort to rest awhile under the protection of him who is training and teaching us the principles of true education and true missionary endeavor.

Ida Fischer Carnahan.

A Missionary Education

In the work of soul saving, the Lord calls together laborers who have different plans and ideas and various methods of labor. But with this diversity of minds, there is to be revealed a unity of purpose. Oftentimes in the past the work which the Lord designed should prosper has been hindered because men have tried to place a yoke upon their fellow workers who did not follow the methods which they regarded as the best.

No exact pattern can be given for the establishment of schools in new fields. The climate, the surroundings, the condition of the country, and the means at hand with which to work, must all bear a part in shaping the work. The blessings of an all-round education will bring success in Christian missionary work. Through its means souls will be converted to the truth.

"Ye are the light of the world," Christ declares. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God's work in the earth in these last days is to reflect the light that Christ brought into the world. This light is to dissipate the gross darkness of ages. Men and women in heathen darkness are to be reached by those who at one time were in a similar condition of ignorance, but who have received the knowledge of the truth of God's Word. These heathen nations will accept eagerly the efforts made to instruct them in a knowledge of God.

Very precious to God is his work in the earth. Christ and heavenly angels are watching it every moment. As we draw near to the coming of Christ, more and still more of missionary work will engage our efforts. The message of the renewing power of God's grace will belt the world. Those that will be sealed will be from every nation and kindred and tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb in worship, crying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." But before this work can be accomplished, we must experience right here in our own country the work of the Holy Spirit upon our hearts.

God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If the teachers are not guarded in their work, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing days of the work is to be of an entirely different order from those we have instituted in the past.

For this reason, God bids us establish schools away from the cities, where without let or hindrance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character building, and to fit them for usefulness in the fields to which they will go.

God will bless the work of those schools that are conducted according to his design. When we were laboring to establish the educational work in Australia, the Lord revealed to us that this school must not pattern after any schools that had been established in the past. This was to be a sample school. The school was organized on the plans that God had given us, and he has prospered its work.

I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results that might have shown the accomplishment of a great and sacred work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done, would be already accomplished, and noble results would be seen to follow our missionary efforts.

The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil, in the erection of buildings, and in other lines of manual work, and which they carry with them to their field of labor, will make them a blessing even in heathen lands.

Before we can carry the message of present truth in all its fulness to other countries we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We must educate, educate, to prepare a people who will understand the message, and then give the message to the world.

Mrs. E. G. White.

"All the resources of heaven are at the command of those who are seeking to save the lost. Angels will help you to reach the most careless and the most hardened."

Experiences in Teaching in China

Civil officials in China were chosen from among men holding literary degrees. A qualification for these much-coveted honors, until recent years, was a thorough knowledge of the writings of Confucius and Mencius, two of China's greatest sages, who urged men to become virtuous. But lacking the power, which the gospel of Jesus Christ alone can give, Chinese officials often come far short of that most excellent quality. So great has been the influence of Confucius' writings on the Chinese mind, that it has resulted in the foundation of a system of ethics now hoary with age. No less than five Confucian temples can be pointed out in this large city.

To these men the entrance of foreigners meant not only a blow for their prestige, but it endangered their long-cherished ideas of religion. It was from the ranks of these men that money was subscribed, five thousand dollars, for an eighty-thousand edition of an anti-Christian tract.

Thus Hunan was the last to open her doors to resident foreign missionaries. And then, let it be remembered, Chang-sha still forbade foreign workers to stay ashore overnight. At length the blood of British martyrs, Brethren Bruce and Lowis, was shed, and then Great Britain demanded that Chang-sha, in Hunan, be opened as a treaty port.

After this, wherever the missionary went, he was followed by a guard of soldiers, which gave an entirely wrong impression of Christianity. One Chinese "evangelist" in particular used his connection with the foreign missionary to assist men to evade the Chinese laws and the demands of Chinese officials. So-called "gospel halls" sprang up on all sides, like a harvest of rice. The heathen subscribed large sums of money in the aggregate to purchase buildings for this alleged purpose. The writer was instrumental in closing some of these places of ill fame. But the evil they did will long persist.

Such is the outlook which Chang-sha presents to the school-teacher. No two persons will ever look at the same situation alike, or meet it in the same way, yet each may be essentially right. Personally, although an evangelist, I fail to see why any one branch of the work should be judged the most important. The teacher has a most important place in evangelistic work in China, as I hope to show in my next article.

Percival J. Laird.

(*To be concluded*)

"From every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of his love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, 'Who knoweth whether *thou* art come to the kingdom for such a time as this?'"

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Living Godly

C. PELMULDER

We mourn the death of those whose lives are ending
Upon the forefront of the battle-ground,
Boldly the triumphs of the cross extending,
And build a monument beside their mound.

Yet ofttimes nobler one has lived in quiet,
As wild flowers bloom where silent waters lave,
Whose life was only known to those near by it —
Now but a slab to mark his lonely grave.

Somehow the life of one sincerely living
The Christ life here, 'midst enemies and friends —
The life of kindness, charity, and giving —
Is missed most sadly when, alas, it ends.

They're laid away, their life and labors ended,
And though upon no stately shaft expressed,
Their *works* with others' lives have so been blended
That *these* do follow them, although *they* rest.

Grant City, Iowa.

See
PK 612-617

The Return of the Exiles — No. 13

The Journey to Jerusalem, under Ezra

MRS. E. G. WHITE

The decree of Artaxerxes was made in the seventh year of his reign, B. C. 457. Once more the dispersed of Judah were given opportunity to work out the purpose of God in restoring Zion. In the raising up of Ezra as a leader, God's providence was manifest. Some discerned this, and gladly took advantage of the privilege of returning under circumstances so favorable.

A general place of meeting was designated, and at the appointed time those who were desirous of going to Jerusalem assembled for the long journey. "I gathered them together to the river that runneth to Ahava," says Ezra, "and there abode we in tents three days."

The number who responded to the call to leave Babylon, was disappointingly small. Ezra had expected that a large number would return. But many of those who had acquired houses and lands, had no desire to sacrifice these possessions. They loved ease and comfort rather than hardship and privation, and were well satisfied to remain. Their example proved a hindrance to many who might otherwise have chosen to cast in their lot with God's people, and advance by faith.

As Ezra looked over the company assembled, he was surprised to find "none of the sons of Levi." Where were the members of the tribe that had been set apart for the sacred service of the temple? To the call, "Who is on the Lord's side?" the Levites should have been the first to respond. During the period of the captivity, and afterward, they had been granted many privileges. They had enjoyed fullest liberty to minister to the spiritual needs of their Jewish brethren in Babylon. Synagogues had been built, in which the priests conducted the worship of God, and instructed the people. The observance of the Sabbath, and the performance of sacred rights peculiar to the Jewish faith, had been freely allowed.

But with the passing of the years after the close of the captivity, conditions changed, and many new responsibilities rested upon the leaders in Israel. The temple at Jerusalem had been rebuilt and dedicated, and more priests were needed to carry on its services. There was pressing need of men of God to act as teachers of the people. And besides, the Jews remaining in Babylon were in danger of having their religious liberty restricted. Through the prophet Zechariah, as well as by their late experience in the troublous times of Esther and Mordecai, God had plainly warned his people to flee from Babylon. The time had come when it was perilous to dwell longer in the midst of heathen influences. In view of these changed conditions, the priests in Babylon should have been quick to discern in the call, "Who is on the Lord's side?" a special call to them to return to Jerusalem.

The king and his princes had done more than their part in opening the way for every one who feared God to return. They had provided abundant means for carrying forward the work of God; but where were the men? The sons of Levi failed at a time when their presence was greatly needed at Jerusalem, and when the influence of their decision to return would have led many others to follow their example. Their strange indifference is a sad revelation of the attitude of the Israelites in Babylon toward God's purposes for his people.

Once again Ezra addressed the Levites in Babylon with the words, "Who is on the Lord's side?" To emphasize the importance of quick action, he chose nine "chief men," and two "men of understanding," as special messengers to return and persuade their brethren to accompany them to Jerusalem.

While the travelers tarried, these trusted messengers hastened back to "Iddo the chief," and "his brethren the nethinims," with the plea, "Bring unto us ministers for the house of our God." This entreaty was heeded; a few halting souls made final decision to return. Ezra acknowledged with gratitude that "by the good hand of our God," his messengers succeeded in returning to the camp quickly with about forty priests, and two hundred twenty nethinims,— men upon whom he could depend as wise ministers and good teachers and helpers.

Those who expected to return with Ezra were now ready to start. Before them was a journey that would occupy several months. The men were taking with them their wives and children, and their substance, besides large treasures for the temple and its service. Ezra was aware that enemies lay in wait by the way to attack, plunder, and destroy him and his company; yet he had asked from the king no armed force for their protection.

Before setting out on the journey, he sought the protection of the Most High. "I proclaimed a fast there, at the river of Ahava," says Ezra, "that we might afflict ourselves before our God, to ask of him a right way for us, and for our little ones, and for all our substance." Earnest prayer was offered to God for his blessing upon the undertaking. Says Ezra: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him."

Under ordinary circumstances, it would have been wholly right and proper for Ezra to accept the offer of an armed escort. But in this instance, he had expressed himself to King Artaxerxes so freely regarding his steadfast confidence in the protecting care of the God of Israel, that he was ashamed to ask the king for protection. He believed that in view of all that had been said regarding the true God, the faith of the king in the power of God would be strengthened if the Israelites, on their part, would exercise faith.

In this matter, Ezra and his companions discerned an opportunity to magnify the name of God before the heathen; and so they determined to put their trust wholly in him. They knew that if they kept the law of the Lord continually before them, and practised this law, they would be protected by the breastplate of righteousness. They realized that if they wilfully chose to violate even one precept of the decalogue, they would be like a soldier without a breastplate,— unprotected from the assaults of Satan. "So we fasted," said Ezra, "and besought our God for this: and he was entreated of us."

By prayer and fasting, by self-examination and confession of sin, they sought to come into harmony with God and his holy law. They pleaded with the Lord to purge them from their sins. All harshness and impatience of spirit were put away. Self was crucified; the Lord God was exalted, and he alone. They knew that their strength was to be gained not in wealth, not in the power and influence of idolatrous men, but in the favor of God. Through conformity to his will, they hoped for success. They could not afford to lessen their influence over men, in behalf of the truth, by allowing unsanctified traits of character to obtain the mastery. Nor could they afford to create in the minds of their heathen friends a single doubt as to the sincerity of the profession of faith made by God's commandment-keeping people. They well knew that if they succeeded in their important mission, it would be because they had complied with the requirements of God, thus making it possible for his blessing to accompany them. Under these peculiar circumstances, they asked for no guard of soldiers. The heathen must not be given occasion to ascribe to the strength of man the glory that belonged to God alone.

But the blessing of God does not take the place of prudence and forethought. As a special precaution in safeguarding the treasure, Ezra "separated twelve of the chief of the priests,"— proved men, wise men of opportunity, men of faithfulness and determined fidelity,—"and weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counselors, and his lords, and all Israel there present, had offered." These men were solemnly charged to act as vigilant stewards over the treasure entrusted to their care. "Ye are holy unto the Lord," Ezra declared; "the vessels are holy also; and the silver and the gold are a free-will offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.

"So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God."

The care exercised by Ezra in providing for the transportation and safekeeping of the Lord's treasure, is an object-lesson worthy of thoughtful study. Only those whose trustworthiness had been proved, were chosen; and they were instructed plainly as to their responsibility before God. In the appointment of faithful officers to act as treasurers of the Lord's goods, Ezra recognized the necessity and value of order and organization in connection with the work of God.

During the few days that the Israelites had tarried to seek the Lord for protection and guidance, every provision was completed for the long journey. "We departed from the river of Ahava," Ezra writes, "on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way." They were on the way about four months, reaching Jerusalem "on the first day of the fifth month," in the seventh year of Artaxerxes. The multitude that accompanied Ezra — several thousand in all, including women and children — necessitated a slow journey, but all were preserved in safety.

The Lord wrought for the returning Jews. Even their enemies were restrained from doing them harm. None were able to intercept them, and their journey was a prosperous one.

This experience is a lesson to all those who have set their faces toward the New Jerusalem. The Christian pilgrim is to make his journey one of trust in the keeping power of God. There will always be enemies, emissaries of Satan, on the alert to hurt and destroy every soul who is not on guard, and who has not provided himself with the Christian armor of righteousness and peace.

Fellow pilgrim, let strict faithfulness and determined fidelity characterize your every act. Let every step of the journey to the New Jerusalem be taken with eyes fixed on Jesus, the author and finisher of your faith. Those who will keep the way of the Lord, in strict obedience, will have the guardianship of heavenly angels as they travel Zionward. All self-seeking, all dissension and strife, will be put away. Unity and harmony will prevail.

May we take these experiences in the history of Israel to heart, consecrate ourselves anew to God, and live to the honor and glory of his name.

Lessons from Past Experiences —No. 23

GEO. O. STATES

It was five years after the Testimony referred to in our last article was given when the Lord gave the light on health reform. We were living near Battle Creek, in 1863, when Sister White had that wonderful vision upon the matter of health reform. Brethren Smith and Amadon, the local elders of the church, used to call the attention of the church to what the Lord had shown his servant, and soon we learned that there was a book being published on the matter, called "How to Live," and that among other things Sister White had been shown that the people expecting to be translated would give up eating pork. It was quite a trial, but as soon as our people learned what the Lord had said on that question, they gladly accepted the light given.

Soon the book was out, and there seemed to be a desire on the part of the families among our people to secure a copy. Our ministers and church elders would read from it at our Sabbath services, and when the right time came, the subject was presented to our people in a way that made a stir all through our ranks.

In those days, when our church elders read from Sister White's writings, we all listened with deep interest, firmly believing that we were listening to what the Lord had been pleased to communicate to his people through his chosen servant. I well remember, as Brother White used to speak in the church, bringing out and reading extracts from that wonderful vision, how deeply interested we were. We did not stop to parley over it, and wonder how much of what was written was caused by Brother White's influence over his wife. I can not recall the circumstances, but I well remember that at one time Brother White took a position which the Lord showed through his servant was wrong. Brother White did not stop to question the matter. He took his position in harmony with the mind of the Spirit of God. It was the same with our other leading ministers; when God reproved them, they did not stop to parley, but said, "I was wrong, and I confess it, and now I am right." There seemed to be a desire among our people generally to keep in line with all the advance light God was giving the remnant church. Some expressions in my mother's prayers are still ringing in my ears to this day, such as, "O Lord, as thy servants go out to present this truth, may they present it in its purity." In our local prayer-meetings in the church the same burden was expressed. There seemed to be a general desire among our people all through our ranks to accept every ray of light that God saw fit to bring to us through his servant.

Our people generally believed that what Sister White wrote was what the Lord was opening before her in vision. My heart has ached for years as I have seen coming in among us a lack of giving heed to the Testimonies. It is a sorrowful fact that there are thousands, especially among our younger members, who know very little of what is in the Testimonies. I have wondered whether God might not remove this gift from among us if this slighting of the Testimonies should continue.

"God's people have departed from their simplicity. They have not made God their strength, and are weak and faint, spiritually. I have been shown that unbelief in the Testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience. I saw that at present we are under divine forbearance; but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars on a tempestuous night, shine here and there among the clouds. God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of his Spirit, than by the outward training of scientific institutions." These words were given us years ago. Have we heeded them?

Cedaredge, Colo.

"Faith in God is the master secret. There were a hundred slingers in Israel who could have hit Goliath's forehead if it had been a wooden target; but there was only one with self-possession enough to face the living giant, and he was a youth who slung with one hand and kept hold of God with the other."

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Road to Honor

ELLA M. ROBINSON

The banquet hall was silent, and the revelers gone.
  The prince his chamber sought, and, in the solitude,
  Gazed out into the chilly blackness of the night,
And fondly wished the glimmer of the coming morn —
Wished he might see but one fond token of the morn.

The elements were raging wild and fierce without;
  The Storm Wind and the Torrent sang their mournful dirge;
  Yet deeper far the midnight in that prince's soul,
And fiercer there the storm of anxious fear and doubt —
Aye, darker, deeper, wilder, than all storms without.

"O Life! how empty thou of all that men call joy!
  Thou heldest yesterday the apple temptingly;
  To-day its sweetness turns to ashes on our lips;
To-morrow memory's core remains but to annoy; —
Pray, hast thou aught of gold but turns to base alloy?

"O, why was man created but for one short day
  Of disappointments sore? Or can there be beyond
  A bright, eternal future, full of peace and joy?"
Then through the rifted cloud, stole one lone, feeble ray:
It was the morning star, the harbinger of day.

It pierced the gloom around, as tenderly it shone,
  A star of hope to light one dark and lonely soul.
  "O Maker and Upholder of yon glorious orbs,
Thy plan is broad enough for all; thy power I own;
O, grant me, holy Lord, a place near to thy throne."

He slept, and in his dream a shining one stood by,
  Who spoke, a holy radiance beaming from his brow:
  "O prince, thy prayer is heard. The great God loveth him
Who is of humble heart. The Lofty One and High
Doth seek the contrite soul, and to the meek draws nigh.

"O, humble now thyself, and I will write thy name
  Upon this glorious page! Yet through eternity
  Thou shalt be lowliest of all the ransomed ones;
But there is room for thee if thou dost not seek fame.
O, speak the word alone, and I will write thy name!"

With scorn the prince replied, "Thy humble blessings keep;
  I choose the robe and crown, though but for life's few years;
  For heaven would be hell stripped of my majesty.
Not *service*, but a crown of glory do I seek."
The angel turned, and wept such tears as angels weep.

But still the prince dreamed on, and there before his view,
  He saw the Saviour bear his cross toward Calvary,
  And while rude soldiers pierced those precious hands and feet,
The sufferer prayed, "Forgive, they know not what they do."
He heard the cry, "'Tis done." A voice said, "For you —

"For you he bore the cross and died a death of shame."
  The prince awoke. 'Twas morn, and in that gilded room,
  He bent the humble knee, and breathed a contrite prayer:
"I care naught for this world, its glory, honor, fame,
If only thou wilt hear me for his precious name.

"Thy power, how great! but O, how wonderful thy love!
  O, grant me, Lord, a share of thy abounding store,
  That I may know the joy of humble service here,
And worthy be to fill a lowly place above!
O, may I see, and know, and *serve* the One I love!"

. . . . .

Again we see the prince; his hair is silvery white.
  How bent! How slow his steps! A simple robe he wears.
  His wealth has gone to bless the peasants round his door;
Another bears his crown; his brow wears heaven's pure light;
And by a humble cot he kneels to pray at night.

He sleeps, and in his dream again he seems to see
  The messenger divine, who whispers, bending low,
  "Thy Heavenly Father knows thy humble work of love;
And, hark! he hath prepared an *honored* place for thee
Among the ransomed ones; for thou shalt ever be,

"Through all eternity, near to the Blessed One
  Whom all high heaven adore; and he shall teach thee more
  Of his eternal power, and boundless love divine;
For thou shalt view each star, and go from sun to sun
With Jesus as thy guide,"— thus spake the shining one.

Sanitarium, Cal.

SEE PK 618-622

The Return of the Exiles — No. 14

A Revival and a Reformation

MRS. E. G. WHITE

The coming of Ezra and his company to Jerusalem brought courage and hope into the hearts of many who had long labored under trying difficulties. Since the first company of exiles had returned with Zerubbabel and Joshua, over seventy years before, much had been accomplished in the work of restoration. The temple had been finished; the walls of the city had been partially repaired. Yet much remained undone. At times, the people had become disheartened, and had well-nigh ceased all effort to restore the city. Even during the years of comparative peace following the troublous times of Queen Esther, but little was done to upbuild the wall.

The indifference of many of the Israelites who had returned, is directly traceable to their violation of the plain precepts of the law given at Sinai. Some who had returned, remained faithful; but many of their children and children's children, lost sight of the law of heaven. The Mosaic code, given for the good of the people, was sadly disregarded. Sin was in the camp. Even some of the men who had been entrusted with sacred responsibilities, lived in open sin. Their course of action largely neutralized the efforts of others to advance the cause of God; for so long as flagrant violations of God's law were allowed to go on unrebuked, the blessing of heaven could not rest richly upon the people.

In the providence of God, those who returned with Ezra had sought the Lord earnestly, before undertaking their journey. They had humbled themselves before God, confessing their sins, and imploring forgiveness. With agony of soul they had pleaded for divine guidance and blessing. The experiences through which they had just passed, led them to realize that in God alone was their strength, and that sin, by separating them from the source of their power, would leave them weak and defenseless. Many of them had become strong in faith; and as these mingled with the discouraged and the indifferent, their influence for good was a powerful factor in the work of reform instituted soon afterward by Ezra.

On the fourth day after the arrival at Jerusalem, the treasures of silver and gold, with the vessels for the service of the sanctuary, were delivered by the treasurers into the hands of the temple officers. Every article was examined "by number and by weight." The delivery of the treasures was made in the presence of witnesses, with the utmost exactitude. Nothing had been lost. The care exercised in this transaction is an object-lesson of the care with which the Lord would be pleased to have the affairs of his cause conducted at all times and in every place.

The children of the captivity who had returned with Ezra, "offered burnt-offerings unto the God of Israel," for a sin-offering, and as a token of gratitude and thanksgiving for the protection of holy angels during their journey. "And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God."

Ezra's arrival at Jerusalem was opportune. His brethren were in great need of the influence of his presence. Soon after his return, some of the chief men of Israel approached him with a serious complaint. Some of "the people of Israel, and the priests, and the Levites," had so far lost sight of the holy character of the commands of Jehovah given them through Moses, that they had intermarried with the surrounding heathen peoples. "They have taken of their daughters for themselves, and for their sons," Ezra was informed, "so that the holy seed have mingled themselves with the people" of heathen lands; "yea, the hand of the princes and rulers hath been chief in this trespass."

In his study of the causes that led to the Babylonish captivity, Ezra had learned that the terrible apostasy of Israel was largely traceable to their mingling with the surrounding nations. Had they obeyed God's command to keep separate from the heathen, they would have been spared many sad and humiliating experiences. And so, when the servant of God was informed that notwithstanding the plain lessons of the past, men of prominence in Israel had dared transgress the laws given them as a safeguard against apostasy, his heart was made inexpressibly sad. "When I heard this thing," he says, "I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.

"Then were assembled unto me every one that trembleth at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice." The servant of God suffered intense agony of soul over the commission of sins so grievous by those who had had great light and privileges.

At the time of the evening sacrifice, Ezra arose, and, once more rending his garment and his mantle, he fell upon his knees, and unburdened his soul in earnest supplication to God. Spreading out his hands unto the Lord, he exclaimed, "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens."

Ezra remembered the goodness of God in again giving his people a foothold in their native land, and he was overwhelmed with righteous indignation and with grief at the thought of their ingratitude.

"Since the days of our fathers," the humble suppliant continued, "have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

"And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets. . . . And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses: for we can not stand before thee because of this."

Ezra's language in this petition is that of true humiliation of soul, the contrition that prevails with God in prayer. Only the prayer of the humble enters into the ears of the Lord of Sabaoth. "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word."

The sorrow of Ezra and of his associates over the evils that had insidiously crept into the very heart of the Lord's work, wrought repentance. Many of those who had sinned, were deeply affected. "The people wept very sore." They had begun to realize, in a limited degree, the heinousness of sin, and the horror with which God regards it. The sacredness of the law spoken at Sinai was brought clearly before their minds, and many trembled at the thought of their transgressions.

One of the company, Shechaniah by name, acknowledged that all the words spoken by Ezra were true. "We have trespassed against our God," he confessed, "and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing." Shechaniah proposed that all who had transgressed, should make a covenant with God to forsake their lives of sin, and to be adjudged "according to the law." "Arise," he bade Ezra, "for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it."

"Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word."

This was the beginning of a wonderful reformation. With infinite patience and tact, and with careful consideration for the rights and welfare of every individual concerned, Ezra and his associates labored to lead the repentant of Israel into a right way of living. Above all things else, Ezra was a teacher of the law; and as he gave personal attention to the examination of every case, he sought to impress upon the mind of the sinner the holiness of the law of heaven, and the blessings to be gained through obedience to this law.

(*To be concluded*)

The Bible in Education—No. 3

M. E. KERN

Enough has been said perhaps to show the Bible to contain the foundation principles of all knowledge. Thus the truths of the Bible are the pedestal upon which all knowledge rests, and as creatures of God's handiwork we are absolutely helpless intellectually and spiritually without his revelation. Any system of education which does not contain this Book as its foundation can not educate man to fulfil the purpose of his creation, but is built on the inventions of man, and will go down when everything that is artificial and untrue shall perish.

To the mind that has gotten a firm grasp of truth there is a unity of all knowledge, and the artificial divisions for the sake of study and teaching do not appear as something entirely distinct and separate from the other lines of thought. All truth is God's truth; and if the teacher is permeated with the Bible, and it is a very part of his life, and he recognizes the fact that it contains the foundation of all knowledge, it will affect his consideration of every subject; and without any forced or mechanical process, he will teach what he has seen and heard, he will lead his students to the fountain from which he quenches his thirst. I care not whether he is teaching the life of Jesus or the principles of mathematics, this will be true. If the Bible is brought in in any other way, it is the form without the Spirit, and the students will intuitively feel that there is something insincere about it. The truly Christian teacher who understands these principles will spiritualize so-called common things, while the theoretically Christian teacher will allow the spiritual to become common. The monks were wont to withdraw themselves from the world, and adopt every device to keep themselves spiritual, even to having sacred music played during meals; but the evil was within, and such methods would not alter it.

I thoroughly believe in the use of the Bible in every branch of education, and that the first impressions of the child should be from the very words of the Holy Book. Gladstone, in his dying hours, repeated the Lord's prayer

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

By the Red Sea

MRS. M. SOLLARS

Now my feet have reached the borders
  Of the sea, the great Red Sea;
There's no boat to bear me o'er,
  And no passage way I see,
Yet I'm trusting, firmly trusting,
  In his promises to me,—
He who stilled the raging waters
  Of the stormy Galilee,—
For his ways are never my ways,
  And his footsteps are unknown.
With a host encamping round me,
  I can never be alone:
"I'll be with thee, freely with thee;
  I will make thy pathway bright,—
After clouds and after shadows,—
  Peaceful, calm as morning light."
  Ballard, Wash.

SEE
PK 623-628

The Return of the Exiles — No. 14

A Revival and a Reformation

(Concluded)

MRS. E. G. WHITE

WHEREVER Ezra labored, there sprang up a revival in the study of the Holy Scriptures. Teachers were appointed to instruct the people; the law of the Lord was exalted and made honorable. The books of the prophets were searched, and the prophecies foretelling the coming of the Messiah brought hope and comfort to many a sad and weary heart.

More than two thousand years have passed by since Ezra "prepared his heart to seek the law of the Lord, and to do it;" yet this long lapse of time has not lessened the influence of his pious example. Throughout the centuries, the record of his life of consecration has been an inspiration to many who have determined to "seek the law of the Lord, and to do it." His steadfastness of purpose, his careful methods of study, his diligence in teaching the Holy Scriptures to the common people, his unwavering trust in God, his abhorrence of sin, his patience and kindly consideration in dealing with the erring,— these and other striking characteristics of his life have had an ennobling influence on the lives of many who have been impressed by the Holy Spirit to emulate his example. Ezra's motives were high and holy; all that he did was actuated by an intense love for souls. And to the end of time, the compassion and tenderness that he ever revealed toward those who had sinned either wilfully or through ignorance, should be an object-lesson to all who seek to bring about reforms. God desires his servants to be as firm and unyielding as a rock, where right principles are involved; and yet, withal, they are to manifest the kindly sympathy and the forbearance revealed in the lives of Ezra and of Christ. Like Ezra, they are to teach transgressors the words of life, which contain principles that are the foundation of all right-doing.

In this age of the world, when Satan is seeking through manifold agencies to blind the eyes of the people against the binding claims of the law of God, there is need of Ezras,— of men who can cause many to "tremble at the commandment of our God." There is need of true reformers who will point transgressors to the great Lawgiver, and teach them that the law of the Lord is perfect, converting the soul. There is need of men mighty in the Scriptures; men whose every word and act exalts the law of Jehovah; men who, in this time of apostasy and unbelief, labor to strengthen the faith of their fellow men in the law and the prophets. Teachers are needed, O, so much! to inspire hearts with reverence and love for the Holy Scriptures, which have been given for the admonition of us upon whom the ends of the world are come.

Often has the cause of God languished because of a lack of reverence for the precepts of Holy Writ. Often has the name of God been brought into dishonor by those who, while professing to be Christians, have neglected the study of the Word, and have allowed grievous sins to come into their lives.

God calls for a revival and a reformation. The words of the Bible, and the Bible alone, should be echoed from the pulpits of our land. In the sermons of many pulpits of to-day there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers can not say, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" There are many who are crying out for the living God; many who are longing for the bread of life. Let the Word of God speak to the people. Let them hear the voice of him whose word can renew the soul unto everlasting life.

God's servants are now to proclaim faithfully his Word in all lands, to every nation, kindred, tongue, and people; for the Lord has "set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

To-day God is sending to his people the comforting message: "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

"There shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

The Bible in Education — No. 4

(Continued)

M. E. KERN

Literature

THE poetry of the Psalms and Proverbs, the strains of Isaiah, and the sublime visions of heaven and the New Jerusalem given to John, are unequaled in the literature of the world. Here we are among the fountains and mountain streams whence the stream of the highest literature has flowed. The greatest men of letters have received their inspiration here. Mr. Ruskin confesses that the power and beauty of all he has written was derived from his early and continuous reading of the Bible, his mother requiring him when a boy to read aloud a chapter every day, till his mind became thoroughly imbued and saturated with its spirit and imagery. If we can fill the minds of our children and youth with these grand thoughts and words of God, they will be saved from the corrupting influence of much of the literature which floods the world to-day, and which many of our young people are reading. Their taste for the murky and filthy waters of the valley will be taken away if we can bring them to appreciate these living streams. O for power to do it! But we are slow to learn. We are timid to break away from the beaten path in which we were led. In Biblical literature there is a wonderful field for some servant of God to develop. A writer in the *Educational Review*, in speaking of the question of literature, says: "The strange preference for what may be called heathen classics becomes all the more unaccountable when the objectionable nature of some portions of them is considered. . . . If they were fully and literally translated, they would be subject to lawful interdiction on account of their corrupting influence."

Dr. Franklin read the story of Ruth to a circle of French infidels after listening to a tirade against the Bible, representing it as an Oriental tale, but not giving the source. These educated ignoramuses listened with delight to this unique and

General Articles

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The Last Call for Reapers

MRS. EDITH B. GOODRICH

THE last call for reapers is sounding to-day.
Rise up! Like Elisha, leave plow, and away!
Let those who are world-bound still stay by their stuff;
The Master hath called thee, and that is enough.

Let nothing now hinder. Shake off every coil.
Stand free, and go forth in the harvest to toil.
See! see! the great fields are all waving and white;
Go work while 'tis *day*, swiftly cometh the night.

All chains that have held thee must *now* be cast off;
Let no one delay thee by frown or by scoff.
Nor mother, nor father, nor loved one should stay
That one who is called. Harvest hands — ho! away!

He calleth! He calleth! On far foreign shores
The heathen are waiting with wide-open doors.
Why stand ye here idle? Why longer delay?
Rise up, O ye reapers, and hasten away.

Cottage Grove, Ore.

* * *

Eternal Riches

MRS. E. G. WHITE

CHRIST'S teachings are of a character to impress the mind with the superiority of eternal things, and to impregnate the present life with the interests of eternity.

"Lay not up for yourselves treasures upon earth," the Saviour declared, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

"No man can serve two masters." As Christ visited the places where worldly gain was occupying men's thoughts and energies, and marked the worshipers at the shrine of Mammon, he said, "How hardly shall they that have riches enter into the kingdom of God!" With the confidence of one who knew, he said, "Ye can not serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your Heavenly Father knoweth that ye have need of all these things."

(1) The Lord looks with pity on those who allow themselves to be burdened with household cares and business perplexities. They are cumbered with much serving, and neglect the one thing essential. "Seek ye first the kingdom of God, and his righteousness," the Saviour says, "and all these things shall be added unto you." That is, Look away from this world to the eternal. Put forth your most earnest endeavors to obtain those things upon which God places value, and which Christ gave his precious life that you might secure. His sacrifice has thrown open wide to you the gates of heavenly commerce. Lay up your treasure beside the throne of God, by doing with his entrusted capital the work that he desires done in the winning of souls to a knowledge of the truth. This will secure you eternal riches.

The possession of the Word of God places great responsibilities upon us; for it makes us accountable for the means that he entrusts to us. It is a great privilege to have money to invest in the cause of God; and that man is blessed who desires to place it where instead of ministering to selfish desires, it will help to work out the purposes of God. The offerings made to help carry out the plan of salvation, bring joy to the giver and glory to the One for whose sake they are made.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God *gave* Christ to the world. The Son of God laid aside his royal robe and kingly crown, and leaving his high command in heaven, came to earth as a man. Through the years of childhood and youth and manhood he was subject to poverty and to all the temptations that beset the human race.

(2) When we think of the great gift of heaven for the redemption of a sinful world, and then consider the offerings that we can make, we shrink from drawing a comparison. The demands that might be made upon a whole universe could not compare with that one gift. Immeasurable love was expressed when one equal with the Father came to pay the price for the souls of men, and bring to them eternal life. Shall those who profess the name of Christ see no attraction in the world's Redeemer, be indifferent to the possession of truth and righteousness, and turn from the heavenly treasure to the earthly?

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (2) But every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

This gospel message is one of the most precious passages in the New Testament. When it is accepted, it yields in the lives of the receiver good deeds whose value is far above that of diamonds and gold. It has power to bring gladness and consolation into the earthly life, and to bestow eternal life upon the believer. O that we might have our understanding so enlightened by grace that we could take in its full meaning! The Father is saying to us, I will bestow upon you a treasure more precious than any earthly possession, a treasure that will make you rich and blessed forever.

(3) In this life our possessions are limited, but the great treasure that God offers in his gift to the world, is unlimited. It comprehends every human desire, and goes far beyond our human calculations. In the great day of final decision, when every man shall be judged according to his deeds, every voice of self-justification will be hushed; for it will be seen that in his gift to the human race the Father gave all he had to give, and that they are without excuse who have refused to accept the gracious offering.

We have no enemy without that we need to fear. Our great conflict is with unconsecrated self. When we conquer self, we are more than conquerors through him who has loved us. My brethren, there is eternal life for us to win. Let us fight the good fight of faith. Not in the future, but now, is our probation. While it lingers, "seek ye first the kingdom of God, and his righteousness; and all these things,"— the things which now so often serve Satan's purpose as snares to deceive and destroy,— "shall be added unto you." God's chosen ones must be gold, not wood, hay, and stubble. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

* * *

"The Meeting Is Yours"

MAX HILL

THE place was at church, the hour was twelve-thirty, the occasion was a social meeting. The leader had read a lengthy portion of the Testimonies, with comments. The noon whistles had blown,— on time, as a dozen watches testified,— but the leader, like the brook, seemed inclined to "go on forever." I supposed it was just a talk he was giving. Imagine my surprise then, at

(1) (2) (3)
Stewardship, p. 225; 226; 21, 22

General Articles

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My Keeper

ALICE M. AVERY HARPER

My help shall come from yonder hills
Where beams my Father's gracious face;
For he it is my being thrills
With gleams of joy and wondrous grace.
He will not suffer me to fall;
He watches o'er me while I sleep,
He hears my oft-repeated call,
And leadeth all his fainting sheep.

Though anguish be my portion here,
And care unnerve the weary heart,
I will look up beyond the hills,
And from his truth will ne'er depart.
Though heaven and earth may be removed,
And every island flee away,
Jehovah God shall be my help
Through darkest night or cheerless day.

Beyond the hills, those sacred hills,
Where brightly gleam those gates of pearl,
The glories of that peaceful land,
With all its treasures, shall unfurl.
In those green pastures, broad and fair,
Where weary pilgrims shall be blest,
Where fragrant breezes fill the air,
With his redeemed I'll be at rest.

For me his heart was rudely pierced;
With grief and shame his head was bowed;
On lonely Calvary's awful crest
He died amid the mocking crowd.
That tender face, that saddened brow,
That dreadful cruelty I see,
When Christ was smitten for my sins,
And crucified on Calvary.

And yet my dear Redeemer lives,
My precious Saviour, King, and Friend;
My contrite heart to him I give,
His trusting child he will defend.
Beyond the everlasting hills,
Beyond the shadow and the pain,
This vision sweet my spirit thrills.
He lives! the Lamb for sinners slain!

Laingsburg, Mich.

Words to Teachers and Students

MRS. E. G. WHITE

WE have been instructed again and again that the character of the education that has long been current, can not stand the test of the Word of God. The subject of education is one that should interest every Seventh-day Adventist. The Lord says to us, Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time. The molding and fashioning of minds should not be left to men who have not comprehended the importance of a preparation for that life which measures with the life of God.

Some among our teachers have been charmed by the sentiments of infidel authors. In a representation given me I saw one holding in his hand one of these books and recommending it to our teachers as a book from which real help could be obtained along educational lines. Another was holding in his hand books of an altogether different character. He placed his hand upon the one who had recommended the infidel author, and said, "Advice of the kind you have given is opening the door for Satan with his sophistries to find easy entrance to your schools. These books contain sentiments that your students should be instructed to avoid. Human minds are easily charmed with studies that lead to infidelity. These books produce in the minds of the students a distaste for the study of the Word of God, which is eternal life to all who follow its instruction. Such books are not to find entrance in any school where the youth are being taught to be learners of the greatest of teachers."

With solemn voice the Speaker continued: "Do you find with these authors that which you can recommend as essential to true higher education? Would you dare recommend their study to students who are ignorant of their true character? Wrong habits of thought, when once accepted, become a despotic power that fastens the mind as in a grasp of steel. If many who have received and read these books had never seen them, but had accepted the words of the divine Teacher in their place, they would be far in advance of where they now are in a knowledge of the divine truths of the Word of God, which make men wise unto salvation. These books have led thousands where Satan led Adam and Eve — to a knowledge that God forbade them to have. Through their teachings, students have turned from the Word of the Lord to fables."

I am instructed to say to students, In your search for knowledge, climb higher than the standard set by the world; follow where Jesus has led the way. And to teachers I would say, Beware how you sow the seeds of unbelief in human hearts and minds. Cleanse yourselves from all filthiness of the flesh and spirit. The crowning glory of Christ's attributes was his holiness. The angels bow before him in adoration, exclaiming, Holy, holy, holy, Lord God Almighty. He is declared to be glorious in his holiness. Study the character of God. By beholding Christ, by seeking him in faith and prayer, you may become like him.

The standard of education in our schools is lowered as soon as Christ ceases to be the pattern of teachers and students. Teachers are to understand that their work is not to be confined to the knowledge contained in text-books; it is to reach higher, far higher than it does. A course of self-discipline is to educate them to conform the character to the divine similitude. Self dies hard, but when the teachers have that wisdom that cometh from above, they will discern the true object of our educational work, and reforms will be made that will give the youth a training that is according to the Lord's plan of development and growth, and will fit them to become members of the family of heaven.

We need now to work in spiritual lines, seeking to purify ourselves from every defect of character. Christ must be formed within, the hope of glory. He must be received by every individual who would have an individual experience. We are to be rooted and grounded and established in the faith by the teachings of the Word. The truth has power to sanctify the receiver, and this work of sanctification will be accomplished for us as we have an individual knowledge of Christ, and learn to link up with him, and to walk by faith and prayer.

The Ax Laid at the Root of the Trees — No. 2

R. C. PORTER

FEARFUL will be the account that will be met by false shepherds in the day of judgment. It were better for a man that a millstone were hanged about his neck, and he drowned in the depth of the sea, than that by his unfaithfulness to the solemn charge of his ministry to "preach the word" he should allow souls to drift to ruin unwarned, and their blood be upon his garments.

More than fifty years ago we were instructed through the spirit of prophecy that the time would come when there would be a shaking among us. It was stated plainly that this shaking would be caused by a revival of the straight testimony. When we see the shaking coming precisely as predicted, caused by the revival of the straight testimony as declared, shall we then be longer in a state of questioning as to where we should stand in this crisis? The present situation is the strongest confirmation of the truthfulness and reliability of the spirit of prophecy. It declared that we should see just this at this very time. It declared that some would be shaken out. It stated plainly that these who would not receive the straight testimony, would endeavor "to unsettle the established faith of the body." The next step brings us to the latter rain.

When the shaking time is past, the body will not be left torn and distracted, as the result of the shaking. In place of that, the ones who were opposed to organization, and unwilling to harmonize with church order, will have been shaken out. "My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying with agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers."—*"Early Writings," page 132.*

General Articles

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The Time Is Short

ARCHER WRIGHT

BROTHER, the time is short,—
Not many years to teach the Word
Which millions yet have never heard:
Be faithful to exhort.
O leave not now the gospel field!
Soon will the last saved soul be sealed,
"The Son of man shall be revealed:"
The time is short.

Brother, the time is short,—
Not many years of giving now.
O keep your hand firm on the plow,
Christ's precious cause support.
God's closing work is moving fast,
And soon the harvest will be past;
This call for means may be the last:
The time is short.

Brother, the time is short,—
Not many years to win the fight.
The battle now is at its height,
But soon the last report
Shall ring out from the gospel fort,
Defeating Satan's last resort.
Be valiant; for the time is short,
The time is short.

Moline, Ill.

A Message to the Churches

SANITARIUM, CAL., Feb. 10, 1908.

"AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money."

The Lord has instructed me to say to our churches: There is no safety in placing confidence in human wisdom or strength. "Whom shall he teach knowledge?" the prophet Isaiah asks; "and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breast. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."

The figures here used by the prophet are representations of spiritual things. "Who among us," he asks, "shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."

The Kingdom of Christ

(1) [The government of the kingdom of Christ is like no earthly government. It is a representation of the characters of those who compose the kingdom. "Whereunto shall we liken the kingdom of God?" Christ asked, "or with what comparison shall we liken it?" He could find nothing on earth that would serve as a perfect comparison. His court is one where holy love presides, and whose offices and appointments are graced by the exercise of charity. He charges his servants to bring pity and loving-kindness, his own attributes, into all their office work, and to find their happiness and satisfaction in reflecting the love and tender compassion of the divine nature on all with whom they associate.]

"Look unto Zion, the city of our solemnities," the prophet continues; "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. . . . The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

"Be ye glad and rejoice forever in that which I create," the Lord exhorts; "for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with him of the new life in the kingdom of God. "Except a man be born again," the Saviour said, "he can not see the kingdom of God." The religion that comes from God is the only religion that can lead to God. In order to serve him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all his requirements.

Privileges and Duties of Believers

Every converted soul should labor for unity of spirit and action with the One who prayed that he and his disciples might be one. The followers of Christ do his cause decided injury when they follow the customs and habits of the world. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit.

Having acknowledged Christ as the Saviour of the world, the disciples were charged to prove before men their claims, by representing in their lives the beauty and purity of his character. They had been called to repentance, and had been baptized in his name. In his name they were to call others to repentance. And all who would accept the offer of forgiveness were to be baptized in the name of the Father, of the Son, and of the Holy Spirit. By this ordinance believers were to be admitted to church-fellowship; and from this time of open profession, a divine change was to be revealed in their lives. As members of Christ's church on earth they were to represent the principles of his church in heaven.

Speaking to his church, Christ said, "And I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The professed Christian who is not a Christian in practise, is not included in this promise. It is only when the voice of the church becomes the voice of Christ, that the promise can be received in its fulness.

The upbuilding of the kingdom of God is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. The work is hindered by the failure of the human to co-operate with the divine. Men may pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven;" but if they fail of acting out this prayer in their lives, their petitions will be fruitless.

Church Discipline

Let none speak lightly of the duty of the church to administer censure and rebuke; neither let them criticize the action of the church when this painful task becomes necessary. Christ has given plain instruction regarding the duty of the church toward those who, while professing to be loyal members, are bringing dishonor to the cause of God by their course of action. "Every plant, which my Heavenly Father hath not planted," he says, "shall be rooted up." God has commanded that those who prove themselves unworthy of church-fellowship shall be separated from his body. Those who speak against the exercise of this authority, speak against the authority of Christ.

The one who first brought temptation into the courts of heaven is constantly working against the peace and prosperity of the church on earth. To those who will listen to his words, Satan represents the authority of the church as harsh and lacking in sympathy, because it seeks to free the members from corrupting influences. It was Satan's purpose in heaven to dethrone God, and himself take the place of the Most High. He failed in this purpose, and was cast out from the heavenly courts; and since that time he has tried to instil in the hearts of men and women the belief that God is arbitrary and harsh in his dealings with his creatures.

The church does injustice to God when it allows to exist as part of itself elements that are bringing dishonor to his cause. In the responsibilities God has laid upon his church, he gives to each individual a part to act, with encouragement to draw upon the wisdom of God for his help. But there are those who depart from the way of the Lord, and who take sides with the tempter and his sympathizers; and there should be those in the church who in the fear of God will act with justice and righteousness and faithfulness in administering reproof. Ellen G. White.

A Last-Day Sign

E. H. GATES

While passing through the Strait of Sunda on a recent trip from Singapore to Sumatra, I sighted the island of Krakatoa but a few miles away, the scene of one of the most violent volcanic eruptions of the latter days; in fact, it is said to be one of the greatest of the kind in history. This event took place in 1883, and is known in history as the "Java Earthquake," the island being not many miles from the coast of Java, Sumatra being on the opposite side of the island.

In 1680 there was an eruption at the same place, but less severe than the one under consideration. The convulsion of which I shall write took place Aug. 26-28, 1883. Three months before this the volcano began to show signs of activity by throwing up steam, pumice stone, and dust. August 26 a fearful explosion took place. As a result of the openings made, the sea rushed into the bowels of the earth, and coming in contact with the intense heat raging there, produced other most terrific explosions, which blew away the whole side of the island, leaving a vertical cliff in place of the rounded outline that existed previously. Other islands were formed in the vicinity from the material thrown away from Krakatoa. Stones, dust, and ashes were shot into the air to the height of seventeen miles. The finer and lighter dust reached the higher layers of air, and by these currents was carried to every continent on earth. This red dust suspended in the air produced for many months remarkably brilliant sunsets. At Batavia, one hundred miles away, the air was darkened by the great amount of ashes thrown up, and lamps had to be lighted in the daytime. Such vast quantities of pumice stone were vomited up, that it floated on the sea for hundreds of miles. In fact, when I passed the island, I saw this stone still floating in small quantities.

The air disturbance was world-wide. On this point the Encyclopedia Britannica says: "The culminating paroxysm of Krakatoa on the morning of August 27 gave rise to an atmospheric wave, which, traveling outward from the volcano as a center, became a great circle at 180° from its point of origin, whence it continued traveling onward and contracting until it reached a node at the antipodes to Krakatoa. It was then reflected or reproduced, traveling backward again to the volcano, where it once more returned in its original direction. In this manner its repetition was observed not fewer than seven times at many of the stations, four passages having been those of the wave traveling from Krakatoa, and three of the wave traveling from its antipodes, subsequently to which its traces were lost."

The noise of the explosion was perhaps heard at a greater distance than that of any previous convulsion of nature. The sounds were heard at Batavia, one hundred miles away; at Sourabaya, Java, three hundred fifty miles distant (as the captain of our ship informed me); at Bangkok, Siam, 1,413 miles; as well as in South and West Australia. It was also heard at the Philippine Islands, 1,450 miles distant; at Ceylon, 2,058 miles away; and at Rodriguez, nearly 3,000 miles distant.

The effect of the eruption on the waters of the ocean was equally as remarkable, and was the most disastrous on the near-by shores of Java and Sumatra. The successive explosions raised seas that swept over the land, engulfing and utterly blotting from existence whole towns and villages, with all living creatures in them. In Java 3,600 persons lost their lives. The total loss of life was probably not far from 50,000. The captain of our ship told me that a vessel at anchor at Telok Betong, Sumatra, was carried ten miles inland, and left on a hill forty feet above sea-level, where it can be seen to this day. Even at Cape Horn, nearly 8,000 miles away, the waves were felt.

Within the last two or three years these earth tremors have become more and more frequent, and will in the future constitute one of the most prominent of the last-day tokens. These will culminate in the last "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Then every island (not Krakatoa only) shall flee away, and the mountains shall not be found. Then the cities of the nations shall fall, and great Babylon shall come in remembrance before God to receive from his hand the cup of wrath. At that time the heavens shall depart as a scroll, and the islands and mountains shall be moved out of their places. In the caverns and chasms formed by these mighty convulsions, kings and great men shall vainly try to hide from the face of the Son of God, whose truth they have rejected. Then happy shall be the man who has learned from the lessons of the present disasters the meaning which God intended they should convey.

Singapore.

Lessons from Past Experiences —No. 24

GEO. O. STATES

The light on health reform has come to us step by step as we were able to stand it. In 1865 this word came to us: "The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel."

It is over forty years since this counsel was given. In that same testimony we were told that we should provide a home for the afflicted, where they may learn how to take care of their bodies that they may prevent sickness. Our people should have an institution, of their

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

At Sinai

MRS. EDITH B. GOODRICH

"And he gave unto Moses . . . two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18.

On Sinai's smoking mountain,
'Mid thunder and 'mid flame,
To speak his ten commandments
The Lord in glory came.
So terrible the splendor
That even Moses said,
"Exceedingly I tremble,
And quake with mighty dread."

"Set bounds about the mountain,"
Jehovah gave command,
"And fully warn the people
That all may understand;
Beyond this certain limit
Nor man nor beast may dare
To step upon the mountain
Lest death shall smite him there."

And when the trumpet sounded
Loud, loud, and louder still,
The people trembled greatly,
While awe each soul did fill;
And longer still it sounded,
And louder, yet more loud;
Then Moses spake; Jehovah
Then answered from the cloud.

He spoke his ten commandments,
Inscribed them with his hand
On stone; and these forever
Unchangeable shall stand,
His government's foundation,
His will for all the world,—
The transcript of his nature
To all the earth unfurled.

But — what! Has man dared alter
That written by his Lord?
Dared meddle with *one* precept,
Destroying the accord?
Think well! At Sinai's mountain
Jehovah did declare,
"The seventh day is Sabbath,"
And has he changed it? — *Where?*

. . . . .

O soul, pause long! Consider!
If light to thee is given,
Arise, obey thy Maker:
How else canst thou gain heaven?

Meadow Glade, Wash.

Teaching the Sabbath Truth

MRS. E. G. WHITE

(1) THE days in which we live are times that call for constant vigilance, times in which God's people should be awake to do a great work in presenting the light on the Sabbath question. They should arouse, and warn the inhabitants of the world that Christ is soon coming the second time with power and great glory.

Satan is actively at work in every place, calling men and women to his service. He is working vigilantly to bring in his soul-destroying theories. Shall we be less earnest and active than he? God forbid; while the enemy of truth is using his powers to deceive and discourage, and to destroy the power of the messages that God would have come to his people, let those who have received the light discern the signs of the times and the fulfilment of prophecy, and arouse to earnest effort. O that I could say something to arouse those who profess to be the people of God to believe that the word of God is to stand forever!

This is a time for the Lord's servants to work with undiminished zeal to carry the third angel's message to all parts of the world. The work of this message is spreading far and near; yet we should not feel satisfied, but hasten to carry to thousands more the truth regarding the perpetuity of the law of Jehovah. From all our institutions of learning, from our publishing houses, from our sanitariums, the message is to be proclaimed. The people of God everywhere are to be aroused to cooperate in the great, grand work represented by the first, second, and third angel's messages. (1) This last warning to the inhabitants of the earth is to make men see the importance God attaches to his holy law. So plainly is the truth to be presented, that no transgressor, hearing it, shall fail to discern the importance of obedience to the Sabbath commandment.

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

"Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." (2) There are abundant evidences of the immutability of God's law. It was written with the finger of God, never to be obliterated, never to be destroyed. The tables of stone are hidden by God, to be produced in the great judgment-day, just as he wrote them.

I am instructed to say to our people, Gather together from the Scriptures the proofs that God has sanctified the Sabbath, and let the words of the Lord be read before the congregations, showing that all who turn aside from a plain "Thus saith the Lord" will be condemned. The Sabbath has been the test of the loyalty of God's people in all ages. "It is a sign between me and the children of Israel forever," the Lord declares.

In giving the word of God to the people, there is nothing to be argued. The word of the Lord is given for the observance of the seventh day; let this word be given to the people, and not the words of men. In so doing you throw the burden of responsibility upon those who reject it; and the arguments of opposers are arguments against the specifications of the word. While you exalt a "Thus saith the Lord," the controversy is not with the worker, but with God.

(1) There is work for all to do in order that the simple truths of the Word of God may be made known. The words of Scripture should be printed and published just as they read. It would be well if the nineteenth and the greater portion of the twentieth chapters of Exodus, with verses twelve to eighteen of the thirty-first chapter, were printed just as they stand. Crowd these truths into small books and pamphlets, and let the word of God speak to the people. When a discourse concerning the law is preached that is right to the point, if you have any means of doing so, get it into a printed leaflet. Then when those who plead for Sunday laws meet you, place these leaflets in their hands. Tell them that you have no discussion over the Sunday question; for you have a plain "Thus saith the Lord" for the keeping of the seventh day.

The apostle Jude writes: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. . . . Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you that there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

The people who profess to believe in the soon coming of Christ to judge the earth, should be thoroughly aroused to the situation. They should examine their own hearts and lives, to see if they stand in the position to which Jude, the servant of Christ, calls them. Physicians and ministers should be assured that they are themselves keeping the commandments of God; for this they must do if they would be saved in his kingdom. If we lose heaven, we lose everything. Then let us, in this time of proving, weed out

(1) Evangelism p. 232

(2) Commentary, Vol. 1 p. 1109

from our characters everything that would exclude us from the city of God. Let us remember that our hearts and minds are to be purified by obedience to the truth.

I urge my brethren and sisters to read their Bibles as they have never yet read them. The evidences that we are in the last days are being given us right in our own ranks. Some who have become self-sufficient, and have rejected the counsel of the Lord, are being left to follow their own human judgment. Let those who have been influenced by the words and works of such, discern the signs of the times, and see in these men the very ones of whom the apostles have warned us. And as we see these predictions being fulfilled before our eyes, may we be led to a more earnest study of the Scriptures, and to a determination to believe and to teach the word of the living God.

Annual Offering for the Aged Poor and Orphans

W. H. THURSTON

The time is at hand for another offering for the aged poor and orphans among us. "Ye have the poor with you always," said the Master, "and whensoever ye will ye may do them good." The first Sabbath in April is the time appointed to do good to the worthy poor and orphans by contributing of our means which the Lord has entrusted to us.

Anciently the Lord instructed his people that the poor should never cease out of the land, and provisions were made to care for them. They were commanded to open the hand wide to their brethren, to the poor and to the needy in the land. This was a blessing to the giver, for it is a declaration of the Bible that "it is more blessed to give than to receive." Thus the poor and needy were supplied from the abundance of those who had possessions. There are still, and always will be, the poor and needy in the land, and they are to be looked after and provided for by those who are in a condition to share with them.

Doubtless all will remember that plans were formulated a year ago whereby each union conference would provide places and care for the aged poor and orphans in its territory. This we believe to be an equitable adjustment, and satisfactory to all. This being understood, we will now come forward with our offerings to supply the needs of those dependent upon us, the Lord's children. "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So let us all be representatives of those on his right hand, the blessed, and be a blessing to the poor and needy by a liberal offering. Let all give as the Lord has prospered them, and then we can only say, "Of thine own have we given thee." "He that hath pity upon the poor lendeth unto the Lord."

Let all remember the date, April 4, the first Sabbath in April. Let us come up to this day with thanksgiving, pay our vows unto the Most High, and contribute freely to the homeless and helpless and to the aged poor in our land. Any members of the "little flock" who do not have the privilege of assembling with the believers, may send their offerings to the treasurer of the church of which they are members, or direct to the treasurer of the conference in case they have not yet united with any church. These offerings should all be sent through the proper channel to the union conference treasurer.

Ottawa, Ontario.

What Is Modernism?

J. O. CORLISS

The terms "Modernism," and "Modernist" are of themselves modern, as applied to religious dogmas. The phase of religious thought which has been christened by this name was set forth in a late issue of the New York *Independent* as "the most important and most ominous event in the history of the Christian church that has appeared since the declaration of the dogma of infallibility by the Vatican Council."

It can not be denied that the movement has stirred the religious world to its very foundation, and many theories as to its meaning and outcome have issued from the press of various countries. Many seem to regard the matter in an ominous light, though none of the general statements so far have given any very definite reasons for their views. To the earnest student of prophecy, however, the movement means more than it can to those who reason about it from a purely philosophical standpoint. These see in it a war of religious opinion, which will prove a test to all the inhabitants of the nations.

This controversy, into which the whole religious world seems disposed to enter, has been started within the fold of the Roman Catholic Church, the largest communion of professed believers in Christ, in all the earth. One thing which gives so much prominence to the affair has been the general belief that the will of the pope of Rome has, by force of the most complete religious organization known, extended to, and entirely swayed the impulses of, the most remote member of the Church of Rome. So far, however, from this being true, the Roman curia have dicovered enough heresy in the church to oblige the pope to issue an encyclical condemning every one who does not believe the medieval doctrines of the church, which were made the test of heresy during the Middle Ages.

This document brands Modernism as "the synthesis of all heresies," and, in order to stamp it out, the papacy recommends inquisitorial methods in all schools whatsoever. Subversive books are thus to be torn from the hands of the laity; suspected teachers are to be deprived of their holdings, and college professors are to be driven from their chairs. And further, error of all kinds is to be combatted "even to the shedding of blood." All this, that the least taint of this most hateful doctrine may be wiped out. Prof. Charles A. Briggs, in a late issue of the New York *Independent*, says very aptly that "this encyclical divides the Catholic Church throughout the world more distinctly than it ever has been divided before into irreconcilable camps, between which a war of extermination has been declared."

That which gives some force to Professor Briggs' statement is the contention of the Modernists that the encyclical has grossly misrepresented their positions. This is not the place to review the technical differences between the papacy and its antagonists. The gist of the matter is that the opponents of the papacy deny the infallibility of the pope, hence disclaim his right to bear absolute sway over the consciences of men. They therefore advocate the reconstruction of the church government, on a constitutional and democratic basis.

Modernism is not a system of well-defined doctrines to which all liberal Catholics subscribe. On the other hand, while each representative of the offending ones, like Josef Müllet of Bavaria, Abbé Müller of Munich, the archbishops of Algiers and Avignon, the bishop of Tarentaise, in France, Father Tyrrell of England, besides many Italian, French, German, and even American church notables, maintains his own personal views regarding particular tenets of faith, like average higher critics, all are agreed on the question of reform in the church government.

Now as to how this controversy is affecting those "higher up" among so-called Protestants. These see much to be commended in the positions of the Modernists, as stated by themselves. For instance, they claim that every man has the right "to work for the common good, in the way he thinks best, without troubling himself about the authority of the church." This sentiment seems to appeal to many Protestants as the only reasonable thing, and makes them feel like drawing nearer to the doctrines of Modernists. In other words, every man having an independent doctrine, feels that he can heartily unite with a movement which lets him believe what he chooses, and yet holds him in bonds of fellowship. This sentiment is now in the very air men breathe, and is permeating the real vitals of religious impulse everywhere.

This seems indeed to suggest the

General Articles

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Behold the Man!

FRANK LESLIE BENNETT

One has his evil passions traced;
  The other's visage is passion free:
Barabbas, low-browed, evil-faced;
  Christ's face is purity.

Before, the crowd as lions roar,
  Yet there he stands, his piercing eyes
  Serenely blue as summer skies;
Above, the Roman eagles soar.

Though heathen, hated in the land,
  In sad and solemn strife for right
Let Pilate preach one sermon grand,
  His eyes lit up with sudden light.

His subject stands; all see his face,
  Behold his mien, his features scan:
Then Pilate cries to all the race:
  "Behold the man! Behold the man!"

Warrensburg, N. Y.

* * *

"Stablished in the Faith"

MRS. E. G. WHITE

A MESSAGE from the Lord has been given me for the churches that claim to believe the truth for these days. I am bidden to say to you, Study carefully the parable of the talents. This parable, spoken by the lips of the greatest of teachers, was given us as an object-lesson.

The light of present truth is a precious talent lent to God's people by him who is truth. It is not to be hoarded, but constantly imparted. The Lord desires that his professed people shall themselves profit by the truths received. It is given, first for their own development — of heart and mind and affections; then for the help and enlightenment of those in the darkness of unbelief.

In this age the Lord is sending his servants with no ordinary message, but with special truths that must come before believers of every rank and tongue. Many of our church-members have never studied fully into the more sure word of prophecy, and do not understand the facts that have made us what we are. All should bring into exercise the powers of the intellect, that they may clearly understand the different phases of present truth, and especially the subjects of prophecy which were opened to us when the message of Christ's soon coming was first heralded.

We are living in a time when, the Word of God declares, Satan will come down with great power, to work with all deceivableness of unrighteousness in them that perish. He will work with such subtilty and power that, if it were possible, he would deceive the very elect. God's professed people need to heed the danger signals, and ever be on the watch.

A great danger threatens us in the influence of some who have not followed on step by step to know the Lord. False doctrines have come into our ranks in some places, doctrines that are creating a careless neglect to keep the way of the Lord. There are among us men who in the past God has used to his name's glory, but who are now being ensnared by Satan's deceptions. Many who once prized the truth, because they have refused to heed the instruction God has sent, have become independent and full of self-justification. These men are not to be entrusted as guides for us or for our youth.

"The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these."

The Jews flattered themselves that in spite of departure from him, the Lord would protect from injury their temple and those who worshiped in it. They put their trust in outward advantages, and overlooked the necessity of purity of character, which alone God could bless. "Trust ye not in lying words," the prophet declared, "saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever."

"Thus saith the Lord of hosts, the God of Israel: Put your burnt-offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. And they harkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they harkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers."

When men's hearts are softened and subdued by the working of the Holy Spirit, they will give heed to counsel; but when they turn away from the admonitions of the Lord, their hearts gradually become hardened until all their religious service is tainted with self. When men thus turn away from reproofs and warnings because they do not want to hear or receive truth that condemns their course of action, the Lord leaves them to be led by other influences. Because they refuse the truth, he allows them to accept falsehoods which become snares to their own destruction. They are given over to blindness of eyes and hardness of heart.

I call upon our churches to heed the warnings that have been coming to us for years. Let us remember that God lives and reigns, and let this thought lead us to walk humbly and trustingly before him. Our chief study should be how we can best glorify God. The servant of God whose life and character reflect most of the likeness of Christ is the one who will bring to God the greatest honor.

My brethren and sisters, keep your lamps trimmed and burning. If you will cling steadfastly to a "Thus saith the Lord," you will learn the science of true education. Those teachings and questions that arise that have not for their authority a "Thus saith the Lord," let them be unrepeated by you. We need, dear people of God, a modest simplicity, and a great increase of faith. We need to have the soul-temple cleansed, that the Holy Spirit may come in and take up his abode with us. We are to stand forth in the world to the praise of him who has called us out of darkness into his marvelous light.

There comes to our people at this time the exhortation and warning: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

* * *

The Light-Keeper's Cry

M. B. VAN KIRK

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55: 1, 2.

"Ho, . . . YE!"— the call of Christ through the prophet Isaiah — a voice heralded through the ages to every human soul. Why this startling cry? There are rocks ahead; shoals on the right hand and on the left. Men, God's creatures, are making continual ship-

General Articles

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The Master Hath Need of Thee

NANNIE BEAUCHAMP JONES

The Lord is calling, is calling to me,
"Lift up your eyes, look abroad and see,
The harvest is ripe, the laborers few,
And now I am calling, am calling for you."

Voices are calling from over the sea,
And hands stretch out to you and to me;
"Come over and help us, O give us the light
E're falleth the shadow of endless night."

I list the call from over the sea,
Lifting and drifting o'er mountain and lea;
'Tis the voice of my Saviour, O how can I stay
While souls are sinking along the bleak way?

Baxter Springs, Kan.

"Unto One of the Least"

MRS. E. G. WHITE

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

The occasion was one on which Christ was surrounded by a large company of people. In the crowd were Pharisees and Sadducees, priests and lawyers, there in the hope of catching something in Christ's words that they might report to the Jewish authorities, and thus cause his work to cease. It was at the suggestion of these enemies that the lawyer asked the Saviour the question, "What shall I do to inherit eternal life?"

As an open book Christ read the heart of the plotters, and looking at the lawyer, he asked, "What is written in the law? how readest thou?" And the lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," said Christ; "this do, and thou shalt live."

The lawyer had not obeyed this precept, and he knew it; but, desiring to justify himself, he asked, "Who is my neighbor?"

In reply Christ related an incident with which many of those present were familiar. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked at him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

In the word-picture which the Saviour draws for his hearers, a sharp contrast is drawn. A certain man in his journey is attacked by thieves, robbed and wounded, and then left by the roadside to die. A priest, passing that way, comes to the place where the man lies, and though seeing his need, passes on without rendering any aid. Another passes, a Levite, whose special office it was to care for the sick and suffering, but he, as he looks at the wounded man, does not think of his duty, but of self. He sees, where the clothing has been stripped from the man, that his naked body is bruised and bleeding; but instead of giving the help it is in his power to give, he hurries from the scene, leaving the sufferer to his misery.

Then a certain Samaritan comes to the place. And when he sees him, he has "compassion on him." He binds up his wounds; and when he has done all that he can for the sufferer in such a place, he sets him on his own beast, and, walking beside, leads the way to the nearest tavern. There he cares for the sick man through the night, and in the morning, places him in the care of the keeper of the inn, asking him to care for him until his return, when he will surely repay him.

The Samaritan fulfilled his duty to his fellow man. The priest and the Levite, in whose hearts selfishness reigned, proved themselves unkind and unmerciful. Self is a hard tyrant, and while this power rules in the life, we can not do unto others as we would have them do to us. To fulfil the golden rule, the life must be transformed, the human nature must become a partaker of the divine.

The people had listened with intense interest to the narrative, and when at its close the Saviour asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" Many joined with the lawyer in answering, "He that showed mercy on him." Then said Jesus to the lawyer, "Go, and do thou likewise."

The parable of the good Samaritan outlines true missionary work, and in this work God's people are all to have a part. No one is excused who neglects the duty he owes to his fellow men. In doing this work we fulfil the law of God. The Lord has pledged himself to bless those who fulfil his command to love him supremely and their neighbor as themselves.

It is not talk, it is not profession, or claims to piety and godliness, that are of value with God, but it is the work of righteousness that reveals a Christlike character. To obey the law of God means to be quick to see the necessities of our fellow beings, and quick to help them without stopping to inquire, Do they believe the same doctrines that I believe? To obey God's law means to act as God's helping hand in relieving the necessities of suffering humanity, no matter what the religious belief of those in need. Those who do this work, and who are loyal to the principles of God's truth, are living the gospel.

The Lord takes careful notice of deeds of compassion and mercy shown by men to their fellow men. In his book of remembrance is written down every deed of mercy performed. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

The Saviour devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to his apostles, his representatives on the earth, was that they lay hands on the sick that they might recover. When the Master shall come again, he will commend those who have visited the sick and relieved the necessities of the afflicted. "I was an hungered, and ye gave me meat," he will say to those at his right hand. "I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Importance of Walking in the Light

G. B. THOMPSON

The Saviour says, "Walk while ye have the light, lest darkness come upon you." To abide in the light we must continually walk in the light. This means a present, living experience. A dead experience of the past is of no value to us now. Many may be able to say, "I have run through a troop; and by my God have I leaped over a wall." But this will do no good unless it is a present, personal reality.

It is comparatively easy to trust in an experience of the past, to a time when we were sure that the light of the Lord's countenance shone upon us. But this may prove a snare not only to ourselves, but to others as well. It is natural to conclude that because we were once chosen of the Lord as a leader and teacher in his work, and great blessings were brought through our labor to many souls, we are still in the light. But this is not conclusive evidence. It all depends upon whether or not we have continued to walk in the light. It is possible to change leaders imperceptibly, and thus

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Higher Ground

JOHN M. HOPKINS

"Take your stand on higher ground."—*Mrs. E. G. White.*

Higher, higher, ever higher,
  Let this word your motto be;
Greater knowledge, greater wisdom,
  More of Christ and purity.

Difficulties may assail you,
  Trials in your path abound,
But make every seeming hindrance
  Stepping-stones to higher ground.

Higher, higher, ever higher,
  Nothing less should satisfy.
To exalted heights aspire;
  Ever on your God rely.

Do not weakly faint or falter;
  Grasp the next ascending round
In the ladder reaching upward
  Unto higher, holier ground.

Let not earthly, vain allurements
  E'er entice your soul away;
These can charm but to deceive you,
  They are fleeting as the day.

But in wisdom, truth, and virtue,
  Purest, lasting joys are found;
These will be your crown of glory,
  "Take your stand on higher ground."

In this holy, grand endeavor,
  Heaven will help you, God will bless;
He can make severest trials
  Means of blessing and success.

Then arise, gird on the armor,
  Ever in the right be found;
Let this motto be your watchword:
  "Take your stand on higher ground."

Thus your life will prove a blessing,
  As you daily pass along,
By the love of God expressing
  In your service, in your song;

And when ends your earthly mission,
  With your banner victory-crowned,
You may still with Christ in glory
  "Take your stand on higher ground."

Philbrook, Minn.

"So Have I Sent Them"

MRS. E. G. WHITE

God has given me a message for his people. Those who claim to be Bible Christians, if they are daily under the converting power of the Holy Spirit, will cherish a spirit of brotherly kindness. Their words and actions will testify that they are followers of the lowly Jesus; their lives will be marked by a spirit of service.

There are among church-members those whose habits and practises reveal that they have not come out fully from under the banner of rebellion. Brethren and sisters, this ought not so to be. The Lord wants us to appreciate the privilege we have of being good and of doing good. He wants us to have no fellowship with the unfruitful works of darkness. It is our privilege to sit at the feet of him in whom is no sin, then to go forth to labor with him for the uplifting of our fellow men.

The blood-bought souls of Jesus Christ are to recognize the right of every man to be a sharer in the blessings of the gospel. Our fellow men have personal and social rights; they have claims upon our sympathy and love. The Lord makes a demand upon our services to help the needy and oppressed to the utmost of our ability. We are to learn to value souls as Christ values them, aside from all difference of circumstance and rank. Brethren, let us carry a burden for the weak and poor. Let us give them proof of our sympathy. And let us not withhold our encouragement from those who are laboring in hard portions of the Master's vineyard.

Every true Christian will be a missionary; for he will look upon himself as the servant of Christ. In that wonderful prayer of Christ recorded in the seventeenth chapter of John, the Saviour prayed, "As thou hast sent me into the world, even so have I also sent them into the world." As Christ was a missionary from a higher world to this, so his followers are to be missionaries, teaching the truth of the gospel by precept and example, showing men and women how to live righteous and godly lives in this present evil world.

"For this cause came I into the world," Christ declared to Pilate, "that I should bear witness unto the truth." No true disciple of Christ can be silent in regard to the message of truth. As missionaries of the cross, they will lift up Christ as the Lamb of God, which taketh away the sin of the world.

"Sanctify them through thy truth: thy word is truth," the Saviour prayed. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

When the light that God sends to his people is appreciated, they will not walk in darkness. For them the true Light shines, and not for them alone, but for those also with whom they are brought into association. "A city that is set on a hill," Christ said, "can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Brethren, does your light shine to all that are in the house? Or do you seek to hide your light when you are in the presence of worldlings? Remember that light is given you that through you others may receive its blessings. You are to let it shine in the words you speak, in the spirit you manifest, in the deeds you do. The light of truth received by you should make you Christ's representative, wherever you are.

The knowledge of the truth for this time brings with it a wonderful responsibility. It calls for the revelation of the grace of obedience, and a rising up from our former selfishness to a life of service for Christ. It appeals to us to be wholly on the Lord's side, to take our position for truth and righteousness. We all need to engage in the work of self-examination if we would be ready to meet the Lord when he comes. We need to learn to be Christians in the home, in every walk of life, to take up the cross, and bear it after Christ.

In our endeavors to form characters after the divine similitude, we shall meet with trial. There will be crosses to be borne, but in these experiences we may have the sympathies and help of heavenly angels. They are sent forth to minister unto them that shall be heirs of salvation. My brethren and sisters, lift the cross of self-denial and self-sacrifice. Cling closely to the precious Saviour. Let your daily life bring honor to God. By your words and your works reveal that you have one great object in view. Christ is soon coming, and souls are perishing in ignorance and sin. Let it be yours to give these souls the message of salvation. When the purifying, refining influence of the truth is felt in our own lives as it should be, we shall reveal in our works the fruits of righteousness.

Probationary time will soon close. We have but little longer in which to make known the truth for this time. That which we do must be done quickly, or it will be forever too late. Souls are perishing all around us without a knowledge of God and his last message of mercy to men. Now is our time to leave no opportunity unimproved to seek and to save the lost, no word unspoken that will shed light and knowledge on our fellow men. Brethren, labor on, while the day lasts. The night cometh when no man can work. If we refuse to do the work to which our knowledge of present truth calls us, who will do it?

The Sacredness of the Gospel Ministry

W. J. FITZGERALD

We are living in a time of false standards and improper measurements. Everything, even human life, is estimated commercially, and a money value is placed upon it. All religious barriers and restraints are ruthlessly swept aside by the ever-increasing tide of worldliness that is submerging the professed church of God. Those things formerly regarded as sacred have come to be treated as secular. A secular stamp prominently marks everything that presents itself to

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Wait for God

O soul, so sore oppressed
And fraught with pain,
So burdened and distressed
With struggles vain,
Thy struggling cease, and fix thy hope in God,
And meekly bow beneath the chastening rod,
And wait for God.

Thy soul must needs be still,
And patient wait;
God's holy, sovereign will
Shall fix thy fate:
The holy things of God belong to God;
Thy constant part to pray and hope and plod,
And wait for God.

If thou hast wrought and prayed
As if in vain,
Let no rash zeal invade
God's own domain;
Thy part to plant and till the stubborn sod,
And keep the path that patient faith has trod,
And wait for God.

To wait is not of sloth,
But doing well;
For faith and works are both
The powers that tell.
Thine is to be and do thy very best,
And leave with God to be and do the rest —
But wait for God.

— *Edgar C. Mason.*

Ministering with Faithfulness and Simplicity

MRS. E. G. WHITE

The work of the faithful minister is no child's play: earnest, untiring effort is required to wrench the prey from the hands of the enemy. But God will sustain his servants in the work that he himself has committed to their hands. Whatever the trials and difficulties that the ambassador of Christ may have to meet, it is his privilege to carry them all to God in prayer. He can weep between the porch and the altar, pleading, "Spare thy people, O Lord, and give not thine heritage to reproach." And by the study of the Scriptures, and earnest, wrestling prayer, he may become "a workman that needeth not to be ashamed, rightly dividing the word of truth." (2)

Christ said to his disciples, as they toiled by the sea of Galilee, "Follow me, and I will make you fishers of men." When the gospel net is cast, there should be watching by the net, with tears and earnest prayers. Let the workers determine not to let the net go until it is drawn ashore, with the fruit of their labor. Sometimes they may be compelled to say, with Peter, "We have toiled all the night, and have taken nothing;" but still it is the Master's command, as of old, "Cast the net on the *right side* of the ship;" work on in faith, and God will give success. Though at times we may feel discouraged as we see how many obstacles there are in the way of Christian living, and how slowly the work of God seems to advance, our duty remains the same.

The minister's duty is not done when he has preached the truth from the desk. As a shepherd of the flock, he should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; then by kindly courtesy he may win his way to the hearts of all, and labor successfully for parents and children. He is to sow the seeds of truth beside all waters. (1) [Let him seek to keep the church alive by teaching its members how to labor with him for the conversion of sinners. This is good generalship; and the result will be found far better than if he should seek to perform the work alone.]

To all our ministers I would say, Encourage your brethren to connect with you in your labors. All the gifts and talents of the church are to be set to work. Let all desire on the part of any to have a controling power be put away. There has been danger with some of marking out exactly what this or that man should do. Let the Lord do this work, and guide his own servants. "We are laborers together with God: ye are God's husbandry, ye are God's building." Give the Lord room to work human minds. Give the workers abundant freedom to work out the plans of God in harmony with their brethren. This will save much overwork for the few. Let the strong traits of character that would lead to the control of others be subdued by the grace of Christ. "Let this mind be in you, which was also in Christ Jesus."

The command comes to us as a people from the highest authority: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." The spirit of Christ will be upon all who will walk with God in humility of heart.

A constant effort to promote personal piety should be seen in all our public labors. [It is harder to reach the hearts of men to-day than it was twenty years ago. The most convincing arguments may be presented, and yet sinners seem as far from salvation as ever. Ministers should not preach sermon after sermon on doctrinal subjects alone. Practical godliness should find a place in every discourse.]

(3) [Dwell not on the negative points of questions that arise, but gather to your minds affirmative truths, and fasten them there by much study and earnest prayer and heart-consecration. Keep your lamps trimmed and burning; and let bright rays shine forth, that men, beholding your good works, may be led to glorify your Father which is in heaven.

The Great Teacher held in his hand the entire map of truth, but he did not disclose it all to his disciples. He opened to them those subjects only which were essential for their advancement in the path to heaven. There were many things in regard to which his wisdom kept him silent. As Christ withheld many things from his first disciples, knowing that then it would be impossible for them to comprehend them, so to-day he withholds many things from us, knowing the capacity of our understanding.] (3)

When we are tempted to climb above the simplicity of the truth, we need to study Christ's method of teaching. We need to learn to talk as simply as Christ talked,— so simply that the little child and the unlearned can understand us. It was the simplicity with which Christ presented the word that drew hearts to him. Yet he spoke with assurance and power. Noblemen and some of the chief priests and rulers believed on his word.

We are to work as Christ worked. We are to move carefully. We are not to pour out ideas that contradict the light that God has given; neither are we to follow methods that are opposed to his will. Let us tread in Christ's footsteps. As we follow him, we may know that we are walking in the pathway of light.

Who Governs the World?

T. E. BOWEN

This question has long been one of controversy, both in heaven and upon earth. One text of Scripture affords us a very decisive answer. It reads: "For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of peace." Isa. 9: 6.

There has arisen one who contests this statement. *He* claims the rule of this earth. When these two met, face to face, Satan disputed the right of this Son given unto us, this Child born unto us, to rule, or in any way intrude into the government of the world. He assumed the entire control of earth's affairs. Addressing Christ, he said: "If thou wilt fall down and worship me," "all these things will I give thee." But the Prince of peace neither bowed down nor admitted that this usurper had complete control of affairs.

It is true that Satan has been permitted to occupy Adam's place as prince of this world for a time,— from the beginning up until such time as the Son was given to us,— and has not been entirely banished even since Christ became our representative in heaven itself. But he could not hold authority above that which Adam himself had. And Adam in the beginning was placed

(1) (2) (3)
Evangelism p. 357; 178; 202

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The Sabbath

MAY WAKEHAM

'TIS Sabbath eve, and in the west
The golden sun has sunk to rest.
Now silent falls the evening shade
O'er vale and hill, o'er field and glade.

The graceful fir bends in the breeze;
The birds chirp softly in the trees;
A sacred hush, a gentle peace,
Bid man from earthly cares to cease.

A call to praise, a call to prayer,
Seem floating on the quiet air;
And angel whispers from above
Bring messages of hope and love.

'Tis holy time, God's day of rest;
'Twas made by him, by him 'twas blest;
In paradise this boon was given,
A binding link 'twixt earth and heaven.

O Sabbath eve! in thy sweet calm
The troubled spirit finds a balm,
And Heaven bends low the soul to greet
Alone with God in converse sweet.

May all thy hours, sweet day of rest,
Be welcome to this troubled breast
Until, life's voyage forever o'er,
We greet thee on yon golden shore.

Port Townsend, Wash.

The Promise of the Spirit

MRS. E. G. WHITE

I HAVE felt that we do not pray as much as we should. There is nothing more needed in the work than the practical results of communion with God. We should hold convocations for prayer, asking the Lord to open the way for the truth to enter the strongholds where Satan has set up his throne, and dispel the shadow he has cast athwart the pathway of those whom he is seeking to deceive and destroy. We have the assurance, "The effectual fervent prayer of a righteous man availeth much."

We need a firm reliance upon God if we would be saved from the power of Satanic influences. If we will keep close to the teachings of the Word, its truths will be our safeguard from the delusions of these last days. We need to live by every word that proceedeth out of the mouth of God. Why do we not rely more trustingly upon the grace and power of Christ? Why do we not believe with all our hearts? We have a Friend in the courts of heaven who assures us, "All power is given unto me in heaven and in earth."

The Christian church began its existence by praying for the Holy Spirit. It was in its infancy, without the personal presence of Christ. Just before his ascension Christ had commissioned the disciples to preach the gospel to the world. "Ye shall receive power," he said, "after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

In obedience to the word of their Master, the disciples returned to Jerusalem, and for ten days they prayed for the fulfilment of God's promise. These ten days were days of deep heart-searching. The disciples put away all difference that had existed among them, and drew close together in Christian fellowship. As they prayed, they realized what a privilege they had had in being permitted to associate so closely with Christ. Sadness filled their hearts as they thought of how many times they had grieved his heart of love by their failure to understand the lessons that for their good he had been trying to teach them.

At the end of the ten days the Lord fulfilled his promise by a wonderful outpouring of his Spirit. When they were "all with one accord in one place" in prayer and supplication, the promised blessing came. "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

In the heavenly courts, Christ, with the angels who had accompanied him to heaven, had been received. All the heavenly intelligences joined in this coronation service of their Lord. The pentecostal outpouring upon the disciples was heaven's communication to them that his inauguration was complete.

The multitude who had come together, when they heard the disciples "speak with other tongues," were amazed at the divine manifestation. Some were in doubt, and said one to another, "What meaneth this? Others mocking said, These men are full of new wine." But this was the power of the Holy Spirit. "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and harken unto my words: for these men are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in the heavens above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

"And the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and of prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added unto the church daily such as should be saved."

Christ has made provision that his church shall be a transformed body. illumined with the light of heaven, possessing the glory of Immanuel. It is his purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon the heart, and lives a life wholly consecrated to God.

What was the result of the outpouring of the Spirit upon the day of Pentecost? — The glad tidings of a risen Saviour were carried to the utmost bounds of the inhabited world. The hearts of the disciples were surcharged with the benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." As they proclaimed the truth as it is in Jesus, hearts yielded to the power of the message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with Christians in seeking the pearl of great price. Those who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, that the weak shall be "as David," and the house of David "as the angel of the Lord." Every Christian saw in his brother the divine similitude of love and benevolence. One interest prevailed. One subject of emulation swallowed up all others. The only ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of his kingdom.

Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away. And the testimony borne of them after the Spirit had been given was the same. Mark the word: "The multitude of them that believed were of one heart and one soul." The spirit of Him who died that sinners might live animated the entire congregation of believers.

Christ declared that the divine influence of the Spirit was to be with his followers to the end of time. But the promise is not appreciated as it should be; and therefore its fulfilment is not seen as it might be. With many the promise of the Spirit is a matter little thought of; and the result is only what might be expected,— spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude.

It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of his disciples will have power that will tell upon hearts. God makes them channels for the outflowing of the highest influence in the universe.

My brethren and sisters, plead for the Holy Spirit. God stands back of every promise he has made. With your Bibles in your hands say, "I have done as thou hast said. I present thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'" Christ declares, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Preparation to Meet God

S. B. WHITNEY

A preparation for the Lord's coming is of the first and greatest importance to every human being just now. In it is included every duty and privilege connected with Christian life and experience. No development nor activity of Christian living can be named which is not included in the character of one who is ready to meet the Lord when he comes. The sum total of this preparation is expressed in the one word, holiness, or wholeness; in another word, perfection.

This wholeness, or perfection, is nothing short of the righteousness of Christ, of which the perfect and holy law of God is the standard. Therefore it must consist in a perfect obedience to that perfect law, or keeping the "commandments of God, and the faith of Jesus."

The eternal purpose of God is that ultimately the inhabitants of this world shall be "holy and without blame before him in love," and this is the object for which the elect are chosen. Eph. 1:4. God sent his Son in the likeness of sinful flesh, "that the righteousness of the law might be fulfilled in us" (Rom. 8:3, 4); and without holiness no man shall see the Lord. Heb. 12:14. The one hundred forty-four thousand will be "without fault before the throne of God." Rev. 14:5.

But how is this righteous character to be obtained? Not by any good deeds that we may do. Any attempt to secure that righteousness by efforts of ours, will be only to put on "filthy rags" instead of "white raiment," to linger in bondage, instead of emerging into the liberty of the children of God. But when by faith we take Christ with his righteousness into our hearts and lives, the "law of the Spirit of life," which is in him, makes us free from the "law of sin and death" (Rom. 8:2); and we enter into the relations of the new covenant, whereby the law of God is put into our minds and written on our hearts. Heb. 8:10. Then, and then only, there will be no condemnation; then the fruits of faith will appear; then shall we have a righteousness which will be witnessed by the law and the prophets (Rom. 3:21), and will give us a "right to the tree of life," and an entrance "through the gates into the city." Rev. 22:14.

Rome, N. Y.

Why Should We Move?

WM. COVERT

Probably no people in civilized lands move more than do Seventh-day Adventists. Many churches are weakened, and some broken up each year, because of this moving spirit. Large sums of money are expended in this way every season in transportation. Much time is also consumed, and business given up, because of their moving. Household goods and other belongings are injured, or sold at a sacrifice in every exchange of the family home. Our churches and conferences are frequently discouraged and embarrassed by this unsettled spirit. But it is urged that our people should get out of the cities with their families, and establish schools in the country. This is correct; still the cities are not to be abandoned by us; for there are thousands living in them who must yet be reached, and saved by the everlasting gospel that is to be brought to them through the preaching of the third angel's message. Nothing in the Testimonies is more emphatically urged than the importance of laboring now for the people in the large cities of America. The whole situation should be weighed, and all the Testimonies bearing on the subject studied together.

The object of our schools is to provide laborers for the gospel field, and advanced students while attending these schools are to do evangelistic work for the people in the cities. Moving is necessary in order that laborers be properly distributed in different parts of the great harvest-field; but such moving should be directed by churches, conferences, and mission boards, so that qualified persons may be placed in the various fields according to their needs. Divine wisdom is required for such appointments, and they should by all means be made in harmony with the gospel plan of organization and with wise counsel.

Abraham was separated from relatives, and moved out of his native country, but the Lord gave special directions about it. The children of Israel were moved from Egypt to Canaan, but God planned the Exodus and led in the moving.

Present truth must now be given by messengers preaching it unto all the world; but the question still to be asked is, "How shall they preach except they be sent?" The sending should be done by proper authority. The membership of the early church at Jerusalem was allowed to be scattered because it became congested, and was too local in its operations; but the Lord kept his hand upon the situation, and took care of the result, so as to bring good to his cause out of it; those who "were scattered abroad went everywhere preaching the word." In our own times, and connected with our own work, there has been some well-advised moving for the betterment of the cause. The Battle Creek College was moved from Battle Creek to Berrien Springs, but the Lord gave specific directions both as to the moving and the location. The Review and Herald publishing interests and the General Conference headquarters were moved from Battle Creek to Washington, D. C.; but the Lord through his Spirit gave definite counsel, which was followed by his servants who had that work in charge. Scores of missions have been established, and hundreds of laborers have gone abroad, but plans have been followed, and system has been observed, in doing these things. The burden of moving workers should and will continue, but the best interests of the cause can not be well served by irregularities in this matter. The Lord may sometimes bless an independent move because of his supreme goodness and for the truth's sake, which at times is carried in this manner; but order and harmony is the Lord's established way, and it is better at all times to follow God's order.

The Testimonies advise moving some members when churches become congested, or when one has imbibed the habit of criticizing others, yet it would be better for all concerned to follow kind counsel in all such cases. "Thou shalt guide me with thy counsel, and afterward receive me to glory." "Without counsel purposes fail."

But aside from all the moving which is after the Lord's regulations, there is a much larger volume of it done by the people without counsel. And here is where the injury is seen. Some move to a far-off place, where but few people live, because cheap land can be secured in such places. In this way many are leaving densely populated districts, where there are multitudes who should hear the truth, and are locating where they can have but little opportunity in the way of giving the message. They read some glowing advertisement written by hired experts about lands which are described as exceedingly fertile, with a climate all that mortals could wish.

General Articles

(1)

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

My Soul's Cry

COLD is the world, O Jesus!
  Naught but thy love can show
The pathway over the deserts
  And mountains where I go;
Let not thy Spirit's halo
  Be hidden from my sight;
Cold is the world around me,
  Loud are the storms of night.

Great are the weights of anguish
  The soul of man must bear;
And oft I almost perish,
  In wild and sick despair.
O, when the waves of passion
  Roll higher and increase,
Come thou, O loving Saviour!
  Utter thy words of peace.

Thou who hast borne life's sorrows
  Knowest what throbs of pain
Assail my feeble spirit.
  O, take away the stain,
The tarnish, give me power
  That I may rise above;
Cold is the world around me,
  Great is thy tender love.

There is no other ransom,
  There is no other way;
Thou alone canst show me
  The price my soul must pay;
And when my feet are nearing
  The border land of rest,
O, place thine arms around me,
  And draw me to thy breast.
    — *Clara E. Vester.*

Praising the Lord

MRS. E. G. WHITE

WHEN a sense of the loving-kindness of God is constantly refreshing the soul, it will be revealed in the countenance by an expression of peace and joy. It will be manifest in the words and works. And the generous, holy spirit of Christ, working upon the heart, will yield in the life a converting influence upon others.

"I will mention the loving-kindness of the Lord," the prophet Isaiah declared, "according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

(1) [Have we not reason to talk of God's goodness, and to tell of his power? When friends are kind to us, we esteem it a privilege to thank them for their kindness. How much more should we count it a joy to return thanks to the Friend who has given us every good and perfect gift. Then let us, in every church, cultivate thanksgiving to God. Let us educate our lips to praise God in the family circle. Let us teach our children to offer praise and thanksgiving to God. Let our gifts and offerings declare our gratitude for the favors we daily receive. In everything we should show forth the joy of the Lord, and make known the message of God's saving grace.]

In the second chapter of 1 Samuel is recorded the prayer of a consecrated woman who served and glorified God. She prayed: "My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." Hannah's offering of thanksgiving for the answer to her prayer is a lesson to those who to-day receive answers to their requests. Do we not neglect to return praise and thanksgiving to God for his loving-kindness?

David declares, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." God's goodness in hearing and answering prayer places us under heavy obligation to express our thanksgiving for the favors bestowed upon us. We should praise God much more than we do. The blessings received in answer to prayer should be promptly acknowledged. The record of them should be placed in our diary, that when we take the book in hand, we may remember the goodness of the Lord, and praise his holy name.

We grieve the spirit of Christ by our complaints and murmurings and repinings. We should not dishonor God by the mournful relation of trials that appear grievous. All trials that are received as educators will produce joy. The whole religious life will be uplifting, elevating, ennobling, fragrant with good words and works. The enemy is well pleased to have souls depressed, downcast, mourning, and groaning; he wants such impressions made as to the effect of our faith. But God designs that the mind shall take no low level. He desires every soul to triumph in the keeping power of the Redeemer. The psalmist says: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." "I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. . . . Sing unto the Lord, O ye saints of his. Give thanks at the remembrance of his holiness."

It is Satan's work to talk of that which concerns himself, and he is delighted to have human beings talk of his power, and of his workings through the children of men. Through indulgence in such conversation the mind becomes gloomy and sour and disagreeable. We may become channels of communication for Satan, through which words flow that bring no sunshine to any heart. But let us decide that this shall not be. If we look constantly to Jesus and become daily learners of him, we shall become like him in character. His teachings, faithfully followed, will qualify us for membership in the heavenly family. Then let us learn to put away all in us that is unlovely, and seek to become the true children of God.

All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to them that shall be heirs of salvation. They guard us against evil, and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway?

The Lord himself is our helper. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. . . . The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." This is the testimony that the Lord desires us to bear to the world. His praise shall continually be in our hearts and upon our lips.

The psalmist exclaims, "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; and gathered out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

"That Which Was Lost"

ERNEST LLOYD

ONE of the most remarkable economic features of this age is the discovery of wealth in waste products, and the recovery of very valuable material from that which was formerly thrown away. In the early days of the manufacture of coal gas, no one knew what to do with the tar which was left behind in the waste receivers. The accumulation of it in great quantities became a serious difficulty. When allowed to run off into a river, it simply hurt the vegetation, harmed shipping, and poisoned the fishes. Then science came to the rescue, and to-day that waste product is saved, and the number of useful things that can be made from it is wonderful. The chemist gives from it to the silk-weaver his beau-

(1)
My Life Today, p. 170

General Articles

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A Song of Trust

I WOULD not seek to know God's "when,"
For he doth not reveal to men
The hour of his own will.
Content am I his time to bide;
In his deep love I safe confide;
And there I rest so still.

I would not seek to know God's "why,"
Which hid from mortal mind must lie,
Until to man made known;
That God doth choose sufficeth me;
I would not all his working see,
Till step by step 'tis shown.

I would not seek to know God's "how,"
His wisdom's way he shows not now;
But love all things doth guide;
When doubt, with subtle art, assails,
All-conquering faith o'er all prevails;
My plans I lay aside.

I would not seek to know God's "where,"
Provided he doth lead me there:
Since he will guard my way.
God's paths all end in life and light;
True faith, at last, will change to sight;
The night, to cloudless day.

God's "when" and "why," God's "how" and "where,"
I leave in his all-loving care:
He knows: I ask no more.
I ne'er could plan my way alone,
My utter helplessness I own,
And his sweet will adore.

— *Ernest G. Wellesley Wesley.*

The Need of Watchfulness

MRS. E. G. WHITE

NEVER was there a time when Christian men and women, in all walks of life, were in so great need of clear spiritual eyesight as now. It is not safe to lose sight of Christ for one moment. His followers must pray, and believe, and love him fervently.

A very thorough work must be done in cleansing the soul-temple from its natural depravity. The Christian must be wide-awake to resist the increeping of a spirit of licentiousness among those who claim to be sanctified. When our hearts are clean, washed, and made white by the blood of the Lamb, the work will go forward in our experience that was outlined in the wonderful prayer of Christ: "For their sakes I sanctify myself, that they also might be sanctified through the truth."

What shall be said regarding the man who has been greatly blessed as a teacher of righteousness, yet who in time of temptation is betrayed into a sinful course? Satan in the form of a heavenly angel has come to him as he approached Christ in the wilderness of temptation, and he has gained the victory.

Coming to the Son of God, the great deceiver claimed to be commissioned by the Father with a message to the Saviour. He need no longer hunger. "If thou be the Son of God, command that these stones be made bread." But by such an act as this, Christ would have broken his promise that he would never exercise his divine power in order to escape any difficulty or suffering that man in his humanity must meet. "It is written," he replied to the tempter, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Jesus met Satan with the words of Scripture. "It is written," he said. In every temptation the weapon of his warfare was the Word of God. Satan demanded of Christ a miracle as a sign of his divinity. But that which is greater than all miracles, a firm reliance upon a "thus saith the Lord," was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage.

It was in the time of greatest weakness that Christ was assailed by the fiercest temptations. Thus Satan thought to prevail. By this policy he had gained the victory over man. When strength failed, and the will power weakened, and faith ceased to repose in God, then those who had stood long and valiantly for the right, were overcome. Moses was wearied with the forty years' wandering of Israel, when for the moment his faith let go its hold upon infinite power. He failed just upon the borders of the promised land. So with Elijah, who had stood undaunted before King Ahab; who had faced the whole nation of Israel, with the four hundred and fifty prophets of Baal at their head. After that terrible day upon Carmel, when the false prophets had been slain, and the people had declared their allegiance to God, Elijah fled for his life before the threats of idolatrous Jezebel. Thus Satan has taken advantage of the weakness of humanity. And he will still work in the same way. Whenever one is encompassed with clouds, perplexed by circumstances, or afflicted by poverty or distress, Satan is at hand to tempt and annoy. He attacks our weak points of character. He seeks to shake our confidence in God, who suffers such a condition of things to exist. We are tempted to distrust God, to question his love. Often the tempter comes to us as he came to Christ, arraying before us our weakness and infirmities. He hopes to discourage the soul, and to break our hold upon God. Then he is sure of his prey. If we would meet him as Jesus did, we would escape many a defeat. By parleying with the enemy we give him an advantage.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Again, the temptation is prefaced with the insinuation of distrust, "If thou be the Son of God." Christ was tempted to answer the "if," but he refrained from the slightest acceptance of the doubt. He would not imperil his life, in order to give evidence to Satan. "It is written," he declared, "thou shalt not tempt the Lord thy God."

When Satan quoted the promise, "He shall give his angels charge over thee," he omitted the words, "to keep thee in all thy ways;" that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. While manifesting perfect trust in his Father, he would not place himself, unbidden, in a position that would necessitate the interposition of his Father to save him from death. He would not force Providence to come to his rescue, and thus fail of giving man an example of trust and submission.

Jesus was victor in the second temptation, and now Satan manifests himself in his true character. But he does not appear as a hideous monster with cloven feet and bat's wings. He is a mighty angel, though fallen. He avows himself the leader of rebellion, and the god of this world.

Placing Jesus on a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in a panoramic view before him. The sunlight lay on templed cities, marble palaces, fertile fields, and fruit-laden vineyards. The traces of evil were hidden. The eye of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard: "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine."

The strength of this temptation to the Saviour was greater than the human mind can understand. Christ's mission could be fulfilled only through suffering. Before him was a life of sorrow, hardship, and conflict, and an ignominious death. He must bear the sins of the world. He must endure separation from the Father's love. Now the tempter offered to yield up the power he had usurped. Christ might deliver himself from the dreadful future by acknowledging the supremacy of Satan. But to do this was to yield the victory in the great controversy. It was in seeking to exalt himself above the Son of God, that Satan had sinned in heaven. Should he prevail now, it would be the triumph of rebellion.

Christ declared to the tempter, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan had questioned whether Jesus were the Son of God. In his summary dismissal he had proof that he could not gainsay. Divinity flashed through suffering humanity. Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's

Redeemer. Christ's victory was as complete as had been Adam's failure.

So we may resist temptation, and force Satan to depart from us. Jesus gained the victory through submission and faith in God, and by the apostle he says to us, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." We can not save ourselves from the tempter's power; he has conquered humanity, and when we try to stand in our own strength, we shall become a prey to his devices; but "the name of the Lord is a strong tower: the righteous runneth into it, and is safe." Satan trembles and flees before the weakest soul who finds refuge in that mighty name.

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. I say to all, Be on your guard; for as an angel of light, Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning, "Be not deceived; God is not mocked."

The Political Church

B. M. HEALD

The organized methods for the purpose of uniting church and state are very apparent, and the rapid growth in this direction is alarming; yet how few realize and appreciate the real situation, how few are acquainted with the direful results of the union of church and state; in fact, how few clergymen and men of responsibility in the church care to know and understand the present-day conditions.

The churches seem to be seized by a spirit of Law instead of Love. This is very evident in the aim and object of the many church leagues and societies; there exist at the present time over forty "Sunday observance" societies, all being organs of the nominal church, appealing for the enforcement of the laws.

The following is a plank in the platform of one of these church leagues: "That through the various political parties we nominate and pledge for the executive, ministerial, and judicial offices, men who by their character and personal influence will insure the enforcement of the law, and that we vote only for such persons."

Notice the trend of argument, as presented by a prominent speaker of one of these church leagues: That at present the liquor men are to a very great extent controlling politics; now if the church can form a federation systematized in the form of leagues, societies, or associations, and put politicians in office as the result of the vote of the church, then, instead of law being made as result of the liquor vote, it will be made as result of the church vote. Then the inevitable step will be that what laws are desired by the church will be passed and enforced, as the executive, ministerial, and judicial officers will be under obligation to the church.

The platform of the church confederacy,— that "the kingdom of Christ must enter the realm of law through the gateway of politics, and that we should swear an oath of allegiance to Christ in politics, and march in one grand army to the polls to worship God,"— is of a suspicious nature, and contrary to the teachings of Christ.

Christ taught that his kingdom is not of this world; if it were, then his servants would fight.

Again: he came not to judge the world, but to save the world. By force? — No; but by love. The Spirit says, "Whosoever will, let him take the water of life freely." Rev. 22:17. Furthermore, if the nominal churches were filled with the Holy Spirit, there would be no need of resorting to law; for the gospel is the power of God unto salvation.

Of all institutions the church can not afford to sacrifice, for political consideration, her position as the light of the world. As has well been said, "Christ wants no help from Cæsar." The watchword of the remnant church is, "Not by might, nor by power, put by my Spirit, saith the Lord of hosts." Church federation would have us adopt the following: "Not by thy Spirit, but by our might and our power."

Mansfield, Pa.

Lessons from Past Experiences — No. 26

GEO. O. STATES

Ever since I can remember, my mother took the Review. As soon as I could read, I remember reading articles from a man from New England. He wrote so much that just his initials were placed after his name. In 1859-60, when Brethren James White and J. N. Loughborough began to agitate the matter of organization, this brother thought he saw a departure from the simplicity of the truth, and that our people were going into the world. He wrote a number of articles in which he presented quite reasonable arguments in opposition to organization. The arguments for and against this question were confusing our people. Many of them honestly believed that if we should organize, we would depart from the truth. At that time Testimony No. Six was published, and we were told that "the people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take advantage. A stormy future is before us; and the church should be awake to make an advance move that they may stand securely against his plans. It is time that something was done. God is not pleased to have his people leave the matters of the church at loose ends, and suffer the enemy to have the whole advantage and control affairs as best pleases him. Unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments. If ministers of God would unitedly take their position, and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together, and unite like drops of water. Then there would be a power and strength in the ranks of Sabbathkeepers far exceeding anything we have yet witnessed."

As soon as this Testimony from the Lord was received, our brother who had so bitterly opposed organization, gave up his opposition, and fell in line with the body, although it was hard to do it. In thinking over the confusion that existed among us before we were organized, and what it was that brought us to the unity of the faith, I have thought of late, "What would we do were it not for the gift of the spirit of prophecy among us?"

During the summer and fall of 1861 a number of general meetings were held in Battle Creek to study this question and perfect more fully the organization. It was not long after the Lord gave the light on this important question before we had State conferences, which were organized into a General Conference. As time passed on, and we were in danger of going to extremes, we were told, "While God's people are justified in securing church property in a lawful manner, they should be careful to maintain their peculiar and holy character. I saw that unconsecrated persons would take advantage of the position which the church has recently taken, and would overstep the bounds, carry matters to extremes, and wound the cause of God."

Thus you see as this people were in danger of going to extremes in the matter of organization, the Lord sent us just the counsel we needed. "I was pointed back, and saw that in every important move, every decision made, or point gained, by God's people, some have arisen to carry matters to extremes, and to move in an extravagant manner, which has disgusted unbelievers, distressed God's people, and brought the cause of God into disrepute. The people whom God is leading out in these last days, will be troubled with just such things. But much evil will be avoided if the ministers of Christ will be of one mind, united in their plans of action, and united in effort. If they will stand together, sustain one another, and faithfully reprove and rebuke wrong, they will soon cause it to wither."

As the ministers heeded this counsel, the Lord blessed in the work, and the ministers who were so strongly opposed to organization ceased to oppose, and all united in establishing the churches. There was some difference in the matter of choosing a name, but when we

General Articles

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Then and Now

ALBERT F. PRIEGER

I CARED much for the thought of fame
In all the years that went before;
Ambition was no empty name,
Men's praise was pleasant, and no more;
But now, when truth I never dreamed
Has come like morning into night,
Since God's good Spirit on me beamed
With all its beautiful delight,

I work with other strength and will,
With joy unknown in by-gone days;
Men wonder at the new-found skill;
With deaf-grown ears I hear their praise,
Searching with throbbing pulse to find
That Word of life which satisfies,
And drink content with heart and mind
In sweet approval of God's eyes.

Faith, Not Feeling

MRS. E. G. WHITE

"EXAMINE yourselves, whether ye be in the faith." Some conscientious souls on reading this immediately begin to criticize their every feeling and emotion. But this is not correct self-examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us.

The feelings, whether encouraging or discouraging should not be made the test of the spiritual condition. By God's Word we are to determine our true standing before him. Many are bewildered on this point. When they are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them.

God does not look with favor upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy, I am sinless." These are Pharisees who have no foundation for their assertion. Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, "God be merciful to me a sinner," and went to his house justified, rather than the self-righteous Pharisee.

But God does not desire us to go through life with a distrust of him. We owe our Heavenly Father a more generous view of his goodness than is accorded to him by our manifest distrust of his love. We have an evidence of his love — an evidence which amazes angels and is far beyond the comprehension of the wisest of human beings. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." While we were yet sinners, God gave his Son to die for us. Can we doubt his goodness?

Behold Christ. Dwell upon his love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul cooperate with him by putting these sins away. Believe that they are pardoned. The promise is positive, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Be assured that the Word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfil his word, and forgive you, as it is to confess your sins.

Exercise faith in God. How many there are who go through life under a cloud of condemnation! They do not believe God's Word. They have no faith that he will do as he has said. Many who long to see others resting in the pardoning love of Christ do not rest in it themselves. But how can they possibly lead others to show simple, childlike faith in the Heavenly Father when they measure his love by their feelings?

Let us trust God's Word implicitly, remembering that we are his sons and daughters. Let us train ourselves to believe his Word. We hurt the heart of Christ by doubting, when he has given us such evidences of his love. He laid down his life to save us. He says to us: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Do you believe that he will do as he has said? Then, after you have complied with the conditions, carry no longer the burden of your sin. Let it roll upon the Saviour. Trust yourself with him. Has he not promised to give you rest? But to many he is obliged to say, sorrowfully, "Ye will not come unto me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear.

Look steadfastly to Jesus. Behold him, full of grace and truth. He will make his goodness pass before you, while he hides you in the cleft of the rock. You will be enabled to endure the seeing of him who is invisible, and by beholding you will be transformed. Faith is not feeling. Faith is the substance of things hoped for, the evidence of things not seen. There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because they do not know Jesus. While in this condition they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate of the character of God.

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and he sent his disciples forth to do the same work he came to do. So he sends forth his workers today. Sheaves are to be gathered for him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" will not secure for us an entrance into the kingdom of heaven. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected."

Attaining and Obtaining

G. B. THOMPSON

THE tendency at the present time is to endeavor to attain unto perfection through a development of the good that is supposed to be in us. But this is a fallacious error. It is really the pagan idea of salvation. It is salvation by works rather than by faith.

The apostle Paul said, "For I know that in me (that is, in my flesh), dwelleth no good thing." Rom. 7:18. And what Paul knew concerning this matter, every other Christian should know. It is impossible to develop any perfection out of that which is wholly imperfect. "Who can bring a clean thing out of an unclean? not one." No pure water can be drawn from an impure fountain.

We should not forget that we do not *attain* unto righteousness. It is a matter of obtainment instead of attainment. No man, by his own efforts, can attain to a religious experience. Love can not be worked up. Love comes from God. It is an obtainment, secured through the indwelling presence of the Holy Spirit.

Our own attainments are described thus: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6. True righteousness is obtained through faith. It is imputed to us through Christ. "Abraham believed God, and it [Abraham's faith] was counted to him for righteousness." "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteous-

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Preacher

He held the lamp of truth that day
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair,— the world's great Light,—
That, gazing up (the lamp between),
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint!
They drank,— the pitcher thus between,
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then, with leader note, and bold,
To raze the walls of Satan's hold!—
The trumpet coming thus between,—
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant! Come,
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp,"
The weary hand will then be seen,
Clasped in those pierced ones — naught between.

— *Selected.*

Co-operation

MRS. E. G. WHITE

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The work of salvation is a work of co-partnership, a joint operation. No man can work out his own salvation without the aid of the Holy Spirit. The co-operation of divine and human forces is necessary for the formation of right principles in the character. Man is to make the most strenuous efforts to overcome the tempter, to subdue natural passions; but he is wholly dependent upon God for success in the work of overcoming the propensities that are not in harmony with correct principles. Success depends wholly upon willing obedience to the will and way of God. Character develops in accordance with conformity to the divine plan. But man must work in Christ's lines. He must be a laborer together with God. He must submit to God's training, that he may be complete in Christ.

God has originated and proclaimed the principles on which divine and human agencies are to combine in temporal matters as well as all spiritual achievements. They are to be linked together in all human pursuits, in mechanical and agricultural labor, in mercantile and scientific enterprises. In all lines of work it is necessary that there be co-operation between God and man. God has provided facilities with which to enrich and beautify the earth. But the strength and ingenuity of human agencies are required to make the very best use of the material. God had filled the earth with treasure, but the gold and silver are hidden in the earth, and the exercise of man's powers is required to secure this treasure which God has provided. Man's energy and tact are to be used in connection with the power of God in bringing the gold and silver from the mines, and trees from the forest. But unless by his miracle-working power God co-operated with man, enabling him to use his physical and mental capabilities, the treasures in our world would be useless.

We can not keep ourselves for one moment. "We are kept by the power of God through faith unto salvation." We are utterly dependent upon God every moment of our lives.

God desires every human being in our world to be a worker together with him. This is the lesson we are to learn from all useful employment, making homes in the forest, felling trees to build houses, clearing land for cultivation. God has provided the wood and the land, and to man he has given the work of putting them in such shape that they will be a blessing. In this work man is wholly dependent upon God. The fitting of the ships that cross the broad ocean is not alone due to the talent and ingenuity of the human agent. God is the great Architect. Without his co-operation, without the aid of the higher intelligences, how worthless would be the plans of men. God must aid, else every device is worthless.

The human organism is the handiwork of God. The organs employed in all the different functions of the body were made by him. The Lord gives us food and drink, that the wants of the body may be supplied. He has given the earth different properties adapted to the growth of food for his children. He gives the sunshine and the showers, the early and the latter rain. He forms the clouds and sends the dew. All are his gifts. He has bestowed his blessings upon us liberally. But all these blessings will not restore in us his moral image, unless we co-operate with him, making painstaking effort to know ourselves, to understand how to care for the delicate human machinery. Man must diligently help to keep himself in harmony with nature's laws. He who co-operates with God in the work of keeping this wonderful machinery in order, who consecrates all his powers to God, seeking intelligently to obey the laws of nature, stands in his God-given manhood, and is recorded in the books of heaven as *a man*.

God has given man land to be cultivated. But in order that the harvest may be reaped, there must be harmonious action between divine and human agencies. The plow and other implements of labor must be used at the right time. The seed must be sown in its season. Man is not to fail of doing his part. If he is careless and negligent, his unfaithfulness testifies against him. The harvest is proportionate to the energy he has expended.

So it is in spiritual things. We are to be laborers together with God. Man is to work out his own salvation with fear and trembling, for it is God that worketh in him, both to will and to do of his good pleasure. There is to be co-partnership, a divine relation, between the Son of God and the repentant sinner. We are made sons and daughters of God. "As many as received him, to them gave he power to become the sons of God." Christ provides the mercy and grace so abundantly given to all who believe in him. He fulfils the terms upon which salvation rests. But we must act our part by accepting the blessing in faith. God works and man works. Resistance of temptation must come from man, who must draw his power from God. Thus he becomes a co-partner with Christ.

The infinitely wise and all-powerful God proposes co-operation with his frail, erring creatures, whom he has placed on vantage-ground. On the one side there are infinite wisdom, goodness, compassion, power; on the other, weakness, sinfulness, absolute helplessness, poverty, dependence. We are dependent upon God, not only for life and all its blessings, but for our entrusted talents, and for all the resources required in the work we must do if we accept the invitation to work with God. Man's intellect, his understanding, his every valuable thought, the opportunities and privileges that are placed within his reach, all come from him who is the way, the truth, and the life. We have nothing of ourselves. Our success in the Christian life depends upon our co-operation with Christ, and our submission to his will. It is not a sign of pure, consecrated service for a worker to follow his own way. Every worker is to willingly obey his Leader, to receive and practise every word of God.

We are to be individual toilers. Character can not be bought or sold. It is formed by patient, continuous effort. Much patience is required in the striving for that life which is to come. We may all strive for perfection of character, but all who come into possession of it will earn it step by step, by the cultivation of the virtues which God commends. The Holy Spirit presents before man the agencies provided for his transformation. If he heeds the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," he will receive help from a power that is infinite.

Man is given the privilege of working with God in the saving of his own soul. He is to receive Christ as his personal Saviour and believe in him. Receiving and believing is his part of the contract. This means abiding in Christ, showing in him at all times and under all circumstances a faith that works by love and purifies the soul from all defilement. Christ is the author of this faith, and he demands that it be constantly exercised.

The apostle Paul declares, "Ye are God's husbandry; ye are God's building." The material for the building is plainly specified in the words: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Here we are shown how we may co-operate with God. Man is to work constantly upon the plan of addition, while God works on the plan of multiplication. Thus man grows in spirituality, until he presents to the world, to angels, and to men, such perfection of character that in the heavenly courts the words are spoken, "Ye are complete in him."

The plan of redemption was arranged in the councils between the Father and the Son. Then Christ pledged himself to render an account for man if he proved disloyal. He pledged himself to make an atonement which would unite every believing soul to God. He who lays his sins upon the substitute and surety, thus becoming a partaker of the divine nature, can unite with the apostle in saying: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places." "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In his infinite love Christ devised the plan of salvation. This plan he stands ready to fulfil in behalf of all who will cooperate with him. In their behalf he says to the Father, Do not impute their sins to them, but lay them on me. Be merciful to their unrighteousness, and their sins and their iniquities remember no more. They have accepted my merits, and made peace with me; and they shall make peace with me. My righteousness is theirs, and for my sake bless them with all spiritual blessings.

Joining With the World

MAX HILL

And he brought forth his people with joy,
And his chosen with singing, . . .
That they might keep his statutes,
And observe his laws. Ps. 105: 43, 45.

Through all the ages before the children of Israel went into Egypt, there to be made the slaves of their former hosts, God's people knew the commandments of God, and a few of them observed his precepts. But the world knew him not, and had no regard for his law. In their Egyptian bondage the children of Israel had no choice; they were compelled to perform the tasks imposed upon them. But there came a time when deliverance was promised. All who would might go with Moses to a land of freedom, where they might be their own masters, serving a God of love, whose presence meant prosperity.

A mighty host went out of Egypt, rich and strong and great. Over them God "spread a cloud for a covering, and fire to give light in the night." Their enemies were subdued before them, and at length the pleasant valleys of Canaan were given them. But some there were who refused to leave Egypt, many murmured on the way and perished, many rebelled against their patient leader, even against God himself. Then, having settled in the goodly land, many of them mingled with the strange peoples about them, intermarried among them, learned their revolting practises, worshiped their idols. Thus in a large measure the very plan of God in leading them out of Egypt was defeated; for while they were free to "keep his statutes, and observe his laws," they refused to do so, the direct result of mingling with the world about them.

One of the most striking messages for the remnant people of God is, "Come out from among them, and be ye separate;" "Be not unequally yoked with unbelievers: for . . . what portion hath a believer with an unbeliever?" Has not God in these words called out a people from the darkness of spiritual Egypt, "that they might keep his statutes, and observe his laws"?

Then wherefore any linking up with the world? Can one handle coal and hope to be clean? Can one drink liquor and be sober? Can one mingle with the world and serve God sincerely? The world is full of societies, clubs, guilds, unions, lodges, whose objects are for anything and everything but the pure service of God. Some of them — most of them, in fact — have commendable features; some of them are "Christian." But with that very "Christianity," much vaunted as it is, there are the seeds of evil, the gratification of selfish aims and ambitions, the worship of some man-made idol, a seeking to the state for recognition and support. It may be that "temperance" is a wheel of the machine; but alongside of it is the wheel "Sunday sacredness." And be assured some of the leading spirits will work for one as strongly as for the other. All members of such organizations are naturally classed together as supporters of all these lines; the fees and dues of all are used for the advancement of all departments.

What, then, shall be the attitude of those who would represent the Lord in their teachings and in their lives? Shall they go with these good people as far as possible, with the hope that some good may come of it? They may show their colors in times of crisis — true; they may by voice and vote oppose error — true again; they may, by well-ordered lives, lead others to the right — and this is true. But will they do it without compromise? Will they take part in all the intemperate feastings, late hours, and excitements these societies indulge in, and then talk temperance? Will they support by time and strength and means these clubs, while their own household of faith struggles on leaderless and unsupported for want of their talent and purse? Shall they affiliate with these organizations whose objects are to convert and uplift the world, by any possible combination of church and state, influence or statute, while all about them are those who need above all things else the personal touch of a ministering hand?

But there is no end. Yes, yes, there is an end,—"There is a way which seemeth right unto a man; but the end thereof are the ways of death." Prov. 14: 12.

What would it not mean to the cause of God in the earth if every professed child of his were standing squarely on the solid platform of truth, never wavering! If the world expected none of God's people to mingle with them, because they were too busy with the King's business to come down! If every child of God stood for temperance in every act of life, justice for every man, equality before the law, and godliness above all things! Then would it be truly said, as of old: "What one nation in the earth is like thy people, even like Israel, whom God went to redeem unto himself for a people, and to make him a name, and to do great things for you, and terrible things for thy land, before thy people, whom thou redeemest to thee out of Egypt, from the nations and their gods?" 2 Sam. 7: 23. "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance." Ps. 33: 12.

Mountain View, Cal.

Church and State in Early New England

J. O. CORLISS

The dominant religious sentiment in Great Britain in the seventeenth century was fairly expressed by one Robert Baillie, a Scotch commissioner, when contemplating the growth, and increasing influence of the Puritans in Parliament. Said he: "Liberty of conscience, and toleration of all and any religion, is so prodigious an impiety that this religious Parliament can not but abhor the very meaning of it."

This spirit of intolerance finally drove many of the minority in religious thought to seek refuge from persecution. This was found in the wilderness of America. But strange as it may seem, those pilgrims, who had become such through religious intolerance, sought to establish in their new home the same sort of government that had made them desolate wanderers from their native heath. They had not yet learned that to put religious beliefs under the direction of civil government must work hardship to those in the minority.

They believed that their sufferings in England had been due alone to the enforcement of an erroneous faith, and since their own views were certainly orthodox, no harm could possibly follow a legal demand for all to profess these, because such enforced uniformity would insure peace and harmony in the com-

This department will appear in the first issue of each month of the REVIEW AND HERALD

It will be devoted to the consideration of Christian education in the denomination, involving the work of primary, intermediate, and advanced schools. The principles of education in a broad sense will be discussed in their application to the methods employed in the different grades of these schools. Reports of the work done in all parts of the world will be published. The preparation of workers to carry the gospel to all lands and the immediate finishing of the third angel's message will be kept prominently before the schools as the leading aim in Christian education.

This department is conducted by the Department of Education of the General Conference.

Frederick Griggs, *Chairman*.
C. C. Lewis, *Secretary*.

"Without me ye can do nothing." We must train ourselves to feel constantly the truth of these words of our Master. It is very easy to lean upon our own strength and to our own understanding. True wisdom is found in God alone. Real strength is always received from his arm of might. The grace which he gives, and the power which he bestows, are sent most freely. Why, then, need we ever fail to trust him?

* * *

Christian teachers are under-shepherds. As such they may have the enjoyment of the Chief Shepherd in seeing peace and happiness brought into the lives of their pupils. As did he, so will they, live a life of self-sacrifice and self-denial, gladly turning from every earthly enticement, choosing rather a life of weary labor and toil if possible, that thereby they may help some to gain life eternal. Such under-shepherds will certainly hear the "Well done, thou good and faithful servant" from the lips of the Chief Shepherd, and from him they will receive the crown of everlasting life, and with him they may behold the eternal joy of those for whom they have labored.

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The Next Year's School

As this school year for our institutions in the northern portion of the world is closing, our thoughts naturally turn, not only to the year just passing, but also to another year's work. It is now time to lay plans broad and deep for successful schools. We have every reason to believe that, on the whole, prosperity has attended our work during the year now closing. In the southern hemisphere, our schools are now in the midst of their year's work. Reports from them indicate a substantial growth. We are indeed profoundly grateful for this.

Our church-schools are no longer experiments. The question, however, of financing them is yet a perplexing one, and it may always be. The boards of these schools may well begin at once to plan for teachers, equipment, and financial support for the next year. During this vacation, it will be greatly to the advantage of the schools to have a fund constantly accumulating with which to conduct the work of next year. There is a feeling of confidence which lasts throughout the whole year when the work of the school is entered upon only after reasonable plans have been perfected. The instances are not rare of the failure of our schools because of a lack of definite planning. Money can be secured, teachers employed, and all arrangements made weeks before the school is to open, with much better effect than where these matters are delayed, and have to be attended to with undue haste. The education of our children is surely a sacred responsibility, and we need to exercise much thought and care and perseverence in it.

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The Missionary Gardens

Many dollars can be brought into the treasury of the Lord to be used in spreading this gospel to foreign lands, if our children are given, and properly care for, missionary gardens. Many of our church-schools have given attention to this point, and have encouraged the children in preparing and caring for these gardens in connection with their school work. This is, however, a matter to which parents may well lend substantial encouragement and direction. The children not only get the benefit from the work and education of properly raising the products from the garden; but better than this, they are, in a practical way, taught to see the true object of the labor and gain; namely, the giving of truth to hungry souls, and seeking for their welfare.

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Parents' Meetings

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Well-conducted parents' meetings are of inestimable value in our churches. Where principles and methods of dealing with children are considered from an impartial point of view, without reference to some one's else children, great good results. In the churches where we have schools established, if parents were to meet two or three times during this vacation for prayer and reading of the Testimonies and for dispassionate study, the effect of these meetings would be seen in a very marked way, in every phase of the work of the schools during the coming year.

We live in a time when every wind of doctrine is blowing with reference to the education of children. God has given to us a sure guide — the word of his testimony. It should be studied prayerfully and intelligently, that we may know our whole duty. Meetings for this purpose are now too little appreciated by us. Here is room for improvement.

The Educational Missionary Movement

A Broader View

In carrying forward the Lord's work at home and abroad, those in positions of responsibility must plan wisely so as to make the best possible use of men and of means. The burden of sustaining the work in many of the foreign fields must be largely borne by our conferences in the home land. These conferences should have means with which to assist in opening new fields, where the testing truths of the third angel's message have never yet penetrated. Within the past few years, doors have been thrown open as if by magic, and men and women are needed to enter these doors, and begin earnest work for the salvation of souls.

Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training-centers. Study should be given to the best methods for fitting consecrated young men and young women to bear responsibility, and to win souls for Christ. They should be taught how to meet the people, and how to present the third angel's message in an attractive manner. And in the management of financial matters, they should be taught lessons that will help them when they are sent to isolated fields where they must suffer many privations, and practise the strictest economy.

The Lord has instituted a plan whereby many of the students in our schools can learn practical lessons needful to success in after-life. He has given us the privilege of handling precious books that have been dedicated to the advancement of our educational and sanitarium work. In the very handling of these books, the youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they handle these books, many learn how to approach people courteously, and how to exercise tact in conversing with them on different points of present truth. As they meet with a degree of success financially, some

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(1) will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries.

The student who takes up the work of selling "Christ's Object Lessons" and "Ministry of Healing" will need to study the book they expect to sell. As they familiarize their minds with the subject-matter of the book in hand, and endeavor to practise its teachings, they will develop in knowledge and spiritual power. The messages in these books are the light that God has revealed to me to give to the world. The teachers in our schools should encourage the students to make a careful study of every chapter. They should teach these truths to their students, and seek to inspire the youth with a love for the precious thoughts the Lord has entrusted to us to communicate to the world.

Thus the preparation for handling these books, and the daily experiences gained while bringing them to the attention of the people, will prove an invaluable schooling to those who take part in this line of effort. Under the blessing of God, the youth will obtain a fitting up for service in the Lord's vineyard.

There is a special work to be done for our young people by those bearing responsibility in local churches throughout the conferences. When the church officers see promising youth, who are desirous of fitting themselves for usefulness in the Lord's service, but whose parents are unable to send them to school, they have a duty to perform in studying how to give help and encouragement. They should take counsel with parents and youth, and unite in planning wisely. Some youth may be best fitted to engage in home missionary work. There is a wide field of usefulness in the distribution of our literature, and in bringing the third angel's message to the attention of friends and neighbors. Other youth should be encouraged to enter the canvassing work, to sell our larger books. Some may have qualifications that would make them valuable helpers in our institutions. In many instances, if promising youth were wisely encouraged and properly directed, they could be led to earn their own schooling by taking up the sale of "Christ's Object Lessons" or "Ministry of Healing."

In selling these books, the youth would be acting as missionaries; for they would be bringing precious light to the notice of the people of the world. At the same time, they would be earning money to enable them to attend school, where they could continue their preparation for wider usefulness in the Lord's cause. In the school, they would receive encouragement and inspiration from teachers and students to continue their work of selling books; and when the time came for them to leave school, they would have received a practical training fitting them for hard, earnest, self-sacrificing labor that has to be done in many foreign fields, where the third angel's message must be carried under difficult and trying circumstances.

How much better is this plan, than for students to go through school without obtaining a practical education in field work, and, at the end of the course, leave under a burden of debt, with but little realization of the difficulties they will have to meet in new and untried fields! How hard it will be for them to meet the financial problems that are connected with the pioneer work in foreign lands! What a burden some one will have to carry until the debts incurred by students have been paid!

On the other hand, how much more might be gained, if the self-supporting plans were followed! The student would often be enabled to leave the educational institution, nearly or wholly free from personal indebtedness; the finances of the school would be in a more prosperous condition; and the lessons learned by the student while passing through these experiences in the home field would be of untold value to him in foreign fields.

Let wise plans now be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training-schools, will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields.

A great work is to be done in our world in a short time, and we must study to understand and appreciate, more than we have in past years, the providence of God in placing in our hands the precious volumes, "Christ's Object Lessons" and "Ministry of Healing," as a means of helping worthy students to meet their expenses while in training, as well as a means of liquidating the indebtedness on our educational and medical institutions.

Great blessings are in store for us, as we wisely handle these precious books given us for the advancement of the cause of present truth. As we labor in accordance with the Lord's plan, we shall find that many consecrated youth will be fitted to enter the regions beyond as practical missionaries; and, at the same time, the conferences in the home field will have means with which to contribute liberally to the support of the work that shall be undertaken in new territory.

MRS. E. G. WHITE.

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Getting Results

IN education as in everything else it is results which count. No matter what the hindering cause may be, no matter how many obstacles may confront, if a man gets no results in his undertakings, he is a failure. He will be judged by only one standard — results.

The history of the men who have made a success in life, reveals that kind of courage which never says "can't." The young man who feels that he has no opportunity to gain an education is mistaken. He is looking at life from the wrong view-point.

"Poverty, humble origin, and unfavorable surroundings need not prevent the cultivation of the mind." He needs to see that circumstances are largely under his own control, and that by invincible determination he can make circumstances his servant.

"Search, study, and pray; face every difficulty manfully and vigorously; call the power of will and the grace of patience to your aid, and then dig more earnestly till the gem of truth lies before you, plain and beautiful, all the more precious because of the difficulties involved in finding it." Such is the instruction given by the Spirit of God, and it should fire every young man with an inspiration which would carry him on to victory and success.

With many the difficulties of obtaining an education lie in the direction of financial embarrassment. The young man who goes to school, and takes with him a well-filled trunk of clothes, with the assurance from his parents that his bills will be settled each month, knows very little of the real struggles of those youth who, having reached the age of eighteen or twenty years, are told by their parents that they may go to school if they can find a place where they will be permitted to work for their board and tuition. They start out with no money, no books, and a very limited supply of clothing, and the attempt is made to gain an education. Now comes the real test. Will the young man's courage stand the ordeal of several years' struggle? Too often it fails before the goal is reached; and it is right here where many of our young people need a helping hand. A few words of encouragement, and a little financial help, will often save the day, change the whole life current, and out of discouragement and failure bring grand results.

J. O. JOHNSTON.

Principles and Methods

Character the Foundation of True Education

THE proper training of mind and muscle constitutes an important part of true education in which a symmetrical development of the man is required. For convenience we have formed the practise of using the terms moral, mental, and manual, in referring to the threefold man, making such an application of these terms as to include all that pertains to the work of renewing for which true education stands. For ages in the past the intellectual side of the triangle has received the major part of attention in the work of education. In recent years there has been quite an awakening to the importance of giving attention to the training and developing of the physical man. A worldly educational system will not be able to provide for the proper development of the moral man, which is by far the most important side of the triangle,— really that which is the foundation of true education. A sound mind in a sound body may pass very well when only a career in this world and success for this life are under consideration; but in the system of education involving a fitting up for the Lord's work in this world, and for eternal life in the world to come, the highest possible development of only the mental and manual part of man will be of no avail whatever.

There are many giants of intellect, and many men of prodigious stature and physical strength, who may be skilful as well as strong, whose training will be only eternal failure when it comes to the consideration of fitness for enduring life. The evolutionary idea in education is that a constant development for better is going on, which may seem to harmonize with this development of the mental and physical faculties in compliance with the laws of nature. Such a development favors the idea that it is only a reform that is required, but true

General Articles

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"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Thou Sun of Righteousness

WORTHIE HARRIS HOLDEN

JESUS, the Christ,— thou Light of all the world,
Enshrouding all who breathe the breath of life,
Illuminating every mind to know
Of right and wrong, which was by nature blind,—
Thy radiance floods our souls, and yet so still
We scarcely sense its coming and its power,
Just as the dawn that shineth more and more
Until the perfect day.
And like the sun
That shineth o'er our world, thou dost delight
The souls of men,— the simple and the wise,—
For all may joy alike who share thy light,
And bask within the sunshine of thy love.
Yet to the soul who yearns to know the depths
Of knowledge hid therein, thy Word unfolds
Through its prismatic crystals more and more
Its varied beauty. Ne'er can we discern
Its heights and depths, nor fathom nor explore.

Immanuel, we glory in thy light,
And glorying are glorified thereby.

Full brightness of the glory of our God
We can not now endure, but in thy courts,
Wherein the Lamb shall be the light thereof,
There we shall dwell in its effulgent day.
Darkness and sin fore'er shall flee away.
Though now we dim behold, as through a glass,
We then shall see his face, and know his will
Even as we are known,— and dwell for aye
Within the splendor of eternal day.

Portland, Ore.

What the Word of God Is to Us

MRS. E. G. WHITE

(1) GOD has given us his Word as a lamp to our feet and a light to our path. Its teachings have a vital bearing on our prosperity in all the relations of life. Even in our temporal affairs it will be a wiser guide than any other counselor. Its divine instruction is the only way to success. There is no social position, no phase of human experience, for which the study of the Bible is not an essential preparation.

(1) The Bible is the great standard of right and wrong, clearly defining sin and holiness. Its living principles, running through our lives like threads of gold, are our only safeguard in trial and temptation.

The Bible is a chart, showing us the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty, wherever they may be called to go.

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us how to reach the abode of eternal happiness. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all,— the knowledge of Christ. He is the Sent of God; he is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of his divinity, as indicated by his previous existence with the Father.

The Bible is not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for our salvation are made as clear as noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God.

The Word of God strikes at every wrong trait of character, molding the whole man, internally and externally, abasing his pride and self-exaltation, leading him to bring the spirit of Christ into the smaller as well as the larger duties of life. It teaches him to be unswerving in his allegiance to justice and purity, and at the same time always to be kind and compassionate.

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. To him who is truly converted, the Word of God is the joy and consolation of the life. The Spirit of God speaks to him, and his heart becomes like a watered garden.

A Strengthener of the Intellect

There is nothing more calculated to strengthen the intellect than a study of the Bible. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, that is rarely seen in these times.

No knowledge is so firm, so consistent, so far-reaching, as that obtained from a study of the Word of God. If there were not another book in the wide world, the Word of God, lived out through the grace of Christ, would make man perfect in this world, with a character fitted for the future, immortal life. Those who study the Word, taking it in faith as the truth, and receiving it into the character, will be complete in him who is all in all. Thank God for the possibilities set before humanity.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." The time devoted to a study of God's Word and to prayer will bring a hundredfold return.

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give diligent care to the successive stages of its growth. How is this to be done? — After the Word has been prayerfully received, it is to be cherished, and practised in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, then the full corn in the ear.

The Spirit Necessary

It is not enough to study the Bible as other books are studied. In order for it to be understood savingly, the Holy Spirit must move on the heart of the searcher. The same Spirit that inspired the Word must inspire the reader of the Word. Then will be heard the voice of heaven. "Thy Word, O God, is truth," will be the language of the soul.

The mere reading of the Word will not accomplish the result designed of heaven; it must be studied and cherished in the heart. The knowledge of God is not gained without mental effort. We should diligently study the Bible, asking God for the aid of the Holy Spirit, that we may understand his Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell on the thought till it becomes our own, and we know "what saith the Lord."

There is but little benefit derived from a hasty reading of the Scriptures. One may read the Bible through, and yet fail to see its beauty, or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in mind.

The life of Christ, that gives life to the world, is in his Word. It was by his word that Jesus healed disease and cast out demons; by his word he stilled the sea, and raised the dead; and the people bore witness that his word was with power. He spoke the word of God, as he had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our source of power.

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves.

(1)
The Faith I Live By, p. 7

We are not to obtain it merely through the medium of another mind.

Yes, the Word of God is the bread of life. (1) Those who eat and digest this Word, making it a part of every action and of every attribute of character, grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever.

Thanksgiving

G. B. THOMPSON

The Word admonishes us to give "thanks always for all things . . . in the name of our Lord Jesus Christ to God, even the Father." Eph. 5:20, A. R. V. We are here exhorted to live in such a frame of mind that from the heart there will be continually springing up thanksgiving to God. Not much room given for murmuring, complaining, faultfinding, backbiting, or gossiping. All these are to be put aside, and we are instead to give thanks "always." But who does this?— Surely everybody ought to, and if we had anything like a true conception of our Father's mercy and protection for us, we would do so. Yet many, even when they pray, fail to mingle any thanksgiving with their petitions,— always asking for something and giving no thanks for that which they are continually receiving. Surely this is supreme selfishness.

And, further, we are to give thanks for "all things." Mark the words, "*All things.*" Whether things go as I want them to, or think they should, I am to thank God just the same. It is altogether likely that if I saw as God sees, I would be thankful that I did not have my own way. When afflicted, or pressed with care, or perplexed, or despairing of success, if persecuted and apparently forsaken, or in danger, or delivered from all appearance of danger, in any and all the varied circumstances of life, "always," and for "all things," we are to thank God and be happy. When mocked, scoffed at, and lied about, we are not to get the blues, and seek revenge. All we have to do is to thank God that things are as good as they are, and be happy. What a different world this would be if all would heed this injunction!

Of course we all, if Christians, give thanks at times. If we are in an earthquake, and escape the débris alive, we have a period of giving thanks. But why should we not be even more thankful if we escape the earthquake altogether? Yet we seldom think of this. We are on a railroad train, a terrible wreck occurs, and a score or more of our fellow passengers are maimed and killed. We escape, and are so thankful to our Heavenly Father for his merciful care. But we take a long journey in a train and escape a wreck altogether. Are we as thankful then as if we had been wrecked and barely escaped with life? Or are we more thankful when we are wrecked, than when we are not? If so, why so?

(1)
The Faith I Live By, p. 22

We are aroused from a burning building at night, and barely escape before the structure collapses. We are very thankful for the care and deliverance of our Lord. But we sleep all night, being shielded wholly from fire during the night. Are we as thankful in the morning as if the house had been burned over our head, and we barely escaped? But should we not be? We are sick and recover. We feel thankful to the Great Physician for healing us. But many go for months in robust health, and fail to be thankful. Should we not be as thankful for escaping sickness altogether as we are when restored to health when sick? But are we?

Let us learn to remember constantly that it is in Him that we "live, and move, and have our being;" that each moment that we live we have something for which to thank the Lord, that he hears our prayers and answers them, and we should therefore continually thank him for all his mercies. Shall we not be real Christians, and give thanks always for all things?

Takoma Park, D. C.

Warning the Cities

CLARENCE SANTEE

There is no branch of the work that has caused more perplexity than the problem of successfully warning the cities. There is no part that calls more loudly in its pressing need. To enforce what I would say in regard to city work, I will first give to you, in brief, some of the conditions that make the call most imperative that this matter be considered *now*.

We were told years ago of the conditions that would prevail just before the close of this message, and how the restraining hand would be removed. Speaking of the different elements of destruction, the "Spirit of Prophecy," Vol. I, pages 82-85, says:—

"These wonderful exhibitions will be more numerous and terrible just before the second coming of Christ, and the end of the world, as signs of its speedy destruction." "These fiery issues have been and will be his agents to blot out from the earth very wicked cities." "Greater wonders than have yet been seen will be witnessed by those upon the earth a short period previous to the coming of Christ." "In the day of the Lord, just before the coming of Christ, God will send lightnings from heaven in his wrath, which will unite with fire in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gardens and fields, villages and cities. . . . The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere."

This was written more than fifty years ago. Coming down to six years ago, I read in "Testimonies for the Church," Vol. VII, page 83: "The time is near when large cities will be visited by the judgments of God. In a little while, these cities will be terribly shaken. No matter how large or how strong their buildings, no matter how many safeguards against fire may have been provided, let God touch these buildings, and in a few minutes or a few hours they are in ruins. The ungodly cities of our world are to be swept away by the besom of destruction."

Some say that the Testimonies tell of things after they have come, but not before. But since that was written, six years ago, or more, men have witnessed its fulfilment in the shaking of cities, and their destruction by fire, in a manner that has never before been witnessed.

The prophet Jeremiah says: "Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart." "Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment." Jer. 4:18, 20.

They have reached this point; and we see San Francisco, Valparaiso, and Kingston shaken down; while a city of thirty thousand at the foot of Mount Pelee was laid silent in death with one blast of the sulphurous vapors of the burning mountain. Many thousands who inhabited these cities, are now beyond reach of help. These things did not *happen* this way. The cities are ripe for the judgments of God.

You will remember the article from the pen of the servant of the Lord in which this statement occurs: "The destroying angels are to-day executing their commission. Death will come in all places. This is why I am so anxious for our cities to be warned. There is a work to be done by canvassing in our cities that has not been done. . . . Now is our time to work."

If God would warn those living on the other side of the flood by Noah, Sodom by Lot, or Nineveh by Jonah, he will as surely warn the honest in these wicked cities in these last days. He has a way that it can be done. There must be faith in the breast of him who undertakes it. How can it be done the most quickly and successfully? Concerning the city work, we read, in "Testimonies for the Church," Vol. VI, page 32: "The Lord has instructed us that the camp-meeting is one of the most important instrumentalities for the accomplishment of this work." But this will accomplish little unless thorough house-to-house work is done. The best results follow when faithful house-to-house workers take a package of tracts inclosed in an envelope, and one of our missionary papers, and leave one at every house where they will be taken, giving out a paper, and saying that they will call and get the package unless, after reading, the person with whom it is left desires to keep it; if so, he can have it for five cents. The next week these workers should go over the same ground with the next issue of the paper, and a second package of tracts, taking up the first. People are not so likely to destroy the packages if they know that you will

General Articles

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Nain

A. W. SPAULDING

REST the bier, comrades. Drop to the earth your burden:
Hands that the King has touched are devoted to other deeds.
He has raised gladness up from the leaden couch of sorrow;
He has passed on his way to the finding of others' needs,
And he bids you follow him.

Time there was when he looked on your tears with pity,
Fashioned his way to meet you as you sought the grave.
Now,— hear his calm voice as he questions in gentle wonder,
"Know ye not, friends, that I came? that my hand was stretched to save?
Why are your eyes still dim?" (2)

Glowing with love is the path that stretches toward Judah,
The path that lies thick with stones, and scarred by the autumn rains.
Feet there must be upheld by the spirit of that strong Master,
Pressing on to the Bethanys, leaving behind the Nains:
The cup has yet to brim.

Lazarus sleeps, but his sleep shall find an awakening;
Cometh the day of the visitation on Olivet's height.
Lift up your heads, and voice not a bitter and weary sorrow;
Behold, the captives shall burst through the gates of the hadean night,
In the arms of the cherubim.

Bethel, Wis.

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Disseminating Temperance Principles

MRS. E. G. WHITE

(1) [GOD bids his people blend harmoniously in their service for him, that they may work in Christ's lines. This last message of warning must be brought to the world, and there are continual calls for those who will go forth and carry the message to the missionary fields that are calling for help. There are some who can not themselves go to these fields, but they can help with their means in support of the work.

Many can engage in the work of selling our periodicals. Thus they can earn means for the work in foreign fields while sowing seeds of truth in the byways and hedges in the home field. Such labor will be blessed of God, and it will not be done in vain.

(2) [Wherever you are, let your light shine forth. Hand our papers and pamphlets to those with whom you associate, when you are riding on the cars, visiting, conversing with your neighbors; and improve every opportunity to speak a word in season. The Holy Spirit will make the seed productive in some hearts.] (1)

As a people we should cultivate kindliness and courtesy in our association with those whom we meet. Let us avoid any abruptness of manner, and strive always to present the truth in an easy way. This truth means life, eternal life to the receiver. Study therefore to pass easily and courteously from subjects of a temporal nature to the spiritual and eternal. A most courteous manner characterized the work of the Saviour. Seek in the most gentle way to introduce your mission. While walking by the way, or seated by the wayside, you may drop into some heart the seed of truth.

[I have words of encouragement to speak in regard to the special number of the *Watchman*, which the Southern Publishing House is soon to bring out. I shall rejoice to see our conferences help in this work by taking a large number of this issue for circulation. Let there be no forbiddings placed upon the effort, but let all take hold to give this temperance number a wide circulation.

There could be no better time than now for a movement of this kind, when the temperance question is creating such wide-spread interest. Let our people everywhere take hold decidedly to let it be seen where we stand on the temperance question. Let everything possible be done to circulate strong, stirring appeals for the closing of the saloon. Let this paper be made a power for good. Our work for temperance is to be more spirited, more decided.]

Precious light will be given in the publications you scatter through the towns and cities. Your humble prayers, your unselfish activity, will be blessed of God, and the truth as it is in Jesus will come to those who need it. The words that Christ spoke to men while he was in the world, he will speak again through his humble faithful followers. Through them he will give to men the bread of life and the waters of salvation. Brethren, take up this work in humility of heart. The simplicity of true godliness will cause you to be respected, and will lead men and women to seek the source of your power. Believe, and you will (3) receive the things you ask for.

[The Woman's Christian Temperance Union is an organization with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them, but, while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms.] My husband and I in our labors, united with these temperance workers, and we had the joy of seeing several unite with us in the observance of the true Sabbath. Among them there is a strong prejudice against us, but we (4) shall not remove this prejudice by standing aloof. God is testing us. (4) [We are to work with them when we can, and we can assuredly do this on the question of utterly closing the saloon.

As the human agent submits his will to the will of God, the Holy Spirit will make the impression upon the hearts of those to whom he ministers. I have been shown that we are not to shun the W. C. T. U. workers. By uniting with them in behalf of total abstinence, we do not change our position regarding the observance of the seventh day, and we can show our appreciation of their position regarding the subject of temperance. By opening the door, and inviting them to unite with us on the temperance question, we secure their help along temperance lines; and they, by uniting with us, will hear new truths which the Holy Spirit is waiting to impress upon hearts.] (4)

My brethren, be workers together with Christ. Make every possible effort in season and out of season to spread the light of present truth. The Lord has taught us how safe is the cable that anchors us to the living Rock. Here is an opportunity to labor for those who have truth on some points, but who on other points are not safely anchored. Keep in touch with the people wherever you can. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."]

"Draw nigh to God, and he will draw nigh to you." "Blessed is the man that heareth me, watching daily at my gates, and waiting at the posts of my doors." "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." "In that day that I cried thou answeredst me, and strengthenedst me with strength in my soul."

I entreat every soul to seek for true conversion of heart, and then labor for the salvation of precious souls.

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A Call of the Eleventh Hour

F. E. FAIRCHILD

"YET if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begins at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:16-18.

This solemn text is confronting every Seventh-day Adventist in the world. Not only does it speak in thunder tones to the faithful minister, Bible worker, and canvasser, but to every one for whom the precious blood of Jesus was shed on Calvary's cross. This scripture says that "if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Now, the faithful canvassers are certainly included in this class. And when persecution and sore trials come in like a

Counsels on Health, p. 435, (1) 436, 437

Temperance p. (2) 250; (3) 222; (4) 222-223; Welfare Ministry (4) 163

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report;* if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Trust Is Best

I THINK if thou couldst see,
  With thy dim mortal sight,
How meanings dark to thee
  Are shadows hiding light,
Truth's efforts crossed and vexed,
Life's purpose all perplexed,—
If thou couldst see them right,
I think that they would seem all clear, and wise, and bright.

And yet thou canst not know,
  And yet thou canst not see;
Wisdom and sight are slow
  In poor humanity.
If thou couldst trust, poor soul,
Thou wouldst find peace and rest;
Wisdom and sight are well, but trust is best.

— *Adelaide A. Procter.*

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Self-Love or Self-Sacrifice

MRS. E. G. WHITE

HUMAN beings belong to one great family,— the family of God. The Creator designed that they should respect and love one another, ever manifesting a pure, unselfish interest in one another's welfare. But Satan's aim has been to lead men to self first; and yielding themselves to his control, they have developed a selfishness that has filled the world with misery and strife, setting human (1) beings at variance with one another. Selfishness is the essence of depravity, and because human beings have yielded to its power, the opposite of allegiance to God is seen in the world to-day. Nations, families, and individuals are filled with a desire to make self a center. Man longs to rule over his fellow men. Separating himself in his egotism from God and his fellow beings, he follows his unrestrained inclinations. He acts as if the good of others depended on their subjection to his supremacy.

Selfishness has brought discord into the church, filling it with unholy ambition. If Christians are sanctified through a belief in God's Word, why do they so often speak words that would bruise the hearts of others? Why do they acknowledge no law but the law of selfishness? Under the baleful influence of selfishness, men have lost the sense of what it means to love one another with a Christlike love.

Love for Christ unites man to his fellow man in unselfish interest. This is the science of benevolence. He whose heart is filled with the love that centers in God, realizes that he must deal justly and tenderly with his fellow beings because they have been redeemed by the blood of Christ. Supreme love for God leads us to seek the highest good of humanity.

Selfishness destroys Christlikeness, filling man with self-love. It leads to continual departure from righteousness. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But self-love is blind to the perfection which God requires.

How great the love of God is! God made the world to enlarge heaven. He desired a larger family. And before man was created, God and Christ entered into a covenant that if he fell from his allegiance, Christ would bear the penalty of transgression. Man fell, but he was not left to the power of the destroyer. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." To the Redeemer was given all power to impart to fallen human beings for their benefit and blessing.

While on this earth, the Saviour was sorely tried. He was tempted in all points like as we are. He poured out his soul with strong crying and tears as he looked upon the backslidden condition of the people he had brought out of bondage. He saw them full of pride and self-exaltation, full of selfishness and covetousness. All this he must labor to overcome. He must live among them the life that God requires all his children to live. He must stand free from the slightest taint of impurity. Not in the least particular must he deviate from the principles of righteousness.

The gulf made by sin has been bridged. All may come boldly to the throne of grace, seeking help in every time of need. While we were yet sinners, Christ died for us. He took the place of the sinner, that he might present the repentant sinner to the Father, saying, "Lay his guilt on me. I have espoused his cause." Holding out his hands, bearing the marks of his crucifixion, the Saviour says, "I have graven that sinner upon the palms of my hands. No longer look upon him as guilty. Let him stand before thee guiltless; for I have borne his iniquity." At the cross, justice and mercy met together, and righteousness and peace kissed each other. God bowed his head in recognition of the completeness of the offering made for sin, and said, "It is enough."

As we contemplate the great love of God, shall not our hearts be subdued and softened, yea, broken? Shall we not be filled with patience, long-suffering, and love? Shall we not die to self?

Christ came to this world to reveal the love of God. His followers are to continue the work which he began. Let us strive to help and strengthen one an- (1) other. Seeking the good of others is the way in which true happiness can be found. Man does not work against his own interest by loving God and his fellow men. The more unselfish his spirit, the happier he is, because he is fulfilling God's purpose for him. The breath of God is breathed through him, filling him with gladness. To him life is a sacred trust, precious in his sight because given by God to be spent in ministering to others.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loves his brother also."

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Nehemiah — No. 1

S. N. HASKELL

THE character of Nehemiah can be studied with profit by Christians in every walk of life. He was truly an "all-round character." We find him presented as a business man, a contractor and a builder; an organizer, a governor, and a reformer, and with it all a God-fearing Christian and a Bible student.

The position he held as cup-bearer to the Persian king was a very important one. The artist has represented Nehemiah as a youth standing before the king; instead of that he was a man in the prime of life. The cup-bearer held in his power the life of the king, and none except the most trusted subjects were permitted to fill that office. Like Daniel, he won the respect of the king. This was shown by the king's refusing to let him go to Jerusalem until Nehemiah set the date of his return.

Nehemiah had grasped the magnitude of the whole work in his mind; he decided it would be of no use to go up to Jerusalem unless ample provision was made for the work; and, in his first request to the king, he asked for sufficient timber to complete the work and for royal authority to carry the whole undertaking through without interruption. Neh. 2: 5-10.

His wisdom is shown also in his taking a critical survey of the whole situation before he began the work. He evidently planned the completed work in his mind before he began to build, thus he was able to make every stroke count when the work was started. Neh. 2: 12-16.

His ability as an organizer, as well as a builder, was shown in the building of the wall. No ordinary mind could have organized the whole force of Israel into one band of workers as Nehemiah did.

When we remember that he accomplished in fifty-two days a work that the various leaders in Israel had been trying to accomplish for nearly one hundred years, we have a faint conception of the magnitude of the work.

Three distinct calls had been sounded throughout Babylon, calling all Israel to leave Babylon and build up the city and walls of Jerusalem; but the mass of Israel slumbered and slept amid the luxuries of Babylon. From childhood they had heard of the broken walls of Jerusalem; but it became to them as a pleasant song, a bit of sentiment, and failed to arouse them from their lethargy.

Daniel over ninety years before had said that the street and walls of Jeru-

(1)
Stewardship, p. 24 25

General Articles

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Treasure Hidden[1]

MRS. E. G. WHITE

THE sayings of Christ are to be valued not merely in accordance with the measure of man's understanding; they are to be considered in the important bearing which Christ himself gave them. He took old truths, of which he himself was the originator, and placed them before his hearers in heaven's own light. And how different was their representation! What a flood of meaning, and brightness, and spirituality was brought in by their explanation!

Christ set forth deeper and more spiritual truths than had ever before been heard from ruler, scribes, or elders. "I am the way, the truth, and the life," he declared. The rich treasures of truth opened before the people attracted and charmed them. They were in marked contrast with the spiritless, lifeless expositions of the Old Testament Scriptures by the rabbis. And the miracles which Jesus wrought kept constantly before his hearers the honor and glory of God. He seemed to them a messenger direct from heaven; for he spoke not to their ears only, but to their hearts. As he stood forth in his humility, yet in dignity and majesty, as one born to command, a power attended him; hearts were melted into tenderness. An earnest desire was created to be in his presence, to listen to the voice of him who uttered truth with such solemn melody.

At the beginning of his ministry, Christ had declared the character of his work. "And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

That word was fulfilled. The sick were healed, demoniacs were restored, lepers and paralytics were made whole. The dumb spoke, the ears of the deaf were opened, the dead were brought to life, and the poor had the gospel preached to them. Every miracle wrought by Christ convinced some of his true character. Had a man in the common walks of life done the same works that Christ did, all would have declared that he was working by the power of God. But there were those who did not receive the light of heaven, and they set themselves more determinedly against this evidence.

The Jews were expecting an earthly prince, who would deliver them from the power which God had declared would rule over them if they refused to keep the way of the Lord, and obey his laws. They had made their proud boast that Israel's king, the star arising from Judah, would break their thraldom, and make of them a kingdom of priests.

It was not the absence of external honor and riches and glory that caused the Jews to reject Jesus. The Sun of Righteousness, shining amid the moral darkness in such distinct rays, revealed the contrast between sin and holiness, purity and defilement, and such light was not welcome to them. Christ was not such a one as themselves. The Jews could have borne the disappointment of their hopes better than they could bear the righteous denunciation of their sins. In parables, Christ laid bare their professed sanctity. He compared them to whitened sepulchers, deceiving the people by their pretensions to purity.

In his youth, Christ was subject to his parents,— an example of obedience to all the youth. In his youth he learned the trade of a carpenter, and earned his bread by the sweat of his brow. Thus he honored physical labor. It should be an encouragement and source of strength to every human being, in the performance of the commonplace duties of life, to know that Jesus toiled to provide for his own temporal wants.

The teachings of Christ, in precept and example, were the sowing of the seed afterward to be cultivated by his disciples. The testimony of these fishermen was to be referred to as the highest authority, by all the nations of the world. They had not learned in the schools of the prophets; but Jesus had been their teacher, and had given them knowledge uncorrupted by tradition and bigotry. Christ scattered the heavenly grain, which minds and hearts that desired light and knowledge might gather up as precious treasure sent from heaven.

After his resurrection, Christ opened the understanding of his followers, that they might understand the Scriptures. Everything had been transformed by the working of the arts of Satan. Truth was covered up by the rubbish of error, and hidden from finite sight. When Christ had foretold his humiliation, rejection, and crucifixion, the disciples would not take in his meaning. It had been a part of their education that the Messiah would set up a temporal kingdom; and when Christ spoke of his sufferings, they did not understand his words. He reproved them because of their slowness of apprehension, and promised them that when the Comforter should come, he would bring many things to their remembrance.

Christ had many truths to give to his disciples, of which he could not speak, because they did not advance with the light that was flashed upon Levitical laws and the sacrificial offerings. They did not accept the light, advance with the light, and follow on to still greater brightness as Providence should lead the way. And for the same reason, Christ's disciples of 1898 do not comprehend important matters of truth. So dull has been the comprehension even of those who teach the truth to others, that many things can not be opened to them until they reach heaven. This ought not to be. But as men's minds become narrow, they think they know all, when they have only a glimpse of truth. They close their minds, as if there were no more for them to learn; and should the Lord attempt to lead them on, they would not accept the increased light. They cling to the spot where they see light, when that which they see is only a glimmer of the bright beams they might enjoy. They know very little of what it means to follow in the footsteps of Christ.

In their harmonious relation, the truths of Scripture are like links in a chain. Just as fast as our minds are quickened by the Spirit of God to comprehend light, and in humbleness appropriate it, we shall dispense it to others, and give the glory back to God. The development of truth is the reward of the humble-hearted seeker who will fear God, and walk with him. The truth which the mind grasps as truth is capable of constant expansion and new development. While we behold it, the truth is revealed in all its bearings in the life and character, and becomes more clear, and certain, and beauteous. The mind that grasps it in its preciousness becomes elevated, ennobled, sanctified.

Far, very far, are human minds from grasping the teachings of Christ. These are old truths in new settings. The entire system of Judaism was the gospel veiled. Those who will not consider are like the Jews. It is humbling to their dignity and pride to work the mines of truth. But the Light of the world is sending his divine rays to illuminate the entire Jewish economy, and the minds that have been accepting the sayings of men as the commandments of God are to be educated to look to God himself, the author of all truth.

In his habits and customs and practices, Christ did not conform to the standard of the world. What a lesson he gives to the churches that bear his name! They are not to exalt themselves above the Majesty of heaven, their Redeemer. What do men find in the example of Christ to justify them in their feelings of superiority, in keeping themselves apart from their fellow men, hiding themselves from their own flesh, because they have obtained more of this world's goods than their neighbors? Because the world honors the wealthy and despises the poor, shall those who claim to follow Jesus do the same? Whose example are such following? Surely not the example of him who said, "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," "to preach the gospel to the poor."

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Very many teachers are content with a supposition in regard to the truth. They have crude ideas, and are content with a surface work in searching for truth, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the Word as digging for hidden treasure. But man's inventions are not only unreliable, they are dangerous; for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be. The world's Redeemer alone possesses the key to unlock the treasure-house of the Old Testament. He explores hidden things. He separates the precious truth from superstition and error and the devisings and imaginings of men.

Sharp, clear perceptions of truth will never be the reward of indolence. Investigation of every point that has been received as truth will richly repay the searcher; he will find precious gems. And in closely investigating every jot and tittle which we think is established truth, in comparing scripture with scripture, we may discover errors in our interpretation of Scripture. Christ would have the searcher of his Word sink the shaft deeper into the mines of truth. If the search is properly conducted, jewels of inestimable value will be found. The Word of God is the mine of the unsearchable riches of Christ.

The Basis of Confidence

G. B. THOMPSON

Have you sometimes feared that in the trying times just before us, you would cast away your hope, and make shipwreck of your faith? Many in times of special trial have done this, and there is danger that each of us may do likewise. Many a soldier has proved a coward, and in the heat of the battle, when his presence was needed most, has fled from the field of conflict. There are moral cowards as well.

But we need not fear. Perfect love casts fear out of our hearts. The Lord is able to make us stand. He can uphold us with the right hand of his righteousness. Have you placed yourself in his hands? If so, there is no power which is able to pluck you out of your Father's hand.

I used to wonder how I could know that I would stand when confronted with the beast and his image, and forced to struggle amid the trials of the closing conflict. But I have settled it like this: If I stand *now,* I have the assurance that I will stand *then.* If I am an overcomer to-day, I can have assurance that I may be an overcomer to-morrow. It is simply a matter of a daily walk with God. "As thy days, so shall thy strength [security, margin] be." Deut. 33:25, A. R. V. The daily overcomer can look with confidence into the future, and with an abiding trust in God, expect in his name to triumph. But it will be a day-by-day fight for victory.

But what confidence can we have of being an overcomer in harder trials if we are being defeated in the conflicts we are now having? "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12:5. The soldier who is defeated in a skirmish can hardly expect to win in a pitched battle.

But be of good courage, for we have a Captain who has never lost a battle, One "who always leadeth us in triumph." 2 Cor. 2:14, A. R. V. In him we can triumph each day till the end. And we have assurance for the future. The blessed Lord has provided that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Let us never forget that we are fighting a vanquished foe, and in all these things we are "more than conquerors through him that loved us."

Takoma Park, D. C.

Nehemiah — No. 2

S. N. HASKELL

While we may admire Nehemiah in his character as an organizer and a builder, yet the finest traits in his character are seen when we study him as a Christian and a Bible student.

The first glimpse of this side of his character is seen in his sorrow on account of the desolate condition of Jerusalem. We can imagine how he was brought face to face with the proposition, whether he loved the cause of God more than the good position he held in the court of the king. No doubt many earnest prayers were offered before he came to the place where he was willing to attempt what was considered an almost hopeless task, in the face of countless difficulties. No wonder that his face betrayed the inward struggle of his soul, and was noticed by the king!

Nehemiah's constant trust in God is shown by his sending up a prayer to heaven for wisdom before he answered the king. If all were in such close touch with heaven, there would be more men through whom God could work mightily for the advancement of his work in the earth. Nehemiah had an experience with God; he had something to tell. It would have been of great interest to us if he had recorded the testimony he bore in that first large gathering that he held after he reached Jerusalem. It was a stirring personal testimony of how God had wrought for Nehemiah personally, and perhaps he related his experience during that three months before he came to the place where he could relinquish his high position, and give all there was of him for the work of his God. All we have recorded is,— "Then I told them of the hand of my God, which was good upon me; as also the king's words that he had spoken unto me;" and the same spirit of self-sacrifice entered into the people and they said, "Let us rise up and build."

If every worker had a deep, living experience in the things of God to relate to the people, it would inspire courage and hope in their hearts. A stream can rise no higher than its fountain; we can not impart what we have not received. This truth is taught in the following scripture: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort whereby we ourselves are comforted of God; for as the sufferings of Christ abound in us, so our consolation aboundeth by Christ."

The power Nehemiah had with the people was measured by the depth of the Christian experience he himself had experienced. Every man's usefulness in the cause is measured by the depth of his own Christian experience.

When Nehemiah was "laughed to scorn" by the enemies of the work, he replied, "The God of heaven, he will prosper us; therefore we his servants will arise and build." He took no credit to himself, but gave all the honor to God. Over and over again, as the difficulties thickened around this faithful worker, we have his prayers recorded; he cries out to God for help, but does not slacken his efforts to forward the work. With weapons of war in one hand, and laboring tools in the other, they work from daylight until the stars come out, and watch all night. When the people might become discouraged, Nehemiah's words of courage, "Our God shall fight for us," bring new hope and courage to the weary workers. Nehemiah did not direct others to do what he himself did not share. During the rush of work he never took off his clothes, except for washing; he was ready for any emergency that might arise day or night. When the conflict waxed the hottest, and the enemy was trying every device to turn him from the work and discourage him, we hear him pray, "O God, strengthen my hands," as he steadfastly refuses to make any compromises whatever with the enemy, or even to hide in the temple from their assaults.

When Tobiah, Sanballat, and the false prophets were striving by every means in their power to discourage him Nehemiah has no words for them, his prayer ascends as he hastens on with his work: "My God, think thou upon Tobiah and Sanballat according to these their works," etc. He leaves it all with the Lord, and keeps at the work the Lord has given him to do. If he had stopped to parley with the enemy one moment, he would never have finished the wall in fifty-two days.

When the workers in the third angel's message are so absorbed in hastening the work that they have no time nor words to spend on the enemy, we shall see the loud cry of the message, and a mighty work accomplished in a very short time.

Even the nobles were in league with the enemy, and were reporting Nehemiah's fashioned. Most earnest attention must be given to the education which will impart a knowledge of salvation, and will conform the life and character to the divine similitude. It is the love of God, the purity of soul woven into the life like threads of gold, that is of true worth. The height man may thus reach has not been fully realized.

"For the accomplishment of this work a broad foundation must be laid. A new purpose must be brought in and find place, and students must be aided in applying Bible principles in all they do. Whatever is crooked, whatever is twisted out of the right line, is to be plainly pointed out and avoided; for it is iniquity not to be perpetuated."

Putting these Bible quotations and the Testimonies side by side, it is clear that the Spirit of God is yet to do marvelous things with and for God's people. All our people must submit themselves to this power, and all our institutions must become mediums of its operation. This power will baptize the people for service, and cause God's servants to see eye to eye and work heart to heart in finishing the work. It will then be cut short in righteousness. Wm. Covert.

Impartiality in Education

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all the members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is great necessity of making plans that there may be a large number of competent workers; and many should fit themselves as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated to work in the interest of the churches. They should present the fact that we can not trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected. God would not have us in any sense behind in educational work; our college should be far in advance in the highest kind of education.

"The fear of the Lord is the beginning of wisdom." "The entrance of thy word giveth light; it giveth understanding unto the simple." If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that this higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words of Christ, "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time. The Lord says, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword."— *Mrs. E. G. White.*

"Take Time to Be Holy"

He who is seeking to qualify himself for the sacred work of God should be careful not to place himself on the enemy's ground, but should choose the society of those who will help him to obtain divine knowledge. God suffered John, the beloved disciple, to be exiled to Patmos, where he was separated from the world's bustle and strife, shut away from every outside influence, and even from the work that he loved. Then the Lord could commune with him, opening before him the closing scenes of this world's history. John the Baptist made his home in the wilderness, there to receive of God the message he was to bear to prepare the way for the coming One. So far as consistent, we should shun every influence which would tend to divert the mind from the work of God. And those especially who are young in faith and experience should beware that they do not in self-confidence place themselves in the way of temptation.— *Selected.*

A Sure Reward

His [Christ's] impressive parable of the Good Shepherd represents the responsibility of every minister and of every Christian who has accepted a position as teacher of children and youth and a teacher of old and young, in opening to them the Scriptures. If one strays from the fold, he is not followed with harsh words and a whip, but with winning invitations to return. The ninety and nine that had not strayed do not call for the sympathy and tender, pitying love of the shepherd. But the shepherd follows the sheep and lambs that have caused him the greatest anxiety and have engrossed his sympathies. The disinterested, faithful shepherd leaves all the rest of the sheep, and his whole heart and soul and energies are taxed to seek the one that is lost. And then the figure — praise God! — the shepherd returns with the sheep, carrying him in his arms, rejoicing at every step; he says, "Rejoice with me; for I have found my sheep which was lost." I am so thankful we have in the parable, the sheep found. And this is the very lesson the shepherd is to learn,— success in bringing the sheep and lambs back.

There is no picture presented before our imagination of a sorrowful shepherd returning without the sheep. And the Lord Jesus declares that the pleasure of the shepherd, and his joy in finding the sheep, causes pleasure and rejoicing in heaven among the angels. The wisdom of God, his power and his love, are without a parallel. It is the divine guarantee that not one, even of the straying sheep and lambs is overlooked, and not one left unsuccored. A golden chain — the mercy and compassion of divine power — is passed around every one of these imperiled souls. Then shall not the human agent co-operate with God? Shall he be sinful, failing, defective in character himself, regardless of the soul ready to perish? Christ has linked him to his eternal throne by offering his own life. — *"Christian Education."*

Simplicity as Related to Teaching

The results of good teaching, being so numerous and far-reaching, it is necessary that those who intend to devote their life, or a portion of it, to this work, should endeavor to learn how to teach. It is also important that those who are now teaching should learn to do better work, even though they be regarded as competent teachers. It is not probable that any modern teacher has achieved perfect success in that work, although there was a time when one man realized in himself that high ideal. That man was Jesus Christ. This is a fact too familiar to require proof. He is an example in this respect as well as all others. Moses was instructed to construct the tabernacle that was erected anciently, exactly according to the pattern; and to-day, the methods of the greatest Teacher the world ever produced are open to our scrutiny,— a pattern to all teachers who desire to improve.

Conspicuous among the distinguishing features of his teachings, is simplicity, the result of which was that the "common people heard him gladly." The common people admire and understand simplicity. Many writers and speakers do not have great success, do not influence to any great extent the masses of the people, because of the lack of simplicity in their manners and language. Is there not the same lack in many who assume the responsibility of teaching and training the youth?

The writer well remembers a circumstance in his boyhood days which demonstrates the value of simplicity in the teaching art. He needed special help in solving an algebraic problem. The teacher spent much time and labor to make the problem clear, but having failed, the pupil sought the assistance of another teacher in the same school, and received the help that he needed in a very few minutes. The teacher first mentioned failed, not because she did not understand the principles involved in solving the problem, for she solved it correctly; but she spent too much time and talk in explaining unimportant details; her thoughts were disconnected. and not clearly expressed. Such teaching was confusing. But the other teacher, explaining in a few well-chosen words the salient points in the solution of the problem, very easily and quickly gave the required information. The faculty of coming to the point at once, and clearly and quickly giving the information needed — no more no less — is simplicity that is appreciated by students, and tends to make the teacher's work easier, and much more inspiring and effective.

One chief essential in teaching is clearness. We can not see the bottom of streams of muddy water, however shallow; but the eye may penetrate very deep streams, if their waters are clear. This is also true in regard to deep thoughts and difficult subjects. Just as clear water, though deep, appears shallow, so deep thoughts may be easily grasped by students of ordinary intellects, if the teacher's methods and expressions are very clear.

In the very nature of things, clearness is the result of simplicity. How simple are the words and teachings of the Great Teacher! "He made truth beautiful by presenting it in the most *direct* and *simple* way. His language was pure, refined, and *clear as the running stream.*" As a result, he had thousands of intensely interested pupils; and such teaching in our schools will produce the same results. Let us pray and work for such teaching ability, and joyfully view its inevitable results.

W. C. Mathewson.

Results of Christian Education

The work of teachers is an important one. They should make the Word of God their meditation. God will communicate by his own Spirit to the soul. Pray as you study, "Lord, open thou mine eyes, that I may behold wondrous things out of thy law." When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of the students. The Holy Spirit fills the mind and heart with sweet hope, and courage, and Bible imagery, and this will be communicated to the students; the words of truth will grow in importance, and assume a breadth and fulness of meaning of which you have never dreamed. The beauty and riches of the Word of God have a transforming influence upon mind and character; the sparks of heavenly love will fall upon the hearts of the children as an inspiration. We may bring hundreds and thousands of children to Christ if we will work for them.

Let all to whom these words may come be melted and subdued. Let us in our educational work embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up to work for God. I say again, Establish schools for the children where there are churches,— those who assemble to worship God.— *Mrs. E. G. White.*

The Value of Teaching in an Ungraded School

An Illustration

Forty years ago the number of educated women was small everywhere. It was larger in Ohio than in most States, but not so large but that one might safely say of any well-prepared woman that she would probably become a teacher. This, Miss Thoburn became at the early age of eighteen. But though young in years, she was remarkably mature in judgment, and had that admirable admixture of frank kindliness with native leadership which enables its happy possessor to become at once the friend and guide of others. She, who was afterward to open the way to college education for Christian young women in India, began her experience as a humble country school-teacher in Ohio. And, indeed, it is no mean preparation for any place of usefulness in life to meet at life's threshold the severe test of a "country schoolmarm's" experiences. What tact and shrewdness and native force that experience calls for in any successful issue of it, only those know who have tried and either failed or succeeded. If we were advising a missionary candidate with suitable preparation, who, for any reason, is detained in the home land for a while, we would recommend a year's experience in a country schoolroom as likely to exercise and develop all those qualities most needed in a foreign missionary.— *Effective Workers in Needy Fields.*

Development of Individuality

The teacher is to develop individuality, not to absorb it. She should teach pupils to do, not what she wills, because she wills it, but what is right, because it is right. The moment Miss Duzenberry leaves her room, the pupils are in an uproar, showing by their extravagant misbehavior how great was the will-pressure upon them, and how lamentable a reaction is sure to follow when the pressure is removed. Besides, think what a strain it puts upon these little minds and bodies. Our whole system of primary instruction is barbarous. But when to the crowded seats, bad ventilation, infectious atmosphere, long hours, and unnatural discipline, you add a constant nervous excitement, you have every requisite for fitting children for madhouses or for coffins.— *C. W. Bardeen.*

The School

Schools of the Early Church

The tender solicitude of the early Christians for the religious instruction of their children is one of their most beautiful characteristics. They taught them even at the earliest dawn of intelligence the sacred names of God and the Saviour. They sought to lead the infant minds of their children up to God by familiar narratives from Scripture, of Joseph, of young Samuel, of Josiah, and of the holy child Jesus. The history of the patriarchs and prophets, apostles and holy men, whose lives are narrated in the Sacred Volume, were the nursery tales with which they sought to form the tender minds of their children. As the mind of the child expanded, the parents made it their sacred duty and delightful task daily to exercise him in the recital of select passages of Scripture relating to the doctrines and duties of religion. The Bible was the entertainment of the fireside. It was the first, the last, almost the only school-book of the child; the sacred psalmody, the only song with which his infant cry was hushed as he was lulled to rest on his mother's arm. The sacred song and the rude melody of its music were, from the earliest periods of Christian antiquity, an important means of impressing the infant heart with sentiments of piety, and of imbuing the susceptible minds of the young with the knowledge and faith of the Scriptures. . . .

The purpose of these early Christian parents, as of the ancient Jews, was to train up their children in the fear of God. In order that the children might be exposed as little as possible to the corrupting influence of heathen association, their education was conducted within the healthful precincts of the home. As a result, they grew up without a taste for debasing pleasures; they acquired domestic tastes; and, when the time came, they took their place as consistent and earnest workers in the church. . . .

The beauty of this character made its impression upon an age notorious for its vice. It extorted unwilling praises from the enemies of Christianity. A celebrated heathen orator exclaimed, "What wives these Christians have!" "A noble testimony," says a writer of note, "to the refining power of women, and the most beautiful tribute to the gentle, persuasive influence of her piety, which all antiquity, heathen or Christian, furnishes." —*Coleman.*

What Estimate Do You Place on Your Boy?

As we visit from place to place, and see the indifference so many manifest in the future welfare of their children, we are led to ask this question, "What estimate do they place upon their boys?" Their love for position, power, and honor are the inducements held out to lay claim upon their best energies. These all appear to be objects worthy of aspiration, but they universally fall short of the high ideal that God has set for his children. With these ideals eternity is lost sight of, and the estimate placed upon children is measured chiefly by the possibilities of worldly aggrandizement. But what are the results? How many there are who see no further than that which is found in worldly glory and honor. They seem to be dazed when told that a storm is coming which will dash to nothing all their fine hopes. "Because iniquity shall be multiplied, the love of the many shall wax cold." In no way is this scripture more manifest than in the lack of interest shown by many parents in the eternal welfare of their children.

One reason for this state of affairs is that the ideals of many parents concerning the education of their children are not pure ones. The system of education which is in vogue in the world is planned to meet the demands of the world. The courses of instruction are so arranged as to influence the child's impressions at the earliest period of his life. It is planned that the child shall be in school just at the time when his services are of the least value to his money-loving parents. "Why," says the money lover, "go to the expense of establishing and maintaining a church-school when we can educate our children just as well in public schools?" Such statements only impress us more and more with the very low estimate which parents place upon their boys.

Public schools, like many state governments, are arranged with specific objects in view. As such they serve their purpose; but the child of God, a citizen of the heavenly King, should have higher and more exalted ideals than those which dominate the public school. It is true that many great and useful men have been educated in public schools: but, if the truth were known in many cases would be seen a "Jochebed" or a "Mary" for a mother, whose untiring watchfulness over them, and whose careful and prayerful instruction in their early childhood, laid the foundation of an unreasonable lesson, induces a superficial habit of study,— a skimming over the surface of things. The child studies, that he may live through the recitation; not that he may learn and remember. He passes thus through a book, and thinks himself wise while he is yet a fool,— a mistake that is no less common than fatal.

The motto of the wise teacher should be, "Not how much, but how well." He should always ask, Is it possible that the child can master this lesson, and probable that he will? It is better that a class should make but very slow progress for several weeks, if they but acquire the habit of careful study and a pride of good scholarship,— a dread of failure,— than that they should ramble over a whole field, firing at random, missing oftener than they hit the mark, and acquiring a stupid indifference to their reputation as marksmen, and a prodigal disregard of their waste of ammunition, and their loss of the game.

In assigning lessons, the importance of good habits of study should be considered, and the lessons given accordingly. At the commencement of a term, the lessons should always be short, till the ability of the pupils is well understood, and their habits as good students are established. As the term progresses, they can be gradually lengthened as the capacity of the class will warrant, or their own desire will demand. It is frequently judicious to consult the class about the length of the lessons, though of course their judgment can not always be relied on; for they are almost always ready to undertake more than they can well perform. Assigning, however, somewhat less than they propose, will take from them all excuse for failure. When the lesson is given, a failure should be looked upon as a culpable dereliction of duty, as incompatible with a good conscience as it is with good scholarship. This high ground can not be taken, however, unless the teacher has been very judicious in the assignment of the lesson.— *Page.*

Home Training

It is surprising to see how little is done by many parents to save their own children. Every family in the home life should be a church, a beautiful symbol of the church of God in heaven. If parents realize their responsibilities to their children, they would not under any circumstances scold and fret at them. This is not the kind of education any child should have. Many, many children have learned to be faultfinding, fretful, scolding, passionate children, because they were allowed to be passionate at home. Parents are to consider that they are in the place of God to their children, to encourage every right principle and to repress every wrong thought.

If in their own homes children are allowed to be disrespectful, disobedient, unthankful, and peevish, their sins lie at the door of the parents. It is the special work of fathers and mothers to teach their children with kindness and affection. They are to show that as parents they are the ones to hold the lines, to govern, and not to be governed by their children. They are to teach that obedience is required of them, and thus they educate them to submit to the authority of God.

Does not mother remember that she herself had to learn in jots and tittles before she could be helpful? It is a wrong to children to refuse to teach them little by little. Keep these children with you. Let them ask questions, and in patience answer them. Give your little children something to do; and let them have the happiness of supposing they help you. There must be no repulsing of your children when trying to do proper things. If they make mistakes, if accidents happen, and things break, do not blame. Their whole future life depends upon the education you give them in their childhood years. Teach them that all their faculties of body and mind were given them to use, and that all are the Lord's, pledged to his service. To some of these children the Lord gives an early intimation of his will. Parents and teachers, begin to teach the children to cultivate their God-given qualities.— *Mrs. E. G. White.*

Alcohol Neither a Food nor a Medicine

In a previous article mention was made of the fact that the cause of temperance has been weakened by the prevalent ideas concerning alcohol as a medicine. Brandy and whisky have long been regarded as stimulants and therefore, as such, useful in emergencies.

"A falsehood which dies hard is the idea that stimulants, of whatever kind, actually give strength, and are necessary for the maintenance of health and vigor. Such is not the case, and the well-worn comparison that they are the whip and spur, and not the corn and grass, is strictly accurate. Anything accomplished under the influence of stimulants is done at the expense of blood and tissue, and, if frequently repeated, at the expense of the constitution."— *Sir W. Broadbent, M. D., LL. D.*

But let us even grant that a whip is sometimes necessary under exceptional circumstances. Is alcohol a stimulant? Is it useful in shock, in surgical collapse, or other conditions where prompt assistance is imperative? Dr. Munro, Physician to the Glasgow Royal Infirmary, says: "It has yet to be proved that the heart muscle can be stimulated by alcohol." Let us examine the evidence. The following is from Martin and Stevens (1889) of the Biological Laboratory of Johns Hopkins University. "Experiments have shown that blood containing only one quarter of one per cent of alcohol diminished *within a single minute* the work done by the heart; and that blood containing one-half per cent so seriously affected its working power that it was scarcely able to drive a sufficient amount of blood to supply its own nutrient arteries."

Again: it might be asked, Is it not useful in reviving those who have fainted? In giving any remedy by mouth, the mere act of swallowing stimulates the heart, causing it to beat more quickly. This is especially noticed if the liquid is warm or irritating. So that the same result may be obtained by non-alcoholic liquids, thus obviating the depressing effects which follow almost immediately on the taking of alcohol into the system. George W. Crile, A. M., M. D., in an article on "Blood Pressure in Surgery" has, by direct experiment on the state known as "shock," shown that alcohol only aggravates the conditions resulting therefrom.

The prolonged use of alcohol results in an abnormal enlargement of the heart, due to dilatation and increase in fat at the expense of the heart muscle. "Drs. Bauer and Bollinger found that in Munich one in every sixteen of the hospital patients died from this disorder."— *Sir Victor Horsley.* This condition is common among beer-drinkers. Is it not strange that what produces death should have ever been supposed to revive in the least the vital forces?

We are told by the "brewers' association" that it has been proved that alcohol is a food. The proof is said to rest upon the experiments of Professor Atwater, in showing that alcohol is oxidized in the human body. This he claimed was one of the essentials of a food. In reply one could not do better than to quote further from "Alcohol and the Human Body:"—

"A food may be defined as any substance which, when absorbed into the blood, will nourish, repair waste, and furnish force and heat to the body without causing injury to any of its parts. It does not follow, because a substance is oxidized in the living tissues, that the results of such oxidation are of use to the body: on the contrary, many poisons are so oxidized. For instance, morphia and phosphorus are oxidized as far as possible by the tissues, the body striving to get rid of such poisons by the method of oxidation, just as in daily life we get rid of noxious materials by burning them in a rubbish heap. The fact that a substance is burned up in the body does not in the least entitle it to be called a food."

With this evidence in mind, we may, with positiveness, say that alcohol has not place either as a food or a medicine. In any amount, however small, and under all circumstances, it acts as a poison.

Geo. Knapp Abbott, M. D.

Reviews

In the prosecution of study by any class of students, frequent reviews are necessary. This is so, because the memory is very much aided by repetition and by association. But, further, the understanding is often much improved by a review. Many of the sciences can not be presented in independent parts, nor can all the terms employed be fully appreciated till these parts are again viewed as a whole. Many things which were but dimly seen the first time they were passed over, become perfectly clear to the mind when viewed afterward in connection with what follows them.

In conducting reviews, regard must be had to the age and character of the pupils, and to the branch pursued. In arithmetic, and indeed in mathematics generally, where so much depends upon every link in the great chain, very frequent reviews are necessary. Indeed, almost daily it is profitable to call up some principle gone over before. In several branches, where the parts have a less intimate connection, as in geography, natural philosophy, and some others, the reviews may be at greater intervals. It would be well, I think, in every common school, to have a review-day once a week. This, besides the advantage already indicated, will lead the children to study for something beyond recitation.

Nor is it enough, at the review, that

the questions of the text-book be again proposed to the children. If this be all, they will exercise only their memories. As far as possible the subject should be called up, and the application of principles to practical life should be dwelt upon. If this course is expected by the learners, they will think during the week, in order to anticipate the examination of the teacher; and this thinking is more profitable to them than the knowledge itself.

It is always well, besides the periodical reviews, to have a general review at the close of any particular study. This enables the teacher to detect any false conceptions which the pupil has entertained during the first course. He can now present the subject as a whole, and view one part by the light of another. In natural philosophy, how much better the law of reflected motion can be appreciated after the subject of optics has been studied, in which the doctrine of reflection in general has been fully discussed and illustrated! In physiology, what light is thrown upon the process of growth in the system, by the subsequent chapters on absorption and secretion! How much clearer is the economy of respiration understood when viewed in connection with the circulation of the blood! A general review, then, is an enlightening process, and it is always profitable, with, perhaps, one exception. When it is instituted with reference to a public examination, it is very doubtful whether the evil is not greater than the good. It then degenerates into an effort to appear well at a particular time; it is again studying in order to recite; and I look upon it as no small evil that the mind should have any object in view which comes in between it and the grand desire to know,— to master the subject for its own sake, and not simply for the purpose of being able to talk about it on one great occasion.— *Selected.*

The Jewish Home School

JEWISH education began with the mother. . . . The very household duties that she performed molded her children in accordance with the national discipline. "The Sabbath meal, the kindling of the Sabbath lamp, the setting apart of a portion of dough from the bread for the household, these are but instances with which every 'taph,' as he clung to his mother's skirts, must have been familiar.". . . More than this, it was in the school of the mother's knee that the stories of patriarchs and prophets, of statesmen and warriors, of poets and sages, of kings and judges, wise men and patriots, and the great Lawgiver himself,— the whole forming the very best body of material for the purposes of child nurture found in any language,— were told and retold until they became parts of the mind itself. It was not strange, but quite the contrary, that Timothy, although the son of a Gentile, and living at a distance from any school or synagogue, should have thoroughly known the Holy Scriptures from his infancy. As teachers of their children, the women of every country may learn lessons from the matrons of Israel.

Up to ten years of age, the Bible was the sole text-book. From ten to fifteen the Mischna, or traditional law, was used; and after that the pupil was admitted to the discussions of the rabbinical schools. . . . Bible study began with the book of Leviticus. Then came other parts of the Pentateuch; next the prophets, and finally the Hagiographa.— *Hinsdale.*

Sympathy

WE should seek to enter into the feelings of the youth, to sympathize with them in their joys and sorrows, their conflicts and victories. Jesus did not remain in heaven, away from the sorrowing and sinful, but he came down to this world that he might become acquainted with the weakness, the suffering and temptations, of the fallen race. He reached us where we were, that he might lift us up. Such should be our work. We must come to the youth where they are, and make their case our own, if we would benefit them. If these youthful disciples are overcome by temptation, I hope that you who are older in experience will not deal with them harshly, or regard their efforts with indifference. Remember that you yourselves have shown but little strength to resist the tempter's power. Be as patient with these lambs of the flock as you wish others to be with you. God has so constituted us that even the strongest desire sympathy. How much more, then, do children need it. Even a look of compassion will often soothe and strengthen the tried and tempted child.

Jesus calls to every wanderer, "My son, give me thine heart;" "return, ye backsliding children, and I will heal your backslidings." The youth can not be happy without the love of Jesus. He is waiting with pitying tenderness to hear the confessions of the wayward, and to accept their penitence. He watches for some return of gratitude from us, as the mother watches for the smile of recognition from her beloved child. The great God teaches us to call him Father. He would have us understand how earnestly and tenderly his heart yearns over us, in all our trials and temptations. "Like as a father pitieth his children, so the Lord pitieth them that fear him." The mother might sooner forget her child, than God could forget one soul that trusts him.— *Selected.*

True Education Uplifting

WE often speak of "educated people," which is, perhaps, correct enough, as we mean it; but, in fact, and in a broad sense, there are none who are entirely uneducated. Education consists of what is learned, and, from the day we first see the light, we are learning. But it is to be lamented that the knowledge acquired too often consists of the wisdom of this world, and much of it only degrades the learner, making him worse off by its possession.

Another term for education, and perhaps a better one, would be character building; and true teachers are workmen engaged in building characters that are destined to shine as the stars forever and ever. We read in "Christ's Object Lessons," page 332, that "a character formed according to the divine likeness is the only treasure that we can take from this world to the next." Such a character can be formed only by leading the mind to grasp the great truths of eternal things; and just here comes in the importance of Bible study. On page 37 of "Christian Education" is this statement: "No other study will so ennoble every thought, feeling, and aspiration as the study of the Scriptures."

The great work of the Master Teacher was to train the mind to drink in life-giving, character-building truths from the great fountain of knowledge, and all the under teachers may engage in the same all-important work. "In all his teaching Christ brought the mind of man in contact with the Infinite mind. . . . He taught them to behold him as manifested in his works, in his Word, and by his providences."—*"Christ's Object Lessons," page 25.*

What unlimited resources are at the command of the humble, God-fearing teacher by which the mind can be led to feed upon the thoughts of Him who is infinite in wisdom! It is said of the astronomer Kepler that while gazing at the heavens through a telescope, he became so enraptured that he exclaimed, "My God, I think thy thoughts after thee!" And so it is. When we study the works of God, from the construction of the tiniest flower, to the balancing of the heavenly bodies in their orbits, we are brought in contact with the Infinite mind. It is a very comforting and reassuring thought that we can read the thoughts of God in the things of nature as well as in his Word, and thus come to know him, whom to know aright is life everlasting.

The awakening of the young people among us is a hopeful omen, and the Spirit of the Lord is sending the children and youth to the schools to be "polished after the similitude of a palace," by faithful teachers who have a keen appreciation of their responsibility.

L. W. FELTER.

Our Schools

For Each Church

IN all our churches, and wherever there is a company of believers, church-schools should be established; and in these schools there should be teachers with a true missionary spirit, for the children are to be trained to become missionaries. It is essential that the teachers be educated to act their part in instructing children of Sabbath-keepers not only in the sciences, but in the Scriptures. These schools, established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets.

I say again, Establish schools for the children wherever there are churches; where there are those who assemble to worship God, let there be schools for the children. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life.

If people would encourage the church in which they are members, and establish small, humble school buildings in which to do service for God, they would accommodate their own children within their borders.

Therefore, in localities where there is a church, a school should be established, if there are no more than six children to attend. A teacher should be employed who will educate the children in the truths of the Word of God, which are so essential for these last days, and which it is so important for them to understand. A great test is coming: it will be upon obedience or disobedience to the commandments of God.

There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of Sabbath-keepers.— *Mrs. E. G. White.*

A School in Mexico

At San Luis Potosi we have established a mission school. It is increasing in numbers, and now has an enrolment of eighteen. We received the first Mexican this month, and now have three of this nationality among our students. We hope that this is the beginning of a large enrolment of Mexicans, for we long to be working for them more than we now are. There are quite a number of others who wish to enter the various grades of the school next year. We can not increase our school at the present time by more than three or four, as we do not have room. If we could have another teacher, there is no doubt but there would be sufficient work for two of us.

There are about twelve hundred English-speaking people here, among whom a teacher or colporteur could work while studying the Mexican language. Practically nothing has been done for these people. We could arrange for the teacher to do teaching enough to cover the expense of room, board, and tuition while learning the language. At the end of the year the teacher ought to be able to engage in teaching English to the Mexicans.

I believe that in all the large cities of Mexico there is opportunity for the kind of work which we are doing. The influence of godly teachers will tell much for the truth. So far I have taught the Bible freely, with the exception of the Sabbath question, on which I have said nothing, but will do so when the time comes. The other day one of the little girls said, "Mrs. Fattebert, why don't you have school on Saturday? I am so lonesome on that day I don't know what to do." Then a little boy said, in answer, "Why, don't you know she can't work on Saturday? She is a Seventh-day Oddfellow." We believe that there is a splendid opportunity for consecrated teachers to do a wonderful work in this country.

Mrs. Ellen B. Fattebert.

Loma Linda School of Evangelists

Our work here is progressing very well. Elders R. S. Owen and Luther Warren will be connected with the school during the coming year. The Lord has greatly blessed our field work this year. During the first half of the year, each class spent from two to four weeks in field work. At present we are developing the field work on a little different plan, designed to give each student a half-day each week in canvassing, giving Bible readings, health talks, etc. We find that this is a much more satisfactory way of carrying on the work. It seems to us that it is also productive of much more good. Some of our oldest students are taking more active interest in it, and are entering the field. Our nurses' training-class is to continue for ten months. The length of term for advanced students is only nine months.

Through the avenue of the Sabbath-school each quarter our students take up special donations for some part of the field. This is in addition to the regular Sabbath-school donations. We shall be glad to devote the next quarter's special donation to helping the Latin Union school. The plans which we have adopted in this matter have proved a great blessing, and have created a greater interest in foreign missions.

Geo. K. Abbott, M. D.

Adelphian Academy

Our young people in East Michigan are stirred up as I have never seen them before to educate themselves for the work. The suggestion which was recently made by the General Conference, of taking earnest steps to see that each student leaving the school is placed directly in some position in the work, is being carried out here in this conference as I have never seen it anywhere else. Our school is yet young, and we are not ready to send out many finished workers; but our young people are doing what they can, and using the ability which they have to forward this message. Every day we get new and broader views of how momentous and very urgent is this third angel's message. We are seeing more and more how perfectly our ideals of Christian education fit into its proclamation. Surely we are living in grand times in the history of this world. To be a wide-awake Seventh-day Adventist is to be a king. I see more and more every day how our schools can give a preparation to our young people which is far ahead of anything they can obtain in the schools of the world.

R. B. Thurber.

Western Slope Academy

We have had a very pleasant school year. The Lord has blessed us greatly, and to him we give all the praise. There was a good interest at the close of the school, in spite of the fact that so many of the advance students had to stop on account of work. We enrolled ninety during the year, this being a far greater enrolment than previously.

From a financial standpoint, our school has been very successful. We also feel encouraged to know that several of our students will enter the church-school work the coming season.

Our school enjoys the sympathy and confidence of all the patrons, and they are well pleased with the progress made. We have had three teachers, but our work was so heavy the school board voted to build another recitation room, and hereafter employ four teachers. Our school board is interested in having the school conducted according to the true principles of Christian education, and is willing to do anything in its power to advance the work.

We have printed a neat little calendar describing our plans for the next year, which we shall be pleased to mail to interested students or parents. A copy of this calendar or any information concerning the school will be gladly furnished. Address the Western Slope Academy, Palisade, Colo.

A. M. Woodall, *Principal.*

Educational Notes

The summer school of the Central Union Conference began at College View, June 23, and is to continue six weeks. A large number of teachers and those who are planning to teach are in attendance.

Brother W. C. Mathewson, who has been connected with Cedar Lake Academy the past year as principal, is to engage in ministerial work in the Western New York Conference during the coming year.

Word comes from the summer school being held at Graysville that, while the attendance is not as large as was hoped, a most excellent spirit prevails, and commendable work is being done by the school as a whole.

The Florida Conference has recently established an intermediate school at Fort Ogden. It now has an enrolment of thirty-two. The present term began May 4, and will close December 24. It is in charge of Brother B. D. Gullett.

The Huntsville Manual Training-School for the colored people has made arrangements for a summer school to be conducted from June 2 to July 28. Plans have been laid for an effective teaching course, and as nearly all the colored teachers are expected to be in attendance, a very important and profitable meeting is expected.

The Keene Industrial Academy has raised two hundred dollars for the Latin Union school. This is the largest donation received thus far, and this school has shown a very commendable interest in raising this large sum. It will greatly rejoice the hearts of our people in the Latin Union field to know of this generous help. We trust our other schools will do proportionately as well.

Sister Eliza Warner, the educational secretary of the South Carolina Conference, writes that they are planning to establish a number of mission schools in the State during the coming summer. The plan is to connect the school with isolated Sabbath-keepers as a nucleus, and draw the patronage largely from people not of our faith. We trust that this plan may prove of much benefit to the work in this conference.

Elder D. T. Shireman recently paid a visit to Washington on his way North. Elder Shireman is conducting an industrial school at Toluca, N. C. He is visiting the North to solicit assistance from those interested in education in the South, for the upbuilding of his school. This school publishes a little paper descriptive of its work, entitled the *Toluca Industrial Advocate.* Elder Shireman is certainly doing a most valuable work.

Brother J. W. Christian, president of the South Dakota Conference, writes: "We shall have this summer an army of student helpers numbering about twenty-one engaged in ministerial, Bible reading, and canvassing work; and still the doors are open for more who are worthy, and who desire to prepare to enter these various callings. The missionary enthusiasm of our schools is wonderful. It surely gives cause for rejoicing."

Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Conducted by the Religious Liberty Bureau
K. C. RUSSELL, - - - *Chairman*
W. A. COLCORD, - - - - *Secretary*

Another Sunday-Closing Effort

A VERY rigid Sunday-closing ordinance is in force in Iola, Kan., and labor of all kinds is interdicted. The *Iola Daily Record* places at the head of its report of the quiet Sunday, the following ditty: —

"You musn't work Sunday, Sunday, Sunday,
You musn't work Sunday, because it is a sin.
But you can work Monday, Tuesday, Wednesday,
And all the whole week till Sunday comes again."

The report goes on to say: —

"For the first time in the history of the town, not a single store was open. The clothing, dry-goods, meat-markets, and general stores have always been closed on Sunday. But the bakeries, the soda-fountains, the cigar stores, the news stands have always been open. But yesterday they were all closed. Women who had paid little attention to the talk of Sunday closing, and didn't believe that the law would be enforced, were surprised to find that their supply of bread was not sufficient to last the day out, and they had to borrow from a neighbor. The families accustomed to ice-cream Sunday evening were forced to forego the pleasure.

"In only a very few places yesterday was it possible to get a match for the cigar purchased Saturday night. The cigar cases in restaurants and hotels were draped in black, and tobacco and other sinful things were cut out."

This campaign in behalf of Sunday sacredness has attracted more than local attention. The *Kansas City Journal* referred to the matter in the following editorial: —

"That spirit of intolerance which seeks to make Sunday a rigidly 'moral' day, and assumes that to do this it is necessary to shun all material activities for twenty-four hours each week, will no doubt rejoice at the 'lid' that has been placed on Iola, Kan. In an effort to make Iola a good place to stay away from on Sundays, the town council has passed rigid blue-laws, that are even worse than those musty and antiquated statutes under which Judge Wallace of Kansas City seeks to make himself popular, and fails so thoroughly. The first day of the 'lid' at Iola saw all business suspended. Even the sale of bread and meat was forbidden. Livery stables refused to hire conveyances, and the luckless traveling man who reached Iola after midnight Saturday night, was compelled to leave his baggage at the station. Telephone girls were threatened with arrest if they presumed to conduct their godless vocation on Sunday.

"Here in Kansas City we have been experiencing the Sunday crusade for several months, and know something of its afflictions. Last Sunday a crowd of unfortunates who had been driven out of their homes because of the flood were assembled in Convention Hall. They were hungry, and an attempt was made to buy provisions for them. It was only after a long search that a few loaves of bread were found that could be bought, and these were secured and given to the suffering. But the man who sold this bread that the needy might be fed was violating the law, as Judge Wallace construes it, and he may yet have to account to that stern pillar of justice for his unrighteousness.

"It is remarkable that in this enlightened day and generation a thriving and progressive city should be subject to a Sunday-closing program so rigid as to bring discomfort to many citizens and to nearly all of its visitors. Kansas City is suffering the annoyance of a law passed by the Missouri Legislature half a century ago, and revived by a judge who, in public spirit, is contemporaneous with the statute he enforces. There is a point of rational action when many of the activities of a community may be suspended on the sabbath; but when it is forbidden, as it is in Iola, that one should buy bread and meat, call a physician by telephone, have one's baggage transferred, or read the newspapers, then that community might well pause and inquire whether it is living in the year 1908 or 1708, and if there are not some witches around that ought to be hauled up and burned."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

ATLANTIC UNION CONFERENCE	
New York, Norwich	Sept. 10-20
CENTRAL UNION CONFERENCE	
Missouri, Sedalia	Aug. 6-16
Kansas, Ottawa	Aug. 13-23
Colorado, Pueblo	Aug. 20-30
COLUMBIA UNION CONFERENCE	
Chesapeake, Wilmington, Del.,	June 25 to July 5
New Jersey, Woodbury	Aug. 6-16
Ohio, Mansfield	Aug. 13-23
LAKE UNION CONFERENCE	
Indiana (local), La Grange	July 14-20
Southern Illinois, Vandalia	July 30 to Aug. 9
Indiana (State), La Fayette	Aug. 6-16
West Michigan	Aug. 13-23
Northern Illinois	Aug. 20-30
East Michigan, Lapeer	Aug. 20-30
Indiana (local), North Vernon	Aug. 25-31
North Michigan (conference), Petoskey	Aug. 27 to Sept. 6
Wisconsin, Madison	Aug. 31 to Sept. 13
NORTHERN UNION CONFERENCE	
North Dakota (local), Dickinson,	July 6-12
Iowa, Nevada	Aug. 27 to Sept. 6
PACIFIC UNION CONFERENCE	
Southern California, Los Angeles,	Aug. 6-16
California (northern), Eureka	July 23 to Aug. 2
SOUTHERN UNION CONFERENCE	
Louisiana, Lake Charles	Aug. 6-16
Tennessee River, Dixon	Sept. 3-13
Alabama, Cullman	Sept. 3-13
Alabama, near Mobile	Oct. 8-18
SOUTHEASTERN UNION CONFERENCE	
South Carolina, Greenville,	July 24 to Aug. 3
Georgia, Atlanta	Aug. 6-16
North Carolina, Lexington	Aug. 13-23
Cumberland, Cleveland, Tenn.,	Aug. 26 to Sept. 6
Florida, Palatka	Oct. 1-12
SOUTHWESTERN UNION CONFERENCE	
Texas (local), Nacogdoches	July 7-13
Oklahoma (local), Muskogee	July 15-20
Texas (State), Keene	July 30 to Aug. 9
Oklahoma (State), Enid	Aug. 20-31
Arkansas (State), Fort Smith	Sept. 3-31
WESTERN CANADIAN UNION CONFERENCE	
British Columbia, Vancouver	July 1-6
Alberta, Lacombe	July 9-19
Saskatchewan, Lumsden	July 1-5

The presidents of the various conferences are requested to forward any information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made in either time or place of meetings already appointed, notice should be forwarded at once.

Notice!

THE annual conference and camp-meeting of the Arkansas Conference will be held at Fort Smith, Ark., Sept. 3-13, 1908.

V. B. WATTS.

Notice!

A LOCAL camp-meeting will be held at Imboden, Ark., July 28 to August 3. All in that part of the State should attend this meeting.

V. B. WATTS.

Notice!

THE Alberta Conference Association of Seventh-day Adventists will hold its annual business meeting at Lacombe, Alberta, July 13, 1908, at 9 A. M.

A. C. ANDERSON, *Secretary*.

Notice!

THE annual meeting of the Texas Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Keene, Tex., appointed for July 30 to Aug. 9, 1908. All the legal business of the conference will be transacted at that time, and the officers for the coming year will be elected. The first meeting will be called Tuesday, August 4, at 9:30 A. M.

CLARENCE SANTEE, *President*.

Notice!

THE camp-meeting for Northern California will be held at Eureka, Humboldt Co., July 23 to August 2.

We hope all our brethren and sisters will come early to the camp, so that we may begin the regular meetings Thursday morning, July 23. This will be an important meeting for this part of the conference, and we hope there will be a large attendance.

S. N. HASKELL, *President Cal. Conference*.

Texas Camp-Meeting

THE Texas annual conference will be held in connection with the camp-meeting at Keene, Tex., July 30 to Aug. 9, 1908. The regular business of the year will be transacted at that time, officers elected, and reports submitted, and as far as possible, plans will be laid for broader work for the coming year. The first meeting of the conference will be called Friday, July 31, at 9:30 A. M. We shall hope to see all delegates at this first meeting, as committees will be appointed at that time, and the work of the conference arranged.

It will be necessary for each church to elect its delegates as soon as possible, at the quarterly meeting or before; and the clerk or the elder should send the names of the persons elected to E. Harris, Keene, Tex. Each church will be entitled to one delegate for the church, without regard to numbers, and another delegate for each fifteen members.

CLARENCE SANTEE, *President*.

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Sabbath Song

In Eden's pure and sacred shade
The holy Sabbath day was given,
The first highway divinely made
To lead our souls from earth to heaven.

By Sinai's high and holy hill
We bowed before our Father's face;
We learned in peace to do his will
And bind in one the human race.

The day was sanctified and blest
With hymn and prayer and reverent praise,
And truly made a day of rest,
Like that of saints in endless days.
— *L. M. Cottrell.*

Conflict and Victory[1]

MRS. E. G. WHITE

"Unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

(1) The expression, "He that overcometh," indicates that there is something for every one of us to overcome. The overcomer is to be clothed in the white raiment of Christ's righteousness, and of him it is written: "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." O, what a privilege it is to be an overcomer, and to have our names presented before the Father by the Saviour himself! (2) And when, as overcomers, we shall be "clothed in white raiment," the Lord will acknowledge our faithfulness as verily as in the days of the early Christian church he acknowledged the "few names even in Sardis" who had "not defiled their garments;" and we shall walk with him in white, for through his atoning sacrifice we shall be accounted worthy.

(2) My dear friends, in view of these encouraging promises, how earnestly should we strive to perfect a character that will enable us to stand before the Son of God! Only those who are clothed in the garments of his righteousness will be able to endure the glory of his presence when he shall appear with "power and great glory."

It means much to be an overcomer. The besetments of the enemy and all his evil agencies must be firmly resisted. Every moment we must be on guard. Not for one instant are we to lose sight of Christ, and of his power to save in the hour of trial. Our hand must be placed in his, that we may be upheld by the power of his might.

We read further: "To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet; and to know that I have loved thee."

A battle is continually going on between the forces for good and the forces for evil, between the angels of God and the fallen angels. We are beset before and behind, on the right hand and on the left. (3) The conflict that we are passing through is the last we shall have in this world. We are now in the midst of it. Two parties are striving for the supremacy. In this conflict we can not be neutral. We must stand either on one side or on the other. If we take our position on the side of Christ, if we acknowledge him before the world in word and work, we are bearing a living testimony as to whom we have chosen to serve and honor. In this important period of earth's history, we can not afford to leave any one in uncertainty as to whose side we are on.

(4) The True Witness declares: "Behold, I have set before thee an open door." Let us thank God with heart and soul and voice; and let us learn to approach unto him as through an open door, believing that we may come freely with our petitions, and that he will hear and answer. It is by a living faith in his power to help, that we shall receive strength to fight the battles of the Lord with the confident assurance of victory.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." In this scripture is brought to view the hour of temptation that is to try them that dwell upon the earth. We are now living in this trying hour. There is no escape for any from this conflict. If in your life there are defective traits of character that you are not striving to overcome, you may be assured that the enemy will endeavor to take advantage of them; for he is watching vigilantly, seeking to spoil the faith of every one. (4) In order to gain the victory over every besetment of the enemy, we must lay hold on a power that is out of and beyond ourselves. We must maintain a constant, living connection with Christ, who has power to give victory to every soul that will maintain an attitude of faith and humility. If we are self-sufficient, and think that we may go on just as we please, and yet hope to come out on the right side finally, we shall find that we have made a terrible mistake. (4) As those who hope to receive the overcomer's reward, we must press forward in the Christian warfare, though at every advance we meet with opposition.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Here again we are admonished to faithfulness, in view of the conflict. We must not yield any point that we have already gained. From now on till Jesus comes, the battle will wax fiercer and still fiercer. We shall have to meet and resist men who are regarded as very wise and learned, but who are not spiritually wise unto salvation. Our only hope of saving our own souls and of helping others to be saved, is to receive the righteousness of Jesus Christ. We are seeking for a crown, a crown of glory that fadeth not away. (4) As overcomers we are to reign with Christ in the heavenly courts; and we are to overcome through the blood of the Lamb and the word of our testimony.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches."

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou (5) wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Those who profess to serve Christ, while in life they deny him, are not thoroughly converted, and are regarded by Christ as very offensive. To every such one he says, "I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous therefore, and re-

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[1] Sermon at the Workers' Institute, Oakland, Cal., March 7, 1908.

Sons and Daughters of God, p. (1) 369; (2) 368; (3) 370

Commentary, Vol. 7, p. 960, 961; (4) Our High Calling, p. 128 (5) pent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

It will profit us to study carefully the book of Revelation. There are in this book many precious truths that we should bring into our daily experience.

We are not to rest quietly, with the thought that the devil will have nothing to do with us; but we can have the assurance that we shall not be left helpless, to be overcome by him. Yet if we, like many others, put forth no special efforts to resist him, he will work to lead us away from the truth. If we give him the least encouragement, he will not wait for a further invitation to come into our hearts. He will take possession of the mind, and then, although we may even think that we are being wonderfully led by the Lord, we shall be deceived. Our minds have been bought with an infinite price, and we can not afford to give them over to the control of the enemy. We have no right to follow impulse, and regard it as the guidance of heaven. We must have evidence that we are receiving the stamp of the divine character, such as will be acknowledged in the heavenly courts.

The Lord desires us to know what is our work in this world. Those who have come into right relation to God will have a living experience in carrying out his purposes. They will be enabled to help those who are tempted. Angels of God will open the way before them, and as they follow the leadings of the Holy Spirit, they will work for their neighbors and friends.

If, while professing to know the truth, we lead others away from Christ by our example, there rests upon us a terrible accountability. It is a sad truth that some are carrying out plans and methods of their own devising, believing these to be right, when in reality they are working contrary to the purposes of God. Because they fail of maintaining a living connection with God, they are led by a spirit that is at enmity with God and his work. O that these deceived souls may yet repent and be converted!

Why should we be so particular in regard to our life-conduct? O, there is a world lying in darkness, waiting for the Light of life, a world for whom Christ has given his life! In his plan for the redemption of the fallen race, Jesus came to the earth, and was subject to the same temptations wherewith man is beset. No one will be called to pass through temptations so severe as were those our Saviour endured. Because of this, our great High Priest knows how to succor those who are tempted. He knows how to sympathize with us when in our great need we call for help. There are severe trials before every one of us, yet we need not fail. In the hour of temptation, Christ will not leave his children, but will send his angels to minister unto us. He will answer our prayers for deliverance.

(*To be concluded*)

Nehemiah — No. 3

S. N. HASKELL

When Nehemiah entered upon his work at Jerusalem, the conditions were much as in the days of Haggai, when the people lived in ceiled houses, but neglected the house of God. They looked well after their own things, but neglected to provide for the support of the worship of the Lord.

After the good meetings, described in the eighth and ninth chapters of Nehemiah, were held, as a result of the study of God's Word, the people began to see their duty in regard to supporting the worship of the house of God. The first step in this direction was an ordinance to charge themselves yearly with a third part of a shekel for the service of the house of God. This money was to supply the showbread, the meat-offerings, and various other offerings throughout the year, and "for all the work of the house of our God." This sum, a little more than sixteen cents, may seem small; but when faithfully paid by the thousands of Israel, it amounted to a large sum yearly.

The amount of wood necessary to keep the altar fires constantly burning, and to consume the large number of offerings, was another item of expense, and was borne by the priests and Levites and the people alike. The record states: "We cast lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year." Here is an important principle in supplying the running expenses of the church, that is worthy of special notice, — priests, Levites, and people all shared alike in this expense. Those officiating at the altar, as well as the worshiper, paid their yearly tax of sixteen cents to provide for the daily service; and all alike took their turn in supplying wood. In other words, if the same principle was carried out at the present day, when the plate is passed to collect offerings for church expenses, the collectors would pass up to the pulpit as well as to the pews.

The next step in Nehemiah's reform was to return the first-fruit of all their increase into the treasure-house of the Lord. Many at the present day think that if they have paid their tithes, they are exempt from all other duties in giving to the Lord. Those taught by Nehemiah were not troubled that way; for he taught them to give abundantly to support all the works of the Lord before he mentioned the tithe. After abundant provision was made to support the different parts of the work, he made provision for all to bring in their tithe to support those officiating in the temple service. The tithe was often paid in products of the field and vineyard, and was all to be brought to the tithe chamber in the temple. Suitable persons were to have the oversight of the tithe, and the Levites as well as the people, were to pay a faithful tithe.

If the plan of Nehemiah was carried out in every organization, there would be less perplexity and fewer debts. All went well while Nehemiah was there to look after the work; but when he returned to Babylon for a time, grave mistakes were made. The people intermarried with the heathen around them, and, as a natural result, lost sight of their duty of supporting the work of the Lord. The tithe-chamber, which should have been well filled, was empty. The high priest, who should have stood as an example to the people, was allied unto Tobiah, the adversary of the Lord. Tobiah needed a home; and as the tithe-chamber was empty, Eliashib prepared this "great chamber" for him. It was shame enough that the tithe-chamber should have been empty, but double shame that Tobiah, the enemy of the Lord, should occupy it. No wonder that Nehemiah inserts after this record the words, "But in all this time was not I in Jerusalem." Upon Nehemiah's return he cast Tobiah out, and cleansed the chamber.

As a result of the tithe being withheld and misapplied, those who should have been doing the work of the Lord, were working at manual labor to support themselves and families, and the house of the Lord was forsaken.

Nehemiah's first work, after preparing the tithe-chamber, was to gather the Levites together, and set them in their different places. He did not wait to see if there would be tithe to support them before he gathered them together and set them to work. When the people saw aggressive steps being taken, and workers in the field, "then brought all Judah the tithe . . . unto the treasuries." The same course to-day will bring like results. When the people see aggressive work being done, and workers going into the field in simple faith, they will pay a faithful tithe. Show me a conference where self-sacrificing workers are going ahead, doing aggressive work in the cause of God; and I will show you a conference where the people pay a faithful tithe, and have confidence in their leaders. On the other hand, show we a conference where no aggressive work is being done, where the ministers divide their time between their own farming interests and visiting the churches, and I will show you a poor treasury and withheld tithe.

Nehemiah made provision for faithful tithe-paying in the future, and appointed four trusty men to distribute the tithe. When Nehemiah began his work of reform, the people made a solemn covenant that they would keep the Sabbath. But upon his return from Babylon, he found they had broken their covenant with God, and were desecrating his Sab-

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

God's Plans

God might have stood the cedars on the hills,
The strong night-watchman by the sounding sea,
Without the tardy growth from slender spires
To the crowned heads against the sunset fires;
But other plans had he.

It pleased him that in nature, or in grace,
Seed-germ or soul, toward him should all things grow,
Reaching, aspiring, from beginnings small,
Till the sweet day when Christ is all in all,
And we his will shall know.

—*Epworth Herald.*

Conflict and Victory [1]

MRS. E. G. WHITE

(Concluded)

The Lord desires us to pray much, and to maintain a firm hold on his divine power. His blessings are to be sought, not merely for our own benefit, but for the benefit of our fellow men. In view of the power of our influence for good or for ill, we can not afford to deviate from the right way; for if we do wrong, we may lead some one else astray. "Make straight paths for your feet," writes the apostle Paul, "lest that which is lame be turned out of the way." If with clear, sanctified vision, we keep our eyes fixed upon Jesus, and walk by faith, we shall not stumble and fall. By beholding, we shall become changed into the likeness of the divine.

Our Saviour laid aside his royal robe and kingly crown, and left the glories of heaven to come to this world. He clothed his divinity with humanity. He designed that the fallen humanity might touch his humanity, and receive from him power to be partakers of the divine nature, and to overcome the corruption that is in the world through lust. He is our pattern, and I beseech of you, my brethren, to lay hold of the power that is ours through the union of the divine and the human in Christ. He overcame *for us*, and we may claim his merits. We may plead his power, his virtue. And as we co-operate with him, and live in harmony with his law, he will cleanse our natures from sin, and impart to us his righteousness.

The world is to be warned of the impending judgments of God that precede the second coming of Christ. Those who know the truth should be taught to labor earnestly for their neighbors and friends. Special efforts must be put forth in behalf of those who do not know the truth. As we ourselves learn more and more how to overcome through the blood of the Lamb, and through the word of our testimony, we shall labor to help those who are weak, and who have been unable to overcome.

There are many who have never heard from the Word the reasons for our faith; and yet some of our ministers feel a burden to hover over little companies of believers in an effort to hold them together. The best way to hold them together is to induce them to maintain a living connection with God, and to exert their influence in seeking to draw others to him. It is our work to help others to place their feet upon the right foundation, and to understand their duty through a prayerful study of the Scriptures.

Satan knows that his time is short, and he is putting forth every effort in his power to destroy our faith in God and in his Word. His agencies are following us constantly, seeking to induce us to follow his plans, and to take a wrong course in word and deed. But if we will grasp the power that Christ offers, seeking the Lord diligently, and watching unto prayer, we shall have all power and wisdom to meet the attacks of the enemy.

Many of our people do not seem to realize that the time has come for every one to take his stand positively on the side of Jesus Christ and the heavenly angels. By their indifference, by carelessness in word and act, they leave themselves open to the molding influences of the enemy. They seem asleep as regards the issues that are now before the world.

A View of the Conflict

I wish to read to you the description of a scene that passed before me not many years ago. This is published in "Testimonies for the Church," Vol. VIII, pages 41-43:—

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company of the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Emmanuel into many hands, while a mighty general cried out with a loud voice: 'Come into line. Let those that are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye seperate, and touch not the unclean, and I will receive you, and will be a Father unto you, and you shall be my sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty.'

"The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, 'as when a standard-bearer fainteth.' Isa. 10: 18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angels voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness, as he led them to step by step, conquering and to conquer.

"At last the victory was gained. The army following the banner with the inscription, 'The commandments of God, and the faith of Jesus,' was gloriously triumphant. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established.

"Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family; clothed with the garments of praise and thanksgiving,—the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will shout in proclaiming, 'There shall be no more sin, neither shall there be any more death.'

"This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satan's agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy-seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We can not afford to be off our guard for one moment.

"'Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.'"

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[1] Sermon at the Workers' Institute, Oakland, Cal., March 7, 1908.

As I see representations of the terrible conflict that is now waging, and realize that those who are victorious will be with their Lord forevermore, I feel as if I can not spare myself. I must do all I can to help others win the victory and the crown of life. I am now in my eighty-first year, and yet I can not lay down the burden. My pen is in my hand almost constantly, except when I am in attendance at some meeting. I am always glad when I can have the privilege of speaking to a company of people, in the hope that the words I speak will be received, and will exert an influence for good upon life and character.

Since my return from Australia, I have felt a great burden for the work in Oakland. Frequently the Lord has revealed to me, as an indication of unfaithfulness on the part of his people, the little that is being done in our large cities. In the camp-meetings and tent-meetings that have been held in Oakland, I have stood before our own people, and with most earnest entreaties have labored to persuade them to give the truth to those who know it not. But many in our churches say, "We want your labors; we want you to preach to us." Let those who believe the truth, go out and preach it. Let them practise it before their neighbors. The Lord calls upon you, my brethren, to gain a deep, living experience in the things of God. There are sacrifices that we must make. Shall we let the multitudes who know nothing of the truth, perish in their sins, unwarned? Satan is planning to hold these souls fast. He is seeking to hedge up our opportunities for reaching them. But the God of heaven is also at work in their behalf. As you seek to labor for them, his angels will go before you to prepare their hearts, and the same heavenly agencies will go with you as you visit them, to tell them of the sin-pardoning Saviour.

Who will now carry this burden? In view of the great needs all about us, who can be content to hover over our own churches, neither gaining nor imparting strength? Let those who have a living connection with God, go out and labor for unbelievers. We do not call for those who are half asleep to go in their present condition, but we beseech them to awake, to lay hold of the arm of infinite strength, and then go forth speaking the words of life.

Let us now seek God with all the heart, that we may find him. For your soul's sake, I ask you to resist the devil. The promise is that he will flee from you. Put on the whole armor of righteousness, and press the battle to the gates. Heavenly angels will be with you to minister to your needs. You can speak the words of truth, and they will make an impression upon the heart.

How many of those present will now take a position on the Lord's side, enlisting to fight the good warfare? Ask the Saviour to anoint your eyes with the heavenly eyesalve, that you may have spiritual discernment. Break with the enemy, and come into line with the soldiers of Jesus Christ, and with heavenly angels. Here is a world perishing in sin. I beg of you, for Christ's sake, to work along right lines.

Are there those who will pledge themselves to live a life of prayer, ceasing to find fault, ceasing to criticize their brethren, and striving henceforth to be colaborers with Christ Jesus? There are souls to be saved, and we can not afford to lay stumbling-blocks in one another's way. Now we ask you to seek the Lord with all the heart. Will those who are determined to cut loose from every temptation of the enemy, and to seek for heaven above, signify such determination by rising to their feet. [Nearly all of the congregation present responded.]

We desire that every one of you shall be saved. We desire that for you the gates of the city of God shall swing back on their glittering hinges, and that you, with all the nations who have kept the truth, may enter in. There we shall give praise and thanksgiving and glory to Christ and to the Father evermore, even forever and ever. May God help us to be faithful in his service during the conflict, and overcome at last, and win the crown of life eternal.

[Praying] My Heavenly Father, I come to thee at this time, just as I am, poor and needy, and dependent upon thee. I ask thee to give me and give this people the grace that perfects Christian character. Wilt thou have compassion upon this people? Let thy light shine into the chambers of the mind, and into the soul-temple. My Saviour, thou hast given thy life to purchase thine inheritance, that, as overcomers, they may enter the kingdom of God, where they shall go no more out forever. Bless those who have signified their desire to serve thee. Put thy Spirit upon them.

I ask thee, Heavenly Father, to let thy Holy Spirit come to this people. May thy salvation be revealed. Touch their hearts, and make them very tender. Soften them by thy Holy Spirit, and help them to see the work to be done for their neighbors, and for souls that are perishing all around them. O awaken them to their responsibilities! May they wash their robes of character, and make them white in the blood of the Lamb. Wilt thou encircle them in the arms of thy mercy? Plead with them through the impressions of thy Holy Spirit, that they may try to let their light shine to those that have not known the truth. Put thy church in order, O Lord, that they may labor for souls.

My Saviour, reveal thyself to this people. Let thy love be expressed — O let it be revealed! Hold thy people, that Satan may not have his will and way with them. Help them to press through all opposition, that at last they may lay their crowns at the feet of Jesus in the city of God; and thy name shall have all the glory. Amen.

Ptolemy's Almagest and Canon

The astronomical records of the ancients, by whose means we are able to fix with certainty the chronology of the earlier centuries of the "times of the Gentiles," are contained in the "Syntaxis," or "Almagest," of Ptolemy.

In the existence of this invaluable work, and in its preservation as a precious remnant of antiquity, the hand of Providence can clearly be traced. The same divine care which raised up Herodotus and other Greek historians to carry on the records of the past from the point to which they had been brought by the writings of the prophets at the close of the Babylonish captivity,— the Providence which raised up Josephus, the Jewish historian, at the termination of New Testament history, to record the fulfilment of prophecy in the destruction of Jerusalem,— raised up also Ptolemy in the important interval which extended from Titus to Hadrian, that of the completion of Jewish desolation, to record the chronology of the nine previous centuries, and to associate it in such a way with the revolutions of the solar system as to permit of the most searching demonstration of its truth.

Ptolemy's great work, the "Almagest," is a treatise on astronomy, setting forth the researches of ancient observers and mathematicians with reference to the position of the stars, the exact length of the year, and the elements of the orbits of the sun, moon, and planets. This work was written in Greek, and subsequently translated into Arabic, Persian, Hebrew, Latin, etc.; it became the text-book of astronomic knowledge both in the East and in Europe, and retained that high position for about fourteen centuries, or till the time of Copernicus, and the birth of modern astronomy, three centuries ago.

The chronological value of the "Almagest" is owing to the fact that it interweaves a series of ancient dates with a series of celestial positions. It contains a complete catalogue of the succession of Babylonian, Persian, Grecian, and Roman monarchs, from Nabonassar to Hadrian and Antoninus, together with the dates of their accession and the duration of their reigns. Its astronomic events are referred to definite historic dates, and by this connection there is conferred on the latter the character of scientific certainty. . . .

With reference to Ptolemy's Canon, or chronological list of the monarchs of the four great empires, Lindsay says: —

"The complete harmony that is to be found in this canon with the dates previously determined by eclipses, entitles it to our highest confidence. That Ptolemy was its author, and not Theon, is confirmed by the fact that it is not continued beyond Antoninus, in whose reign our author dates most of his observations. We have had abundant evidence that he was *philoponos* and *philalethes*, a lover of labor and a lover of truth, and are fully warranted to regard this canon as giving to ancient history math-

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4:8.

Kept

'Tis sweet to know I am the Father's child,
Whate'er betide;
E'en though around me swirls an ocean wild,
His hand doth guide.

Kept, safely kept, why should my heart know fear?
He watcheth me.
He only would his tim'rous child draw near,
His grace to see.

We stand amid the storm on mountain-side,
The lightning's glare;
The thunders roar o'er valleys far and wide,
Faith would despair.

But to our fearsome hearts is whispered, "Kept,"
Nor need we dread;
For though our world be torn and tempest-swept,
Hope is not dead.

Kept by the power of God, along life's way,
Faith triumphs still;
Strength to each soul, according to our day,
To do his will.

— *William Laurie Hill.*

An Appeal to Ministers

MRS. E. G. WHITE

The Lord has instructed me to say to his people that he demands a deeper consecration on their part, in every conference, in every church, in every household. Said the messenger: Speak to the leading men, saying, You should give to the people an example of what may be done by the human agent in holy living by coming into close relation to God. Do all in your power to send home the messages of warning that have been given. Wake up the watchmen; for their unbelief has paralyzed the efforts of many who would become workers.

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come.

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." (1)

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" I repeat this. Many among professedly Christian teachers and pious men are not such at heart. They have not been purifying their souls by obeying the truth. And because the religious experience of many has been only a profession, meat has not been given in due season, and God has been greatly displeased. Blessed is that servant, the Lord declares, whom his Lord when he comes shall find faithful. "Verily I say unto you, That he shall make him ruler over all his goods.

"But and if that evil servant shall say in his heart, my lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

This lesson is being fulfilled all around us and right in our midst. In the indifference and boasting of men and women to-day, the words of the evil servant are being repeated, "My Lord delayeth his coming." In our large cities every kind of wickedness imaginable is being revealed, and yet among the masses, yes, even among the scoffers, there are some who are listening for the trumpet to give the signal of alarm. But they listen in vain. The appropriate warnings have not been given. Is it not high time that the messengers should awake, and give the warning message that is to prepare the world for the judgments that are right upon us?

Let there be an awakening, and heartfelt confessions of sin. Let there be a seeking after God. Let the shepherds throw off the lethargy that is upon them. Wake up, brethren, for Christ's sake wake up! Let earnest, organized efforts be made that light may go forth to those in darkness, who are eating and drinking with those who are befogged with skepticism.

Our sinful condition of lukewarmness has been coming on for years. We are far behind in following the instructions given to enter the cities, and erect memorials for the cause of present truth. For many years the instruction has been repeated to us regarding the work to be done in the cities; yet there seems to be a deathlike slumber upon many ministers and people. There are a few who have been doing all in their power, but the burden of this work has not been borne upon the hearts of our people; they are not urged to co-operate, and to set in order the things that remain, that are ready to die.

At our meetings held in the cities, and at our camp-meetings, we do not ask for great demonstrations, but we ask that the men who come before the people to present the truth shall be in earnest, and shall reveal that God is with them. There must be a special seeking after God, that the work of the meeting may be carried on under the deep movings of the Holy Spirit. There must be no mingling of the wrong with the right. In the past we have had abundant evidence that God will work through those who place themselves wholly on his side; and this evidence will again be given. We must have at our camp-meetings Christians of the class of whom it was said, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those who seek the Lord in humility of heart will be uplifted and refreshed.

Avoid the Errors of the Past

Those who take hold of the work at this time are not to repeat the mistakes that have been made in the past, when men have sought to control and rule their fellow workers. God forbids that this spirit shall come into his work. Another message than this is to be borne. Those who have felt a burden to place yokes on the necks of their brethren who desired to labor, are called upon to repent and be converted. "Seek ye the Lord while he may be found, call ye upon him while he is near." The message of the third angel is to go forth with a loud voice. Wake up the watchmen; leave them not to settle back in their deathlike slumber.

By words and works some have declared, "My Lord delayeth his coming," and the thief is preparing to steal in and destroy their goods. O that our brethren would awake to the situation! Every presentation possible may be made to them, but unless the plowshare of truth shall plow up the fallow ground of the heart, there will be no thorough work done. Hearts that are hard will not be broken until there is deep and sincere repentance. Unless there is a thorough reconversion, some will fall back into the same ways that have been followed for the past eight years.

A Word to the Wavering

Of those who are constantly working to undermine faith in the message God is sending to his people, I am instructed to say, "Come out from among them, and be ye separate." Come into the light, brethren, and lead others to the Way, the Truth, and the Life. Those who in faith accept the leadings of the Spirit of God will see where their dangers lie, and will make decided moves in the right direction.

There are some who have not accepted the messages God has sent, and these have sown the seeds of unbelief until tares have sprung up and multiplied. Those who themselves have a tottering faith are constantly working to weaken

(1)
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the faith of those who come within the reach of their influence. Those who have stood directly in the way of the work of God for the past fifteen years, are not to be sustained or given influence.

Now, brethren and sisters, is your time to obtain an experience that will be invaluable to you in the future. But there can be no compromise. Those who desire to be accepted as workers in the future of this cause, must advance step by step heavenward. "Faith is the substance of things hoped for, the evidence of things not seen."

Forty

J. N. LOUGHBOROUGH

THERE are many things stated in the Scriptures connected with the number forty. There were more than forty men who bound themselves with an oath that they would neither eat nor drink until they had killed Paul. Acts 23:12, 13. If they kept their oath, they must long since have died of starvation; for Paul escaped their evil designs. Then there is Paul's statement that five times of the Jews he "received forty stripes save one." 2 Cor. 11:24.

The rain at the time of the flood continued for forty days and forty nights. Gen. 7:12. Twice Moses was in the mount forty days and forty nights, receiving the law and statutes from the Lord. Ex. 24:18. Forty days the spies searched the land of Canaan. Num. 13:25. Forty days and nights Elijah went in the strength of food provided by the angel of God. 1 Kings 19:4, 8. Jonah's preaching at Nineveh was, "Yet forty days, and Nineveh shall be overthrown.' Jonah 3:4. Forty days was the time of our Saviour's fast in the wilderness. followed by those fierce temptations of Satan. Matt. 4:2. After the Lord's resurrection he was seen more or less. for forty days before his ascension to heaven. Acts 1:3.

We have also account of many events connected with a period of forty years. When Moses was forty years old, he refused to be called the son of Pharaoh's daughter. Heb. 11:24. This shows that in that time forty years was the age in life when one became his own master, to speak for himself. We have the account of the forty years of Moses' life as a shepherd, and the forty years of his leading of Israel through the wilderness. In the warfare of the nations against Israel, there was a period of forty years when they had rest under the reign of Othniel, Caleb's younger brother. Judges 3:10. Forty years the land had rest after the overthrow of the Midianites, who were thrown into consternation by the sound of the trumpets of Gideon, the flash of the lamps, and the mighty shout of his three hundred men, "The sword of the Lord and of Gideon." Judges 7:18. There was forty years' rest after the conquest of Barak against Sisera, who gained his victory by following the counsel of Deborah the prophetess. Judges 5:7. Then we have the account of the deliverance of Israel into the hands of the Philistines for forty years, because of the evils which they had wrought. Judges 13:1. Then there was Eli's forty years' reign, closing with his death, which was hastened by the slaughter of his two unrestrained sons, and the loss of the ark. 1 Sam. 4:15-18.

Saul reigned for forty years, and then for disobeying the Lord, and for consulting with a familiar spirit, he was slain in battle. 1 Chron. 10:13, 14; Acts 13:21. Saul was succeeded by King David, who also reigned for forty years. 1 Kings 2:11. His reign was followed by that of his son, King Solomon, who reigned "over all Israel in Jerusalem" for forty years. 1 Kings 11:42. There is also the account of King Jehoash (called Joash in 2 Chron. 24:1), who reigned forty years in Jerusalem, and "did that which was right in the sight of the Lord all his days wherein Jehoida the priest instructed him." 2 Kings 12:1, 2. But alas! in his last days he poorly requited Jehoida; for he slew his sons. During the reign of David there is a period of forty years mentioned (1 Kings 2:11), at the expiration of which Absalom entered into a conspiracy against his father's kingdom. 2 Sam. 15:7, 10, 11. For forty years the Lord made the land of Egypt utterly desolate, from the tower of Syene, even unto the border of Ethiopia, because they said, "The river is mine, and I made it." Eze. 29:8-12. Still further on is mentioned the forty years Israel had "borne the tabernacle of your Moloch and Chion your images, the star of your God, which ye made to yourselves." For this cause they were taken "into captivity beyond Damascus." Amos 5:25-27.

There is still another period of forty years, as I write, which is nearer. It is connected with the planting and rise of the third angel's message on the Pacific Coast. It is just forty years to-day (July 19, 1908) since Elder D. T. Bourdeau and myself, with our wives and my son, first set foot on California soil in San Francisco, from the deck of the steamer "Golden City," for the purpose of opening up the work in this field. There were not at that time half a dozen persons west of the Rocky Mountains that were in full sympathy with present truth. Now, in the Pacific Coast field, there are two union conferences, comprised of nine organized conferences and two missions. There are two hundred fifty-three churches, with 12,314 members. In these conferences there are one hundred eleven ordained ministers, forty-four licentiates, and eighty-nine who hold missionary license. For the preparation of workers we have two colleges, one academy, five intermediate schools, and scores of church-schools. Connected with this educational work there are eighty-seven teachers.

Then there is the medical and health work, which "occupies the same relation to the message as the right hand and arm to the body." There are five large sanitariums under conference control. Connected with these are eleven graduated physicians, one hundred sixty-six nurses, and one hundred twenty-two other helpers. Beside this, there are nine sanitariums managed as individual enterprises. In these are twelve graduated physicians, and over thirty nurses.

Then there is a strong, well-organized publishing house, furnishing material to hundreds of the "King's Messengers" to introduce in the homes of the people. We do not speak of what has been accomplished with any spirit of boasting. We realize to some extent that, had there been that devotion to the work that the message and times demand, and more of a trust in the Lord's power to accompany the efforts put forth, far greater results would now be apparent. But with the facilities now in hand, if the workers go forth in the strength of Israel's God, looking to him for his power to carry on the work, he using us as his instruments, *soon* it could be said of the work on the Pacific Coast, *"It is done."*

Healdsburg, Cal.

The Book of Daniel

The Gospel of the Kingdom

THE EDITOR

BY the incarnation of Christ, provision was made for establishing the everlasting kingdom of God upon earth. By taking our flesh, the eternal Son established in himself a personal union between divinity and humanity, and brought the gift of eternal life within reach of every member of the human family through his fellowship with Christ. This is the fundamental truth in the gospel of the kingdom, which is set forth with clearness in various scriptures. Thus we read: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us." "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ." "By his life and his death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound himself to humanity by a tie that is never to be broken. Through the eternal ages he is linked with us. 'God so loved the world, that he gave his only begotten Son.' He gave him not only to bear our sins, and to die as our sacrifice; he gave him to the fallen race.

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Thoughts of Heaven

ELLA M. ROBINSON

SWEET seemed the vesper hour as we heard
The minister read from the Holy Word
Of the celestial city, bright and fair;
And as we knelt in solemn, reverent prayer,
We felt and knew the blessed Lord was there.
We lingered there a while, loath to depart:
The preacher spoke: "It hath not entered heart
Of any man, the rapture and delight,
The peace and joy, the glory and the light,
Of our blest home; still let us tell to-night
What we most long for in that home of love,
Our best conceptions of the joys above."

The artist rose: "Ah, this were heaven for me,
To gaze upon the landscape ever free
From taint of sin, and pure and good, the same
As first from the Creator's hand it came.
I'd paint no drooping flower, no fading leaf,
No sights of sickness, dying, sin, or grief.
I'd watch the glowing sunsets stretch away
With sevenfold the brightness of our day.
But O, the rapture when my eyes behold
The walls of jasper and the streets of gold!
The crystal sea! the throne of dazzling light!
The hosts of saints all robed in spotless white!"

The student spoke: "Through all eternity
This boon alone were heaven enough for me:
The power to study without weariness,
The power to learn the mighty mysteries
Of time and space, of suns and worlds untold,
The mysteries millenniums unfold,
The mysteries eternities still hold."

A little child spoke next: "It seems to me
To have a pair of wings would really be
The very best of all: for then I'd fly,
Just as the birds do, up into the sky,
I'd learn to call each one of them by name:
No one would harm them, and they'd be so tame.
I'd lead the wolves and lions with my hand.
They would not hurt me in that heavenly land."

And next a woman, worn and pale and weak:
Her voice was feeble, and she scarce could speak
Above a whisper; but her radiant eyes
Gave meaning to her words: "Ah, this my prize,—
To feel no more of pain and sickness there,
To grow each day more beautiful and fair,
To feel the vigor of eternal youth —
Ah, this were joy! yea, this were heaven in truth!"

Then spoke the youth whose voice led our praise:
"I wonder often if the endless days
A sweeter bliss will bring than joyful song,
A rapture more profound than with the throng
To join in David's choir, with heart and voice —
Of all the joys of heaven, this were my choice."

The teacher rose: "O may it ever be
My lot, my joy, through all eternity
To tell the wondrous grace that ransomed me
To sinless angels who have never known
What it could mean to have a heart of stone,—
What it could mean to feel the pangs of woe,
Of doubt and sorrow, and of sin below.
I'll tell the grace, the love, the power divine,
That melted even this hard heart of mine."

There was a pause, the minister spake low:
"My children, one and all, pray would you know
The joy that thrills my heart, that dims my eye,
That fills my soul with sweetest ecstacy,
With longing and desire, and yearnings sore,
Each time I think of heaven's blessed store
Of joys? 'Tis this — nor wisdom's mystery,
Nor glory, beauty, sweetest rhapsody;
Though every one a part of heaven's bliss,—
One joy alone makes heaven for me; 'tis this,—
To lean upon the blessed Saviour's breast,
Like that disciple whom he loved the best;
To know and feel that he is ever near,
To pour my heart-felt praises in his ear —
A blest reward for life's small sacrifice.—
'Tis this alone I ask for as my prize."

Sanitarium, Cal.

* * *

Our Publications

MRS. E. G. WHITE

(1) THE great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses, Lift up the standard; lift it up higher. Proclaim the third angel's message, that it may be heard by all the world. Let it be seen that "here are they that keep the commandments of God, and the faith of Jesus." Let our literature give the message as a witness to all the world.

Our workers should now be encouraged to give their first attention to books that deal with the evidences of our faith, which teach the doctrines of the Bible, and will prepare a people to stand in the trying times before us. Having brought a people to the enlightenment of the truth by prayerful labor in Bible instruction, and through a wise use of our publications, we are to teach them to become laborers in word and doctrine. We are to encourage them to scatter the books that deal with Bible subjects, and whose teachings will prepare a people to stand, having their loins girded with truth, and their lamps burning.

We have been asleep, as it were, regarding the work that may be accomplished by the circulation of well-prepared literature. Let us now, by the wise use of periodicals and books, preach the Word with determined energy, that the world may understand the message that Christ gave to John on the Isle of Patmos. Let every human intelligence who professes the name of Christ testify, The end of all things is at hand; prepare to meet thy God. (1)

Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher. You who believe the truth for this time, wake up. It is our duty now to bring in all the means possible to help those who understand the truth to proclaim it. Part of the money that comes in from the sale of our publications should be used to increase our facilities for the production of more literature that will open blind eyes and break up the fallow ground of the heart.

There is danger of our brethren entering into commercialism, and becoming so engrossed in worldly business that the truths of the Word of God in their purity and power are not brought into the life. The love of trade and gain is becoming more and more prevalent. My brethren, let your souls be truly converted. If ever there was a time when we needed to understand our responsibilities, it is now, when truth is fallen in the streets, and equity can not enter. Satan has come down with great power, to work with all deceivableness of unrighteousness in them that perish; and everything that can be shaken will be shaken, and those things that can not be shaken will remain. The Lord is coming very soon, and we are entering into scenes of calamity. Satanic agencies, though unseen, are working to destroy human life. But if our life is hid with Christ in God, we shall see of his grace and salvation. Christ is coming to establish his kingdom on the earth. Let our tongues be sanctified, and used to glorify him. Let us work now as we have never worked before. We are exhorted to "be instant in season, out of season." We are to make openings for the presentation of the truth. We are to improve every opportunity of drawing souls to Christ.

As a people we are to be reconverted,

(1) Colporteur Ministry, p. 145, 146

our lives sanctified to declare the truth as it is in Jesus. In the work of scattering our publications, we can speak of a Saviour's love from a warm and throbbing heart. God alone has the power to forgive sins; if we do not speak this message to the unconverted, our neglect may prove their ruin. Blessed, soul-saving, Bible truths are published in our papers. There are many who can help in the work of selling our periodicals. The Lord calls upon all of us to seek to save perishing souls. Satan is at work to deceive the very elect, and now is our time to work with vigilance. Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. Shall we not arouse to our duties?

If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive discourse. It was thus the Saviour preached the gospel in the highways and byways; and as he spoke, the little group that listened to him swelled to a great company. Present-day evangelists are to be workers together with Christ. These, just as verily as the first disciples, have the assurance: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

The work to be carried on by the people of God is declared in the words of inspiration: "Behold, I send my messenger before thy face, which shall prepare the way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

God invites all men to the fullest investigation of the claims of his law. His Word is sacred and infinite. The cause of truth is to go forth as a lamp that burneth. Earnest study of the Word of God will reveal the truth. Sin and wrong will not be sustained, but the law of God will be vindicated. "Thus saith the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth bread to the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Christians are to seek their light from the Word of God, and then in faith go forth to give that light to those who sit in darkness.

* * *

Nehemiah — No. 4

S. N. HASKELL

The character of Nehemiah stands forth as a beacon-light in a stormy sea. Israel had lost faith in the literal statements of the prophets concerning the building of the wall of Jerusalem. They little realized that their own course for scores of years had stood in the way of their seeing accomplished what they most desired. They were confused and disheartened, and blinded by sin.

Nehemiah was a thorough business man. He did not set forth the claim of being a prophet, priest, or king; he did not sit down and complain because of Israel's sins; but, in the name of the Lord, he arose and demanded that they put away their sins.

When he called upon the people to arise and build, there was a great cry from the people and their wives against their brethren, the Jews, because of oppression. They were held in bondage by financial claims of their brethren on lands and other property; even their sons and daughters were held in bondage by their brethren. This stirred the very soul of Nehemiah with anger,— not an anger born of self-interest, or because of a desire to retaliate, but because the spirit of oppression prevented the blessing of God from resting upon their efforts. This spirit of oppression God hates, and he will not suffer it, even when it is exercised upon those not of the household of faith. See 2 Samuel 21. God's message is, "Undo the heavy burdens, and let the oppressed go free; and . . . break every yoke." Isa. 58:5-7.

Nehemiah feared the effect of this sin among the people of God more than the work of all the hosts of hell, or all of Satan's emissaries. His first business was to purge the camp from the sin of oppression. This led to the work of restoring lands, vineyards, and olive yards; houses and money; corn, wine, and oil. When this was done, the people entered into a solemn covenant with God and with one another. This covenant they promised to keep, and, as afterward in the days of Zacchæus, it brought to them the salvation of God. Luke 19:1-9.

Nehemiah was a noble and generous-hearted man. He did not seek the highest place, or demand the highest wages. The former governors had been chargeable unto the people, and took from them bread, wine, and silver, and allowed their servants to rule over the people. Nehemiah purchased no land for himself, but fed at his own table one hundred fifty of the Jews and rulers, besides those who came unto them from the heathen. He required not the bread of the governor because the bondage was heavy upon the people. He then could pray, "Think upon me, my God, for good according to all that I have done for this people." "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the office thereof." Neh. 5:19; 13:14.

There is a marked contrast between the character of Nehemiah and that of Ezra; there were elements in Nehemiah's character which Ezra did not possess. When Ezra saw the sins of the people that would separate them from God, he rent his own garment and mantle, and plucked off the hairs of his own head and beard, and sat down astonished until the evening sacrifice. He then arose and fell upon his knees and plead with God in behalf of the people; he was grieved because of their sins.

Another element was needed in the character of their ruler in order to bring forth repentance on the part of these hardened Jews. When Nehemiah was sent to them he was more like Joshua, when on a certain occasion the Lord commanded him saying, "Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and have also transgressed my covenant which I commanded them." Joshua 7:10,11.

Because Israel had intermarried with the heathen around them until their children spoke both languages, and could not discern the purity of the Jewish tongue, Nehemiah contended with them. He plucked the hair from their heads, and "made them sware by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." They had even defiled the priesthood, and Nehemiah felt that something should be done before God could pour out his Spirit upon them. Neh. 13:25.

The walls of spiritual Israel are now to be built, and it becomes each one to build over against his own house. Only those who have clean hands and a pure heart will stand in this trying time. Now is the time for the law of God to be in our minds and written in our hearts. If worldly thoughts and interests, and the cares of this life, absorb the mind, we shall lose our interest in present truth; and the reading of other books will take the place of reading the Bible. We will look afar off for the coming of the Lord; Satan will enter the heart and erect his idols, which we will be led to worship.

Those who receive the seal of God in their foreheads will be protected in the time of trouble. It is now that we must reflect the image of Jesus fully. Now is the time to prepare to give the loud cry of the third angel's message. "The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of deceitful hearts or

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

"He Careth for You"

ALVARO DELOS WESTCOTT

LIGHTNINGS flash across the sky,
And the wild wind rages high;
But no fears my thoughts alarm,
God will keep me from all harm.

He has kept me all these years,
Kept me through both joys and tears;
And he oft my heart hath stirred
By the power of his Word.

I will trust him every day,
As he guides me o'er the way;
Let him lead me where he will,
Give him all my heart to fill.

Father, take my hand in thine,
Let thy presence round me shine;
Fill me with thy precious love,
Keep my thoughts on things above;

In thine image make me grow;
Cleansed from sin, and white as snow,
Let me sing thy praise above;
God is good, for "God is love."

Circulate the Publications

— No. 1

9T65-69

MRS. E. G. WHITE

IN the night of March 2, 1907, many things were revealed to me regarding the value of our publications on present truth, and the small effort that is being made by our brethren and sisters in the churches for their wide circulation.

I have been repeatedly shown that our presses should now be constantly employed in publishing light and truth. This is a time of spiritual darkness in the churches of the world. Ignorance of divine things has hidden God and the truth from view. The forces of evil are gathering in strength. Satan flatters his coworkers that he will do a work that will captivate the world. While partial inactivity has come upon the church, Satan and his hosts are intensely active. The professed Christian churches are not converting the world; for they are themselves corrupted with selfishness and pride, and need to feel the converting power of God in their midst before they can lead others to a purer or higher standard.

An Encouraging Experience

The afternoon of March 2 I spent in counsel with Brother and Sister S. N. Haskell, discussing the work in Oakland, and their plans to go East to spend some time in South Lancaster. After our visit I was weary, and retired early. I was suffering with rheumatism in my left side, and could get no rest because of the pain. I turned from side to side, trying to find ease from the suffering. There was a pain in my heart that portended no good for me. At last I fell asleep.

About half-past nine I attempted to turn myself, and as I did so, I became aware that my body was entirely free from pain. As I turned from side to side, and moved my hands, I experienced an extraordinary freedom and lightness that I can not describe. The room was filled with light, a most beautiful, soft, azure light, and I seemed to be in the arms of heavenly beings.

This peculiar light I have experienced in the past in times of special blessing, but this time it was more distinct, more impressive, and I felt such peace, peace so full and abundant no words can express it. I raised myself into a sitting posture, and I saw that I was surrounded by a bright cloud, white as snow, the edges of which were tinged with a deep pink. The softest, sweetest music was filling the air, and I recognized the music as the singing of the angels. Then a Voice spoke to me, saying, "Fear not; I am your Saviour. Holy angels are all about you."

"Then this is heaven," I said, "and now I can be at rest. I shall have no more messages to bear, no more misrepresentations to endure. Everything will be easy now, and I shall enjoy peace and rest. O, what inexpressible peace fills my soul! Is this indeed heaven? Am I one of God's little children? and shall I always have this peace?"

The Voice replied, "Your work is not yet done."

Again I fell asleep, and when I awoke, I heard music, and I wanted to sing. Then some one passed my door, and I wondered if that person saw the light. After a time the light passed away, but the peace remained.

After a while I fell asleep again. This time I seemed to be in a council meeting where our book work was being discussed. There were a number of our brethren present, leaders in our work, and Elder Haskell and his wife were there consulting together and with the brethren about the circulation of our books, tracts, and periodicals.

Elder Haskell was presenting strong reasons why the books which contain the knowledge that has been communicated to Sister White,— the books containing the special message to come to the world at this present time,— should be more freely circulated. "Why," he inquired, "do not our people appreciate and circulate more widely the books bearing the divine credentials? Why is not a specialty made of the books containing the warnings regarding Satan's work? Why do we not give greater effort to circulating the books that point out Satan's plans to counterwork the work of God, that uncover his plans and point out his deceptions? The moral evils of his deceptions are to be removed by opening the eyes of the people so that they shall discern the situation and the dangers of our times; so that they shall make diligent effort to lay hold by faith upon Christ and his righteousness."

A messenger from heaven stood in our midst, and he spoke words of warning and instruction. He made us clearly understand that the gospel of the kingdom is the message for which the world is perishing, and that this message, as contained in our publications already in print, and those yet to be issued, should be circulated among the people who are nigh and afar off.

Dangers in Speculative Study

The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart; for these men in their research often arrive at erroneous conclusions, and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting, and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions, and to unite with seducing spirits in the work of propounding new theories which lead away from the truth.

There is danger that the false sentiments expressed in the books that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth. The book "Living Temple" is an illustration of this work, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ.

The Father and the Son each have a personality. Christ declared, "I and my Father are one." Yet it was the Son of God who came to the world in human form. Laying aside his royal robe and kingly crown, he clothed his divinity with humanity, that humanity through his infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust.

Christ was tempted in all points as man is tempted, but at no time did he bring against the tempter a railing accusation. To every temptation he presented the Word of the Lord. "It is written" was his never-failing weapon. We, as the representatives of Christ, are to meet every thrust of the enemy with the Word of the living God. Never should we allow ourselves to follow the trail of the serpent by using his scientific arguments. Satan can never gain advantage of the child of God who relies on the Word of God as his defense.

Our Counselor impressed deeply on our minds that God's commandment-keeping people must be sanctified through the truth, and that truth must ever be given the foremost place. We must not forget that Satan still lives to exercise his deceptive power through false science.

Christ was the Majesty of heaven, the Prince of life; yet he humbled himself as a man, and became obedient to every law of God. He passed over the ground that every man must tread who takes his name, and came forth from his trial pure and untainted by sin. He was our example in all things.

The first advent of Christ and his life of ministry are not studied as they should be. His life was one of self-denial, in which truth in all its noble qualities was expressed. He lived to bless humanity by every good word and work.

Receiving Christ

E. L. CARDEY

"As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6. The walk, or life, of the Christian is determined in the way that Christ is received. Too often he is received as one whom we need only in prosperity. How many who have accepted Christ have failed to gain real enjoyment in the Christian's walk?

When the sun shines, and all goes smoothly, it is easy to be on the mountain-top; but soon clouds obscure the sun, adversity crosses our pathway,— then, behold! too often we find ourselves away down in the valley of doubt. To accept Christ aright will cause the sun to shine every day, will make every dark valley a mountain-top in our experience. A few texts will show how this may be true.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1:11. When sickness came to you or your family, and perhaps some were laid to rest; when adversity came, and perhaps reduced you to poverty; when your friends forsook you, and spoke evil of you,— all this God had ordered in your behalf, "after the counsel of his own will."

The writer has often met with downcast and discouraged souls who have asked, "If the Lord has counseled about this trouble or misfortune that has come to me, why did he permit it, when he knew it would discourage me? I don't see that any good has come out of it." Ah! herein are manifested the beauty and depth of the wisdom of God. Better, while Jesus is in the Most Holy Place, that you should meet with that trial that has tested the weak place in your character, than to meet it and fall when the door of mercy is closed.

Yes, before that trouble came to you, your co-partner, your blessed Lord, had counseled in the matter, and decreed it for your good. True, it may not be possible for you to see how it turns to your best good: nevertheless do not spend your time in trying to find out before you accept that promise, "Who worketh all things after the counsel of his own will." If we could only believe this, accept it, and make it a part of our very character, how doubts, fears, and discouragements would flee from us, as the dew scatters before the summer's sun. No chance then for the tempter to cause us to say, "The Lord is not just in his dealings with me." If you have accepted Christ Jesus the Lord thus, how easy it will be to fulfil 1 Thess. 5:16, 17, 18: "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

"Rejoice" that you are accounted worthy to be a soldier under the leadership of him whose counsel never fails. "Pray without ceasing," that you may be victorious in the fight, and be kept in the hour of temptation that shall come upon all the world. "In everything give thanks,"— thanks for the long, hard marches, for those bitter tears you are caused to shed, for those wounds inflicted; yea, more, for the love that is shown in chastisement.

We must have a faith such as no other people have had; for "these are they which follow the Lamb whithersoever he goeth." This faith will be gained through experience. In this time the just shall live by faith. Not only when there is peace and plenty, but when trouble comes, when the flour barrel is empty, when your eye can not pierce the darkness ahead,— then live by faith.

May the Lord help us, as those who expect to endure the conflict through to the end, to rejoice always in the Lord, to accept and believe his promises, to receive Christ as our counselor, our comforter, the Rock of our strength in the time of storm.

Guatemala City, Central America.

The Great Cities

ADDIE S. BOWEN

In our day many millions of people are in only a few cities, and thousands, many times over, are living in each of many smaller cities. In crowded "flats," story above story, thousands climb up above the heads of others, or are carried up by elevators, to a few rooms which they call home. No yard of green grass where the little people can play, no beautiful trees by the doors and windows, no flower garden, no soil to cultivate,— just houses, block after block, walls shutting out nearly, if not all, of the sweet, fresh air of heaven, and shutting in more or less of desolation, misery, and sorrow. This is but a little of what might be mentioned of what is deplorable in miles and miles of streets in any large city in this country and in other lands.

In the beginning it was planned by our Creator that each family should have a most beautiful garden of Eden for a home, and he started the human race on that plan,— plenty of room, an ocean of fresh air, the best of food, beautiful trees, grass, flowers, beauty, and sweet fragrance all around, with delightful, refreshing labor. Every possible need was supplied, and the all-pervading love of God filled this perfect home. God said nothing about building cities. Had he seen it best for humanity to dwell in cities, he could have made perfect ones, given Adam and Eve a lovely mansion, and told them to multiply and fill these cities; but he gave them a pattern home, and told them to multiply and fill the earth,— evidently with garden-of-Eden homes. God built no city on this earth. He plainly showed that his purpose was to have families in all the earth, not to have crowded cities while great wastes of territory were left unoccupied.

One plain instance of the will of the Lord in this matter is recorded in the eleventh chapter of Genesis. Men said, "Let us build us a city," and, "Let us make us a name, lest we be scattered abroad upon the face of the whole earth." Self-exaltation and colonization looked very desirable to them. So do they now to many. The Lord scattered those people. The very means by which they purposed to keep together, he used to scatter them abroad over the face of the whole earth. Does not this show that God disapproves of the city schemes of men?

Yet cities are found everywhere, and the great masses of city people are waiting to receive the last warning message. Therefore God is calling his true and faithful children to go quickly, and do the work he gives them, in order that all in these great centers who love righteousness may receive and obey his message, and thus escape the destruction which will soon come upon the hardened sinners, the rebellious against God. Who will obey the call, and in the love which the Lord gives, go and give the message?

Our God has built one city. All the glory and beauty of heaven center in it. When he shall place that city on this earth, as the capital of the glorious, eternal home of saved men and women, every right aspiration that humanity has had in building cities will be abundantly realized, in God's way and time, by those who now are willing to choose his way and time for honor and happiness.

Buffalo, N. Y.

The Gospel in the Sanctuary

L. A. HOOPES

"Let them make me a sanctuary; that I may dwell among them." Ex. 25:8. "Unto us was the gospel preached, as well as unto them." Heb. 4:2. "God, . . . at sundry times and in divers manners, spake in times past unto the fathers, by the prophets." Heb. 1:1.

Although many of the rites of the sacrificial service had been observed from the time the plan of salvation had been made known to the progenitor of the race, it was twenty-five hundred years before the definite plan of the sanctuary and its services was introduced. Why should it be introduced at that late day? The answer to this question will be the solution to a great many problems, which men have endeavored to solve independent of their true relationship to the sanctuary, and in every instance have failed. "When I thought to know this, it was too painful for me; until I went into the sanc-

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

I Pray for You

I KNOW not what the pain that lies —
  The hidden pain so hard to bear —
Deep in your heart, and through your eyes
  Asks me for sympathy and prayer;
But deepest sympathy I feel
In answer to its mute appeal.

It may be God has given you
  Some task that to the utmost tries
Strength, courage, patience, true love, too,
  Until your fainting spirit cries
Beneath its load, and One draws near
Who waits the feeblest prayer to hear.

Perhaps the friend that most you loved
  And trusted as a friend indeed,
In time of sorest stress has proved
  Untrue, a wind-tossed, broken reed;
And all the confidence of years
Has passed away in burning tears.

It may be Death has passed your door,
  On cruel mission bent, and left
A loneliness that evermore
  Remains with those by him bereft.
The shadow of a grave may lie
Upon your heart, across your sky.

Some living trouble, worse to bear
  Than those with dead forms laid away,
May dwell with you, and ever share
  Your sweetest hour, your brightest day;
Laying its hand on every joy,
Touching all gladness, to destroy.

Whate'er it be, this grief that lies
  Deep in your heart, its presence there
Can not be hid, but through your eyes
  It asks for sympathy and prayer;
And so this one thing, dear, I do,—
With earnest heart I pray for you.

I do not pray that God will take
  This sorrow from your life; ah, no!
I only pray that he will make
  It work for good to you, and so
Bring you rich gain in coming years
For all your losses, grief, and tears.

— *Emily Stuart Lawrence.*

Circulate the Publications

9T69-75 — *No. 2*

MRS. E. G. WHITE

THE work of book-making is a grand and good work; but it has not always stood in the high and holy position that God designed it should occupy, because self has been interwoven with the work of some who have engaged in it. The book work should be the means of quickly giving the sacred light of present truth to the world. The publications that come forth from our presses to-day are to be of such a character as to strengthen every pin and pillar of the faith that was established by the Word of God and by the revelations of his Spirit.

The truth that God has given for his people in these last days should keep them firm when there come into the church those who present false theories. The truth that has stood firm against the attacks of the enemy for more than half a century must still be the confidence and comfort of God's people.

Our evidence to non-professors that we have the truth of the Word of God will be given in a life of strict self-denial. We must not make a mockery of our faith, but ever keep before us the example of him who, though he was the Prince of heaven, stooped to a life of self-denial and sacrifice to vindicate the righteousness of his Father's word. Let us each resolve to do our best, that the light of our good works may shine forth to the world.

Unity and Progress

Perfect agreement should exist in the plans laid for the publication of our books and periodicals, that the light which they contain may be quickly carried everywhere, to the nominal churches and to the world. Much more should have been accomplished in the sale of our books than we see accomplished to-day.

Our ministers should call upon the church-members to let the truth triumph. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Unity and love will accomplish wonderful things for the believers. Will not our churches arouse, and give the last warning message to the world?

Our Relief Books

"Christ's Object Lessons" is a book that speaks for itself, and it has accomplished a good work. As it has been sold, and the object of its sale related, money has been received that has relieved the indebtedness of our schools. But more than this, many by reading the book have been blessed by its lessons of truth, and many more will be blessed by reading it.

The book "Ministry of Healing" may do the same work for our sanitariums and health institutions that "Christ's Object Lessons" has done for our schools. This book contains the wisdom of the Great Physician. To me it has been a great privilege to donate my work on these books to the cause of God. In the future there should be a much greater effort made to increase their sale.

Lift the Debts

(1) God designs that we shall learn lessons from the failures of the past. It is not pleasing to him to have debts rest upon his institutions. We have reached the time when we must give character to the work by refusing to erect large and costly buildings. We are not to copy the mistakes of the past, and become more and more involved in debt. We are rather to endeavor to clear off the indebtedness that still remains on our institutions. Our churches can help in this matter if they will. Those members to whom the Lord has given means can invest their money in the cause without interest or at a low rate of interest, and by their free-will offerings they can help to support the work. The Lord asks you to return cheerfully to him a portion of the goods he has lent you, and thus become his almoners. (1)

Another View of the Book Work

Afterward we were in camp-meetings and in large meetings in our churches, where the ministers presented clearly the perils of the times in which we live, and the great importance of making haste in the circulation of our literature. In response to these appeals, the brethren and sisters came forward and purchased many books. Some took a few, and some purchased large quantities. Most of the purchasers paid for the books they took. A few arranged to pay afterward.

Because books were being sold at low prices, some being specially reduced for the occasion, many were purchased, and some by persons not of our faith. They said, "It must be that these books contain a message for us. These people are willing to make sacrifices in order that we may have them, and we will secure them for ourselves and our friends."

But dissatisfaction was expressed by some of our own people. "A stop must be put to this work," one said, "or our business will be spoiled." As one brother was carrying away an armful of books, a canvasser laid his hand upon his arm, and said, "My brother, what are you doing with so many books?" Then I heard the voice of our Counselor saying, "Forbid them not." This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of any one. Souls are perishing out of Christ. Let them be warned of his soon appearing in the clouds of heaven. (2)

Some of the workers continued to appear much cast down. One was weeping, and said, "These are doing the publishing work an injustice by purchasing these books at so low a price; besides, this work is depriving us of some of the revenue by which our work is sustained." The Voice replied, "You are meeting with no loss. These workers who take the books at reduced prices could not obtain so ready sale for them except it be at this so-called sacrifice. Many are now purchasing for their friends and for themselves who otherwise would not think of buying."

A Caution

Then instruction was given to Elder Haskell that in his anxiety to supply the people with the precious truth contained in his books, in his desire that all should feel that the books are worth more than they cost, and that all should be encouraged to give them a wide circulation, he was selling his books too cheap, and

(1) *Stewardship, p. 283*

(2) *Colporteur Ministry, p. 25*

thus making his own burden too heavy.

Our Counselor said, "The books should be sold in such a way that the author will not be left bare-handed, and that the publishing-house shall have a proper margin so that it will have means to carry on its work."

A Parable for Our Study

"The kingdom of heaven is like unto a man that is an householder," Christ declared, "which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

"Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny.

"But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

The value of service to God is measured by the Spirit in which it is rendered, rather than by the length of time spent in labor.

I am very desirous that the light contained in my books shall come to every soul possible; for God has sent the message for all. These books contain precious lessons in Christian experience. I would not dare forbid that these books be sold on special occasions at a low price, lest I should hinder the reading of the book, and thus withhold the light from some soul who might be converted to the truth. I have no forbiddings to place on the work of circulation of our books. Let the light be placed on the candlestick, that it may give light to all that are in the house.

A Lesson in Commercialism

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

"And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

The Gospel in the Sanctuary

L. A. HOOPES

(Concluded)

There is a way by which all may come to the Father. That way is Christ. "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." The "veil," the "door," and the "hangings of the court," were all of "fine twined linen, of blue, and purple, and scarlet." What a beautiful illustration of "Jesus Christ the same yesterday, and to-day, and forever."

The fine linen, the blue, the purple, and the scarlet, are all fit emblems of the various experiences in the triumphal march of the Man of Calvary from the cross to the throne.

In this object-lesson of the Pentateuch are wonderful revelations of the One who has undertaken our salvation.

As one meditates upon the plan, the first thing one sees in the sanctuary service, is the scarlet color. What does the crimson tide — the blood of millions of innocent creatures — signify? Only one answer can be given. The blood which has been poured out by the altar for so many centuries meets its great antitype in the One who, "with his own blood, suffered without the gate." What an unfolding of the love of God is here represented! What a depth of meaning every part of the sanctuary service has! "And I, if I be lifted up, . . . will draw all men unto me." The dreadful curse of sin, with all its direful results, is seen in its true setting as the mystery of the great sacrifice is studied. The symbols of the curse are on the four corners of the altar of sacrifice. And they indicate that the victims daily sacrificed thereon were for the whole world. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but for the sins of the whole world."

The crown of thorns, the pierced hands, and the riven side are for the world. 2 Cor. 5: 18, 19. "He had horns coming out of his hand: and there was the hiding of his power." Hab. 3: 4.

The next article of furniture is the laver. It stands just outside the door of the tabernacle. Just inside is the "table of the bread of his presence." "The ordinances of baptism and the Lord's supper are two monumental pillars, one without and one within the church. Upon these ordinances Christ has inscribed the name of the true God. Christ has made baptism the sign of entrance to his spiritual kingdom." — *"Testimonies for the Church," Vol. VI, page 91.*

In entering the sanctuary, we are attracted by the steady glow of the seven lamps of the seven golden candlesticks. The first thought is, "Jesus the light of the world;" then, "Ye the the light of the world;" then, "Command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always." Ex. 27: 20.

How interwoven this symbol is in all the teachings of both the Old and the New Testament. We must get the oil of grace that flows from these "two olive-trees," the Old and the New Testament, else our lights will go out.

Another symbolic service aids us in this very thing. It is at the golden table of the bread of his presence. Christ, the bountiful supplier of every temporal and spiritual need, is here typified. "I am the bread of life." "The words that I speak unto you, they are spirit, and they are life." And this word is the light of the world. Thus the table of the bread of his presence and the seven lamps have a wonderfully close application in gospel work.

But what a debt of gratitude we owe to God for making such wondrous provisions for our salvation! How shall we pay the debt we owe? We can at least tell him that we love him, and adore him for every provision of his grace. Where shall we do this? — At the golden altar. Thank God it is a golden altar. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." Rom. 8: 26. It is our Advocate who is represented by this altar. And while there may be a definite and a distinct altar in heaven, yet the service at the golden altar in a most peculiar sense, represents the mysterious union of Christ and his followers before the throne of God. "It was the work of the priest in the daily ministration to present before God the blood of the sin-offering, also the incense which ascended with the prayers of Israel. So did Christ plead his blood before the Father in behalf of sinners, and present before him also, with the precious fragrance of his own righteousness, the prayers of penitent believers." — *"Great Controversy," page 421.*

The fire on this altar was kept constantly burning. It was "gold tried in the fire," "the love of God with abiding faith." A heart purified by faith, and that works by love, will always desire to be near this altar. The secret of our power, and of our success, lies in the fact that we keep close to this altar. It is here that we learn the mysteries of his will.

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Glimpses

H. I. MORSE-FARNUM

O BRIGHT the mansions building
Beyond the "dome"!
Betimes appears the gilding
Of that far home.

A hint of the gay adornings
And gates empearled,
These dewy, gorgeous mornings
Give to the world.

Shyly the blushes of flowers
And sheen of leaves,
Are telling of unseen bowers
No blighting grieves.

In gurgling brook and fountain,
And forest grand,
From plain and towering mountain
And valley land,

Rise faintly echoes, surging
With foretaste sweet
Of loveliness, bright glowing,
And life complete.

See, in the ponderous river
Another rise
Beneath the throne forever,
In paradise!

This life is full with lessons set
On every hand;
Repeated oft; can we forget
The fatherland?

Forget? while earthen vessels break?
Earth beauties die?
While for Christ's name and mercy's sake
Beyond the sky

Homes are in waiting for the few,
In every clime,
Who faithful prove, and always true
Through trial-time?

How brief the testing time —
Mortality!
But long that "sun-bright clime"—
Eternity!

Peterboro, Ontario.

A Broader View

MRS. E. G. WHITE

In carrying forward the Lord's work at home and abroad, those in positions of responsibility must plan wisely, so as to make the best possible use of men and of means. The burden of sustaining the work in many of the foreign fields must be largely borne by our conferences in the home land. These conferences should have means with which to assist in opening new fields, where the testing truths of the third angel's message have never yet penetrated. Within the past few years, doors have been thrown open as if by magic; and men and women are needed to enter these doors, and begin earnest work for the salvation of souls.

Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training centers. Study should be given to the best methods for fitting consecrated young men and young women to bear responsibility and to win souls for Christ. They should be taught how to meet the people, and how to present the third angel's message in an attractive manner. And in the management of financial matters, they should be taught lessons that will help them when they are sent to isolated fields where they must suffer many privations and practise the strictest économy.

The Lord has instituted a plan whereby many of the students in our schools can learn practical lessons needful to success in after-life. He has given them the privilege of handling precious books that have been dedicated for the advancement of our educational and sanitarium work. In the very handling of these books, the youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they canvass for these books, many may learn how to approach people courteously, and how to exercise tact in conversing with them on different points of present truth. And as they meet with a degree of success financially, some will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries.

The students who take up the work of selling "Christ's Object Lessons" and "Ministry of Healing" will need to study the book they expect to sell. As they familiarize their minds with the subject-matter of the book in hand, and endeavor to practise its teachings, they will develop in knowledge and spiritual power. The messages in these books contain the light that God has revealed to me to give to the world. The teachers in our schools should encourage the students to make a careful study of every chapter. They should teach these truths to their students, and seek to inspire the youth with a love for the precious thoughts the Lord has entrusted to us to communicate to the world.

Thus the preparation for handling these books, and the daily experiences gained while bringing them to the attention of the people, will prove an invaluable schooling to those who take part in this line of effort. Under the blessing of God, the youth will obtain a fitting-up for service in the Lord's vineyard.

There is a special work to be done for our young people by those bearing responsibility in local churches throughout the conferences. When the church officers see promising youth who are desirous of fitting themselves for usefulness in the Lord's service, but whose parents are unable to send them to school, they have a duty to perform in studying how to give help and encouragement. They should take counsel with parents and youth, and unite in planning wisely. Some youth may be best fitted to engage in home missionary work. There is a wide field of usefulness in the distribution of our literature, and in bringing the third angel's message to the attention of friends and neighbors. Other youth should be encouraged to enter the canvassing work, to sell our larger books. Some may have qualifications that would make them valuable helpers in our institutions. And in many instances, if promising youth were wisely encouraged and properly directed, they could be led to earn their own schooling by taking up the sale of "Christ's Object Lessons" or "Ministry of Healing."

In selling these books, the youth would be acting as missionaries; for they would be bringing precious light to the notice of the people of the world. At the same time they would be earning money to enable them to attend school, where they could continue their preparation for wider usefulness in the Lord's cause. In the school, they would receive encouragement and inspiration from teachers and students to continue their work of selling books; and when the time came for them to leave school, they would have received a practical training fitting them for the hard, earnest, self-sacrificing labor that has to be done in many foreign fields, where the third angel's message must be carried under difficult and trying circumstances.

How much better is this plan than for students to go through school without obtaining a practical education in field work, and, at the end of their course, leave under a burden of debt, with but little realization of the difficulties they will have to meet in new and untried fields! How hard it will be for them to meet the financial problems that are connected with pioneer work in foreign lands! And what a burden some one will have to carry until the debts incurred by the student have been paid!

On the other hand, how much might be gained, if the self-supporting plan were followed! The student would often be enabled to leave the educational institution, nearly or wholly free from personal indebtedness; the finances of the school would be in a more prosperous condition; and the lessons learned by the student while passing through these experiences in the home field would be of untold value to him in foreign fields.

Let wise plans now be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training-schools, will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields.

A great work is to be done in our world in a short time, and we must study to understand and appreciate, more than we have in past years, the providence of God in placing in our hands the precious volumes, "Christ's Object Lessons," and "Ministry of Healing," as a means of helping worthy students to meet their expenses while in training, as well as a means of liquidating the indebtedness on our educational and medical institutions.

Great blessings are in store for us, as we wisely handle these precious books given us for the advancement of the cause of present truth. And as we labor in accordance with the Lord's plan, we shall find that many consecrated youth will be fitted to enter the regions beyond as practical missionaries; and, at the same time, the conferences in the home field will have means with which to contribute liberally to the support of the work that shall be undertaken in new territory.

Judge Not

JUDGE not: the workings of his brain
And of his heart thou canst not see.
What looks to thy dim eyes a stain,
In God's pure sight may only be
A scar brought from some well-won field
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token that below
The soul has closed in deadly fight
With some infernal, fiery foe,
Whose glance could scorn thy smiling grace,
And cast thee, shuddering, on thy face.

The fall thou darest to despise —
Mayhap the angel's slackened hand
Has suffered it, that he may rise,
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

Then judge none lost, but wait and see,
With hopeful pity, not disdain;
The depth of that abyss may be
The measure of the height of pain
And love and glory that shall raise
The soul to God in after-days.

— *Adelaide A. Procter.*

God's Plan for His Work in the Earth

(Concluded)

A. T. ROBINSON

The Second Tithe

GOD'S work in the earth is a progressive work. Whenever it ceases to be progressive, it becomes a dead formality or develops into apostasy.

The third angel's message is God's program for the finishing of his work in this world. When this message closes, God's work in behalf of mankind will be ended, the number of subjects for his kingdom will be made up. This message is an epitome of the whole gospel plan, a setting in operation of all the agencies ordained of God for the accomplishment of his work. This message is a gathering together into one harmonious system of truth of every ray of gospel light that has ever shone upon the world, and focusing that light upon the last generation of mankind.

This message is therefore a development. While this whole movement was outlined on the prophetic page thousands of years ago, when God's appointed time came for it to be given to the world, it began to unfold; and link after link has been added, first appearing in dim outlines, and as further and clearer light has shone, these links in the chain of eternal truth have resolved themselves into the harmonious, beautiful, and clear system of truth which we denominate the third angel's message.

As the truth of this message has been, and still is, developing, so the divine plan for the accomplishment of the work has been, and still is, developing. By this plan the ever-increasing needs of the work have been met.

In the early days of the message there was almost no means of support for the ministry. Light began to shine upon the Lord's plan. The people began to walk in the faint glimmerings of light which at first shone upon them, by adopting the plan of "systematic benevolence." Each member pledged, at the beginning of each quarter, to pay a certain amount each week. This was the first step toward the tithing system. Of course we can now see that it was not a tithe, but it was the best the people knew, and it met the needs of the work in those early days. As the work developed, and its needs increased, further light was given, which led to the adoption of the tithing system as now followed.

The divine plan forbids the use of the first tithe for other purposes than the support of the gospel ministry. But did the Lord ordain no plan for the support of other lines of his work in the earth? Among other lines of work which have developed in recent years is our church-school work. The support of our church-school teachers, thus far, has been about as precarious as was the support of the ministers in the early days of the message.

The spirit of prophecy bears this testimony concerning the tithing system: "God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. . . . If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the last message of warning to the world. The treasury will be full if all will adopt this system, and the contributors will not be left the poorer."

A system is here referred to. A system suggests a plan with several parts; for instance, we speak of a railroad system when we wish to refer to the main line with its branches, rolling stock, etc. The support of one branch of the Lord's work, the ministry, has been solved by the adoption of one part of God's beautiful plan, the payment of the first tithe. The testimony quoted above says that "if one and all would accept it, there would be no want of means with which to carry forward the last message of warning to the world." The church-school is to act an important part in this work, and God's beautiful plan makes provision for its support. What is the Lord's plan for the support of different parts of his work, including Christian education? —"Institutions that are God's instruments to carry forward his work on the earth must be sustained. Churches must be erected, schools established. . . . These institutions are ordained of God, and should be sustained by tithes and liberal offerings."—*"Testimonies for the Church," Vol. IV, page 464.*

"To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required."—*"Patriarchs and Prophets," page 530.* The work of the priests and the Levites was to "teach Jacob thy judgments, and Israel thy law." Deut. 33:10. Their plan of teaching must have been somewhat similar to that of our church-school system. "And they taught in Judah, having the book of the law of Jehovah with them, and they went about throughout all the cities of Judah, and taught among the people." 2 Chron. 17:7-9.

"The system enjoined upon the Hebrews has never been repealed nor relaxed by the One who originated it. Instead of being of no force now, it was to be more fully carried out and more extended. . . . The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income."—*"Patriarchs and Prophets," pages 392, 393, 530.*

"None need fear that their liberality would bring them to want. Obedience to God's commandments would surely result in prosperity."—*"Patriarchs and Prophets," page 533.*

Do not these quotations suggest to us that when God's beautiful plan is fully adopted, there will be an abundant supply of means, through the second tithe, for the support of our church-school teachers, the support of worthy poor, and the keeping up of church expenses?

Hastings, Neb.

Jacob's Ladder and Promise

WM. COVERT

THE manner of communication between our world and the place where God dwells was illustrated to Jacob when, as a wayfaring man, he slept on the bare ground with a stone under his head for a pillow. In the dream he saw a ladder with its base on the ground where he slept, while its upper step reached up to heaven. On the ladder were angels continually bearing messages between heaven and earth. A sad, lonely sinner was sleeping at the terrestrial end of this heavenly stairway, and the Lord at the top of the ladder was telling the angel messengers to guard the troubled sinner while he slumbered. It is judged from the reading of the story that Jacob had not tithed his property at his father's house before starting on his journey, and, too, that he retired to sleep without prayer. But the Lord wanted him to learn that he was observed in all his conduct by eyes that do not slumber.

When he awoke, the impression made

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Waiting

J. S. JOHNSON

Give me patience, Lord, to wait
As I journey here below;
Thou art waiting at the gate
Where eternal blessings flow.

Cheer my pathway with thy love;
Draw me to thy precious feet;
Let thy mercy from above
Fill my days with fragrance sweet.

Let thy blessings ever beam
On this lowly heart of mine;
Lead me to the healing stream,
Perfect, plenteous, divine.

Be my refuge, Lord, I plead;
Give me perfect love for thee.
With thy love my spirit feed,
Make me what I ought to be.

Let me wait until thy call,
With thy music fill my heart;
Hold my hand, I can not fall;
O, how good and pure thou art!

Spartanburg, S. C.

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Camp-Meetings and Our Publications

MRS. E. G. WHITE

In connection with our camp-meetings in past years, God's servants have improved many precious opportunities for instructing our people in practical methods of presenting the saving truths of the third angel's message to their friends and acquaintances. Many have been taught how to labor as self-supporting missionaries in their home communities. Many have returned home from these annual gatherings, to labor with greater zeal and intelligence than hitherto.

It would be pleasing to God if far more of this practical instruction were given the church-members who attend our camp-meetings, than has usually been given in years past. Our general workers and our brethren and sisters in every conference should remember that one of the objects of our annual gatherings is that all may gain a knowledge of practical methods of personal missionary work. This phase of our camp-meetings is outlined in "Testimonies for the Church," Volume VI, as follows: —

"God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work. We need to understand what part we shall individually be called upon to act in building up the cause of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as 'the Lamb of God, which taketh away the sin of the world.' John 1:29. We need to meet together and receive the divine touch that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world. We need to understand in regard to the division of labor, and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labor in the combined work of all."— *Pages 32, 33.*

"Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others. . . .

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in him who has promised to save all that come unto him."— *Pages 49, 50.*

In some of our conferences, the leaders have hesitated to introduce these practical methods of instruction. Some are naturally inclined to sermonize rather than to teach. But on such occasions as our annual camp-meetings, we must never lose sight of the opportunities afforded for teaching the believers how to do practical missionary work in the place where they may live. In many instances it would be well to set apart certain men to carry the burden of different lines of educational work at these meetings. Let some help the people to learn how to give Bible readings and to conduct cottage meetings. Let others bear the burden of teaching the people how to practise the principles of health and temperance, and how to give treatments to the sick. Still others may labor in the interests of our periodical and book work. And let chosen workers take a special interest in teaching many how to handle "Christ's Object Lessons" and "Ministry of Healing."

Many have never learned how to sell the books dedicated to the advancement of our institutional work. But such should not excuse themselves. They should study diligently how they may do their part faithfully in connection with the circulation of these precious books. Our schools and sanitariums must be conducted on a high plane of efficiency, and a solemn responsibility rests upon us all to help place these institutions on vantage-ground by giving the relief books a wide circulation. God will be glorified by every one who takes an active interest in the work of placing these books in the hands of the multitudes who are in need of the saving truths of the gospel.

The opportunity we have of doing good by striving to carry out the Lord's plan for the relief of our schools and sanitariums, has been presented to me over and over again in connection with the Southern California Conference. The conditions there are unusually favorable for a long-continued effort to push the sale of "Christ's Object Lessons" and "Ministry of Healing." Our brethren and sisters in Southern California should never weary of this plan for raising money to meet the debts that have accumulated. The students of the Fernando School, and the nurses of the three sanitariums that have been established, can ill afford to lose the precious experiences in missionary work that come to those who handle the relief books. And the conference can ill afford to lose the results, spiritual as well as financial, that would accompany a continued effort of this sort.

But years have passed, and students who should have been gaining rich experiences in actual missionary work, have not been encouraged to launch out heartily in the sale of "Christ's Object Lessons." Church-members in many places have daily met with strangers,— tourists, men and women of means and influence,— and yet such opportunities as these for circulating "Christ's Object Lessons" and "Ministry of Healing" have been allowed to pass by unimproved. Many honest-hearted persons who could have been reached by diligent, wholehearted effort, have not been given the light of the third angel's message. And all the while, money that was needed to found new institutions and to support laborers in mission fields, has been gathered for the benefit of one of our schools.

Had the Lord's plan been followed, his name would have been glorified, and many spiritual victories would have been won. Those having means would have been more able and willing to come up to the help of the Lord when he was leading out in an extraordinary manner in the establishment of strong medical missionary centers in the vicinity of great thoroughfares of travel. Students would have received a training that would have greatly increased their efficiency as practical missionaries at home and abroad. Churches would have been revived with spiritual blessings. Many would have been won to the truth, and these would have brought into the cause their influence and their means.

In such places as Southern California, where thousands of tourists, many of them in search of health and strength, are constantly coming and going, special and continuous efforts should be put forth to scatter the bright rays of light and truth. The books, "Ministry of Healing" and "Christ's Object Lessons," are peculiarly adapted for use in tourist centers, and everything possible should be done to place copies of these works in the hands of those who have leisure and inclination to read. Especially do those who are seeking for restoration of health, need the book, "Ministry of Healing." Every favorable opportunity for reaching this class is to be improved.

My heart has rejoiced as I have learned of a revival of the relief work in Southern California during the past few months. At Loma Linda some of the nurses have been given a special training for the work of selling "Ministry of Healing;" and as they have visited homes in the neighboring cities and villages, the blessing of heaven has rested richly upon them, and favorable impressions have been made in behalf of our people and their work.

At the Fernando School, the teachers have recently led out in reviving an interest in the sale of "Christ's Object Lessons." Bands of students, after prayerful study of the book, have visited Los Angeles in company with their teachers, and have gained a sound, solid experience which they prize above silver and gold. This kind of work is, in fact, one of the means God has ordained for giving our youth a missionary training; and those who neglect to improve such opportunities lose out of their lives a chapter of experience of the highest value. By entering heartily into this work, students can learn how to approach with tact and discretion men and women in all walks of life, how to deal with them courteously, and how to lead them to give favorable consideration to the truths contained in the books that are sold.

Our greatest burden should be, not the raising of money, but the salvation of souls; and to this end we should do all in our power to teach students how to lead souls to a knowledge of the third angel's message. When we are successful in the work of soul saving, those who are added to the faith will, in turn, use their ability in giving the truth to others. When we labor diligently for the salvation of our fellow men, God will prosper our every effort.

To the presidents of conferences, and to others in positions of leading responsibility, I would say: Let us do all in our power to impress upon the teachers connected with our educational institutions the great value of the blessings in store for those who seek diligently to make the best possible use of the gift, "Christ's Object Lessons." Let us encourage the teachers to unite with many of their students in a prayerful study of this book, preparatory to going out with them into active field work. Let us help the educators to understand their responsibility in this matter. Let us do all we can to revive the "Christ's Object Lessons" work, and to inaugurate plans for an active campaign with "Ministry of Healing."

As teachers and students engage heartily in this line of work, they will gain an experience that will fit them to do valuable service in connection with our camp-meetings. Through the instruction that they can give to the believers in attendance, and through the sale of many books in the places where such meetings are held, those who have been in the school will be able to do their part in reaching the multitudes who need to be given the third angel's message. Let teachers and students nobly bear their share of the burden of showing our own people how to communicate the message to their friends and neighbors.

When we follow plans of the Lord's devising, we are "laborers together with God." Whatever our position,— whether presidents of conferences, ministers, teachers, students, or lay-members,— we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies he has ordained for our use is the printed page. In our schools and sanitariums, in our home churches, and particularly in our annual camp-meetings, we must learn to make a wise use of this precious agency. With patient diligence, chosen workers must instruct our people how to approach unbelievers in a kindly, winning way, and how to place in their hands literature in which the truth for this time is presented with clearness and power.

My brethren and sisters, let us not become weary in well-doing. During his earthly ministry, Christ traveled on foot from place to place. Wearied, as he ofttimes was his human nature taxed to the uttermost, yet he was ever ready to heal all who came unto him, and to teach them the way of life eternal. Though often physically exhausted, he left not his work. There was a world to be saved. He made every sacrifice possible, in order that light and truth might shine forth.

The Lord God of Israel desires us to link up in holy union with himself, and exercise the living faith that works by love and purifies the soul. He desires that we shall be a working corps of laborers endowed with adaptability for his service; and to such he promises power to win a glorious victory for him.

Idle in the Market-Place

E. A. SUTHERLAND

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." These were Christ's words only a short time before his departure from the earth. Every kindred and every nation must hear the news of salvation through Christ, that it may be either a witness against them or a means of grace to them.

By whom is the gospel to be carried to the world? The record given in Matthew quotes Christ as saying, "Go ye." If, then, we are to go, what manner of men ought we to be? Paul, writing to Timothy, when he was answering the call as a missionary, said he must be a soldier,— not a pleasure-lover, not a seeker after an easy life,— but a soldier, trained to hard service and able to endure.

Christ described by a parable the attitude of many who were called to take up this soldier life. He says they all began to make excuse. One had land that demanded attention, another had bought oxen and had to work them. A third claimed that his wife hindered him from getting into the work. All were willing to do a little if they could do it in their own way, but none wanted to give the whole-hearted service demanded of a soldier.

Now the Christians who make these excuses are said by Christ to be standing idle in the market-place. Why do they remain idle? Is there a padlock on the gate? or is the way guarded by some fierce dog, so they can not get into the field?— No, these people who are standing idle are simply waiting for some organization to set them to work, and to assure them support. We have reached the eleventh hour in this message, and yet great crowds throng the market-place, simply standing idle, waiting to be told what to do.

Why does not the man with the yoke of oxen hitch those oxen to an empty wagon, and help with the fruit of the vineyard? Why should not the man who has land turn it over to the Lord's work, and make it a means of supporting some form of mission work, such as a school or a family of Bible workers? And the man whose wife objects to his leaving home to go into the work should make his home the center of a work, and his wife his helper in some form of gospel teaching.

There are some living on the earth to-day who are going to catch the spirit of reform, and the question of salary will not exert any great influence over them. they will realize that God is calling them to work, and when he calls, he will support.

There have been men and women of this stamp in the past. Such were the Moravian missionaries; such also were the early workers in the hard places in the South; and such were the pioneers to the Indians. Here and there such workers are to be found to-day. Miss Berry and her associates, Professor Ritchie and his co-laborers, and others who are working for Highland boys and girls, belong to this class, as do hundreds of others who might be mentioned by name. It is time to swell the list of salary-independent missionaries with hundreds and thousands of Seventh-day Adventists.

The school at Madison, Tenn., has been established to train men and women to bear responsibility. The spirit of prophecy says: "In the work being done at the training-school for home and foreign missionary teachers in Madison, Tenn., and in the small schools established by the teachers who have gone forth from Madison, we have an illustration of one way in which the message should be carried in many, many places."

The school is a training station for

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Confession

GOD told some one to soothe an aching heart,
To wipe somebody's tear of bitter pain,
To heal a gaping wound with love's restoring art,
To sing to weary ones a sweet refrain;
But, lo, the heart has not been soothed,
The tears have not been wiped away,
The wrinkle of pain has not been smoothed,
And no one's sung that cheering lay.

God sent some one to give a beggar bread,
To put new garments on the destitute,
To watch with those who weep their precious dead,
To visit shut-ins in their solitude;
But O! the beggar goes an-hungered yet,
The destitute are still unclothed, unshod,
And mourners weep alone in sore regret,
And sick ones yearn to rest beneath the sod.

God bade some one; but lo, that one forgot,—
Forgot the aching heart, the wretched pain,
Forgot the gaping wound, remembered not
The singing of the sweet refrain.
God sent some one; but he forgot it, too,—
Forgot the beggar and the destitute,
Forgot the quaffers of life's rue,
Forgot the sorrow-stricken multitude.

God sent — was't you or I whom he did send
Into the feverish world of deepest care?
God told some one — was't you or I, my friend,
Whom God commanded life to share?
We need not ask: God sent both you and me
To do love's kindly deed each day,
But we forgot: too occupied were we
With self, to ease the want and misery.

— *Eugene B. Kuntz, in the Westminster.*

FE 520-524 (ENTIRE ARTICLE)

Provision for Our Schools

An Appeal to Ministers, Physicians, and Teachers in Southern California

MRS. E. G. WHITE

THE men who stand as leaders in any part of the solemn work of the last gospel message must cultivate and cherish broad views and ideas. It is the privilege of all who bear responsibilities in the work of the gospel to be apt learners in the school of Christ. The professed follower of Christ must not be led by the dictates of his own will; his mind must be trained to think Christ's thoughts, and enlightened to comprehend the will and way of God. Such a believer will be a follower of Christ's methods of work.

Our brethren should not forget that the wisdom of God has made provision for our schools in a way that will bring blessing to all who participate in the enterprise. The book, "Christ's Object Lessons," was donated to the educational work, that the students and other friends of the schools might handle these books, and by their sale raise much of the means needed to lift the school indebtedness. But this plan has not been presented to our schools as it should have been; the teachers and students have not been educated to take hold of this book and courageously push its sale for the benefit of the educational work.

Long ago the teachers and students in our schools should have learned to take advantage of the opportunity to raise means by the sale of "Christ's Object Lessons." In selling these books the students will serve the cause of God, and, while doing this, by the dissemination of precious light, they will learn invaluable lessons in Christian experience. All our schools should now come into line, and earnestly endeavor to carry out the plan presented to us for the education of the workers, for the relief of the schools, and for the winning of souls to the cause of Christ.

In the cities of Riverside, Redlands, and San Bernardino a mission field is open to us that we have as yet only touched with the tips of our fingers. A good work has been done there as far as our workers have had encouragement to do it; but there is need of means to carry the work forward successfully. It was God's purpose that by the sale of "Ministry of Healing" and "Christ's Object Lessons" much means should be raised for the work of our sanitariums and schools, and that our people would thereby be left more free to donate of their means for the opening of the work in new missionary fields. If our people will now engage in the sale of these books as they ought, we shall have much more means to carry the work in the way the Lord designed.

Wherever the work of selling "Christ's Object Lessons" has been taken hold of in earnest, the book has done good. And the lessons that have been learned by those who have engaged in this work, have well repaid their efforts. And now our people should all be encouraged to take part in this special missionary effort. Light has been given me that in every possible way instruction should be given to our people as to the best methods of presenting these books to the people.

I have been instructed that at our large gatherings, workers should be present who will teach our people how to sow the seeds of truth. This means more than instructing them how to sell the *Signs of the Times* and other periodicals. It includes thorough instruction in how to handle such books as "Christ's Object Lessons" and "Ministry of Healing." These are books which contain precious truths, and from which the reader can draw lessons of highest value.

Why was not some one appointed at your camp-meeting [in 1907] to present the interests of this line of work to our people? In your failure to do this, you lost a precious opportunity to place large blessings within the reach of the people, and you also lost an opportunity of raising means for the relief of our institutions. My brethren, let us encourage our people to take up this work without further delay.

There are some who have had experience in the sale of health foods who should now interest themselves in the sale of our precious books; for in them is food unto eternal life. Los Angeles has been presented to me as a very fruitful field for the sale of "Christ's Object Lessons" and "Ministry of Healing." The thousands of transient residents and visitors would be benefited by the lessons they contain, and those who bear responsibilities in our sanitariums should act wisely in this matter, encouraging all, nurses, helpers, and students, to gather by this means as much as possible of the money required to meet the expenses of the different institutions.

Why are our people so slow to understand what the Lord would have them do? Our leading workers should prepare beforehand to use their opportunities at our large and small gatherings to present these books to our people, and call for volunteers who will engage in their sale. When this work is entered into with the earnestness which our times demand, the indebtedness which now rests upon our schools will be greatly lessened. And then the people who are now being called upon to give largely of their means to support these institutions, will be free to turn a larger part of their offerings to missionary work in other needy places, where special efforts have not yet been made.

Great good will result from bringing these books to the attention of the leaders in the Woman's Christian Temperance Union. We should invite these workers to our meetings, and give them an opportunity to become acquainted with our people. Place these precious books in their hands, and tell them the story of their gift to the cause, and its results. Explain how, by the sale of "Ministry of Healing," patients may be brought to the sanitarium for healing who could never get there unaided; and how through this means assistance will be rendered in the establishment of sanitariums in places where they are greatly needed. If our sanitariums are wisely managed by men and women who have the fear of God before them, they will be a means of bringing us in connection with workers in the Women's Christian Temperance Union, and these workers will not be slow to see the advantage of the medical branch of our work. As a result of their contact with our medical work, some of them will learn truths that they need to know for the perfection of Christian character.

One point that should never be forgotten by our workers is that the Lord Jesus Christ is our chief director. He has outlined a plan by which the schools may be relieved of their indebtedness; and he will not vindicate the course of those who lay this plan aside for lack of confidence in its success. When his people will come up unitedly to the help of his cause in the earth, no good thing that God has promised will be withheld from them.

In places like Los Angeles, where the population is constantly changing, wonderful opportunities are presented for the sale of our books. A great loss has been sustained because our people have not more fully embraced this opportunity. Why should not the teachers and students from the San Fernando School make Los Angeles a special field for the sale of "Object Lessons"? If with earnestness and faith they will work out the plan that has been given us for the use of this book, angels of God will attend their steps, and the blessing of heaven will be upon their efforts.

It would have been an excellent thing if the teachers of the San Fernando School had, during the vacation, availed themselves of this opportunity to push the work with "Christ's Object Lessons." They would have found a blessing in going out with the students and teaching them how to meet the people, and how to introduce the book. The story of the gift of the book and its object would lead some to have a special interest in the book and in the school for which it is sold.

Why have not the teachers in our schools done more of this work? If our people would only realize it, there is no more acceptable work to be done in the home field than to engage in the sale of "Object Lessons;" for while they are thus helping to carry out the Lord's plan for the relief of our schools, they are also bringing the precious truths of the Word of God to the attention of the people.

The indifference that has been manifested by some toward this enterprise is displeasing to God. He desires that it shall be recognized by all our people as his method of relieving our schools from debt. It is because this plan has been neglected that we now feel so keenly our lack of means for the advancing work. Had the schools availed themselves of the provision thus made for them, there would be more money in the school treasury, and more money in the hands of his people to relieve the necessities of other needy departments of the cause, and, best of all, teachers and students would have received the very lessons that they needed to learn in the Master's service.

I send you these lines because I see that there is need of a deeper intuition, a wider perception, on the part of our medical and educational workers, if they would get all the benefit that God intends shall come to them through the use of "Object Lessons" and "Ministry of Healing." I ask you, my brethren, to read these words to our people, that they may learn to show the spirit of wisdom, and of power, and of a sound mind.

Visiting

C. MC REYNOLDS

THE great apostle to the Gentiles laid down a principle concerning visiting that should be studied and applied by gospel workers to-day. The messenger of God, the man or woman sent of the Lord to labor in his great harvest-field, has a special purpose to accomplish, a definite work to do. It is pleasant to enter a neat, well-kept home, and enjoy the hospitality there afforded by the thrift of the diligent husband and the faithfulness of the frugal wife; but these hearts are longing to be fed also. In Rom. 1:11, Paul says, "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

What was the purpose of his visit?— To "impart some spiritual gift," of such a nature as to build up the spiritual life. It is well to be acquainted with the current news of the day, and to have a general knowledge of most lines of ordinary business, so that we can converse intelligently on such topics as occupy the minds of the people. In that way we can come close to them. A social spirit breaks down the barriers that Satan has reared in their minds. But all of this is only a means of approach. The purpose of your visit is to give spiritual instruction. If you fail to impart that, you may have lost the last opportunity you will ever have to bring to those souls what God has for them. He has chosen you for a channel through which the light of the gospel is to flow to them.

You may be sure Satan will work hard to prevent the conversation from being turned into the line of spiritual things. But if our hearts are all aglow with the light of heaven, possessing the glory of Immanuel, we shall see an opportunity to turn the conversation to the things in which we are most interested.

In this same letter Paul assures the church of the purpose of his visit, of what they may expect him to bring to them (Rom. 15:29): "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." "Out of the abundance of the heart the mouth speaketh." If our own lives are filled, and our hearts are overflowing, with the blessings of the gospel of Christ, we shall not be able to leave a home without having made an impression for good. The soon coming of Christ will become the theme of our conversation when it becomes the one purpose of our lives.

A lighted lamp shines; and the greater the darkness, the brighter the shining. In the REVIEW of April 30 the servant of God, speaking of the provision that Christ has made for his people says: "It is his purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace."

The most important part of the work of the evangelist, the preacher, or the Bible worker is visiting,— visiting to impart spiritual life. "The words that I speak unto you, they are spirit, and they are life." "There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon the heart, and lives a life wholly consecrated to God."— REVIEW, *April 30*. What encouragement! Let us labor and pray to become good visitors.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" If we carry to the people God's truth by the power of his Spirit, the heart-strings will be touched, the purse-strings will be loosened, voluntary gifts of means will flow in to support God's work, and we shall be able to say, with Paul, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

Grand Rapids, Wis.

Lessons From the History of the Levites

DAVID OSTLUND

"But who may abide the day of his coming? . . . And he shall purify the sons of Levi." Mal. 3:2, 3.

IN the history of Israel we find a special record of the tribe of Levi, and of this it is written, as of the Old Testament writings as a whole, that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

When God called his people out of Egypt, we learn that he looked on his people as a son. This we read in Ex. 4:22, 23, where the Lord says to Moses: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." We all know that the Lord slew all the first-born, whatsoever openeth the womb born out.

The Lord instituted a holy custom among the Israelites, in order to remind them that the whole people was, or, rather, ought to be, to him the "first-born son." "And the Lord spake unto Moses, saying, Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast: it is mine." Ex. 13:1, 2. As this was done in every family in Israel, it should remind them all of the great privileges that were given them as God's chosen people, and of the most holy responsibility that they had to meet.

In Ex. 19:4-6 the Lord speaks of his care for the "first-born son," and of the work he had appointed for him: "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore if ye will obey my voice in-

The Teacher

A Moment in the Morning

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then alone with Jesus in the silence of the morn,
In heavenly sweet communion let your duty day be born.
In the quietude that blesses, in the prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.

A moment in the morning, take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart;
The precious words like jewels will glisten all the day,
With a rare, effulgent beauty that will brighten all the way.
When comes a sore temptation, and your feet are near a snare,
You may count them like a rosary, and make each one a prayer.

A moment in the morning, a moment if no more,
Is better than an hour when the trying day is o'er;
'Tis the gentle dew of heaven, the manna for the day,
If you fail to gather early, alas, it fades away;
So in the blush of morning take the proffered hand of love,
And walk in heaven's pathway and the peacefulness thereof.

— *Selected.*

FE 525-527 (ENTIRE ARTICLE)

Teacher, Know Thyself

To know one's self is great knowledge. True self-knowledge will lead to a humility that will allow the Lord to train the mind, and mold and discipline the character. The grace of humility is greatly needed by the workers for Christ in this period of the world's history. No teacher can do acceptable work who does not bear in mind his own deficiencies and who does not drop out from his reckoning all plans that will weaken his spiritual life. When teachers are willing to drop out from their work everything that is unessential for the life eternal, then they can be said indeed to be working out their salvation with fear and trembling, and to be building wisely for eternity.

I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they can not take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit unto eternal life.

Every teacher should be a daily learner in the school of Christ, lest he lose the sense of what constitutes true physical, mental, and moral excellence. No one should place himself as a teacher of others who is not constantly working out his own salvation by receiving and imparting an all-round education. The true teacher will educate himself in moral excellence, that by precept and example he may lead souls to understand the lessons of the Great Teacher. No one should be encouraged to do the work of teaching who will be satisfied with a low standard. No one is fitted to teach the grand mysteries of godliness till Christ is formed within, the hope of glory.

Every teacher needs to receive the truth in the love of its sacred principles; then he can not fail of exerting an influence that is purifying and uplifting. The teacher whose soul is stayed upon Christ will speak and act like a Christian. Such a one will not be satisfied until the truth cleanses his life from every unessential thing. He will not be satisfied unless his mind is day by day molded by the holy influences of the Spirit of God. Then Christ can speak to the heart, and his voice, saying, "This is the way; walk ye in it," will be heard and obeyed.

The teacher who has a right understanding of the work of true education, will not think it sufficient now and then to make casual reference to Christ. With his own heart warm with the love of God, he will constantly uplift the Man of Calvary. His own soul imbued with the Spirit of God, he will seek to fasten the attention of the students upon the pattern Christ Jesus, the chiefest among ten thousand, the One altogether lovely.

The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. It is not only the faithful and true witness of the Word of God, but it is the searcher of the thoughts and purposes of the heart. It is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of the prophets; its transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven.

Teachers, if you will open your hearts to the indwelling of the Spirit of God, if you will welcome the heavenly guest, God will make you laborers together with him. In co-operation with the Master Teacher, the spirit of selfishness will be expelled, and wonderful transformations will take place.

In the night season these words were spoken to me: "Charge the teachers in our schools to prepare the students for what is coming upon the world." The Lord has been waiting long for our teachers to walk in the light he has sent them. There is need of a humbling of self, that Christ may restore the moral image of God in man. The character of the education given must be greatly changed before it can give the right mold to our institutions. It is only when intellectual and moral powers are combined for the attainment of education, that the standard of the Word of God is reached.

These words were clearly and forcibly spoken: "Confess your faults one to another, and pray one for another, that ye may be healed. Press together; press together, and love as brethren. Pray together." The Lord has paid the price of his own blood for the salvation of the world. He suffered every indignity that men could devise and Satan could invent, in order to carry out the plan of salvation. Let not the teacher seek to exalt self, but let him see the necessity of learning of Christ daily, and making him the pattern. For teachers and students our Lord and Saviour Jesus Christ should be the only example.

Bear in mind that the Lord will accept as teachers only those who will be gospel teachers. A great responsibility rests upon those who attempt to teach the last gospel message. They are to be laborers together with God in the training of human minds. The teacher who fails to keep the Bible standard always before him, misses an opportunity of being a laborer together with God in giving to the mind the mold that is essential for a place in the heavenly courts.

Ellen G. White.

How to Put Questions

1. A question may be put to the whole class. The advantage in this method is that the attention of all the pupils is necessary. Various plans may be followed as to the manner of receiving the answer: —

(*a*) The pupils may be permitted to think for a moment, and then some particular one be called upon for an answer.

(*b*) When the question is put, all who are able to answer may be permitted to raise the hand; then the teacher selects some one to recite.

(*c*) Some one may be called upon to answer in part, and suddenly another member of the class may be directed to finish the answer.

(*d*) The answer may be given in concert.

2. The question may be put to a single member of the class. This plan also has its advantages, and the attention of all may be secured almost as well as by putting the question to the whole class. Several variations of this plan may be followed: —

(*a*) When one pupil has partially answered a question, another may be called upon to finish it.

(*b*) A pupil may be called upon to answer not only the first question propounded, but also such others as may naturally follow.

(*c*) A pupil having answered his question, as an occasional exercise may be accorded the privilege of putting a question to some other member of the class.

Cautions.— The following cautions are important: —

1. Do not question your pupils in alphabetical order.

2. Do not question your pupils in the order in which they are seated.

3. Do not fall into the habit of permitting your pupils to answer in concert.

4. Do not help your pupils to answer by suggesting an important word here and there.

5. Do not depend on the text-book for question and answer.

6. Ask your questions promiscuously.

7. Frequently call upon the inattentive to answer.

8. If some pupils remain inattentive, keep on asking them questions, even if they recite the greater part of the lesson.

9. Put your questions in proper tones of voice.

10. Do not scold a pupil for failure to answer.

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

If I Can Live

If I can live
To make some pale face brighter, and to give
A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us on earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine;
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of thine."

— *Helen Hunt Jackson.*

Medical Missionary Work Among the Colored People in the South

MRS. E. G. WHITE

When connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped. Medical missionary work is the helping hand (1) of the gospel ministry. So far as possible, it would be well for evangelical workers to learn how to minister to the necessities of the body as well as the soul; for in doing this, they are following the example of Christ. Intemperance has well-nigh filled the world with disease, and the ministers of the gospel can not spend their time and strength in relieving all in need of help. The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry.

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition to-day would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth — young men and young women of good Christian character — be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

The Lord Jesus is our example. He came to the world as the servant of mankind. He went from city to city, from village to village, teaching the gospel of the kingdom, and healing the sick. Christ spent more time in healing than in teaching.

As our example, Christ linked closely together the work of healing and teaching, and in this our day they should not be separated. In our schools and sanitariums, nurses should be trained to go out as medical missionary evangelists. They should unite the teaching of the gospel of Christ with the work of healing.

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. Let us rejoice that the managers of our Huntsville school are now planning to carry out this instruction without further delay. Let us help them make Huntsville a strong training center for medical missionary workers.

The colored medical missionary worker stands on vantage ground. In the province of God, a wide field of usefulness is open to him. He is permitted to enter where others are refused admission. In his consistent daily life of self-denial and self-sacrifice, he may exert a quiet yet far-reaching influence in behalf of the truth for this time. And he will not lack opportunity for testifying of the saving grace by which his life is being constantly transformed into the likeness of the great Medical Missionary.

To many of the colored people, the difficulties against which they have to contend seem almost insurmountable. But there are those who will not give up. All who are conscientiously and in the fear of God trying to acquire an education are to be helped and encouraged. There is talent among the colored race, and this talent will be developed where least expected. Every advantage possible is to be given to the colored youth who are capable of becoming useful workers in the Lord's vineyard. There are those who with proper training can be prepared to conduct sanitariums for colored people. In all cases they will need, at times, the assistance of white workers, but their talents will tell greatly for the success of the work.

O, that we might catch a glimpse of the work God desires us to accomplish for the colored people in the South! Could the veil be removed, could we but realize the distressing condition of thousands suffering from physical and spiritual maladies, how earnestly would we plan to train suitable colored workers to go forth to minister to the needs of their own race! How gladly would we come up to the help of the Lord, by giving freely of our means for the establishment and maintenance of training centers, where colored youth could be fitted for helpful service as true medical missionary evangelists! May God enable us to discern the opportunties now afforded us to lay broad plans for carrying forward this line of work in a manner befitting its importance.

Those who are able to relieve the sick of their temporal infirmities, will often find ready access to hearts. Grateful for the loving ministry performed in their behalf, many will gladly listen to words of spiritual comfort and consolation. Their hearts will be susceptible to the influence of the Holy Spirit, as the consecrated medical missionary opens the Scriptures of truth, and brings to their attention the special warning message for this time. Many will decide to yield their all to the Lord.

Such a work as this is sadly needed in the cities of the South. Thousands of colored people have drifted into these congested centers. In many, many families, want and misery and deep spiritual poverty prevail. For such classes as these, the medical missionary evangelist is peculiarly fitted. But work of this character can not be undertaken unless the workers are first trained, and then supplied with needed facilities. Means is needed for the prosecution of such work. And in the privilege of contributing to the support of his cause in the earth, God has graciously given us opportunity to participate in the rewards of those who engage in this line of service.

Soon the work of God in the earth will close triumphantly. Soon those who have remained steadfast unto the end will be granted an abundant entrance into the kingdom of our Lord. As the opportunities for service are now presented, shall we not quickly respond, giving freely of our means for the support of the closing work? It is now our privilege to return unto the Lord his own, in free-will gifts and offerings; soon we shall receive the reward of the faithful.

Of all the joys that await the redeemed in the earth made new, one of the highest will be the privilege of mingling our voices with the voices of those whom we have helped to save, in praise and adoration to the One who put into our hearts a desire to give. As God hath prospered us, let us now do all in our power to further the interests of his king-

(1)
Medical Ministry, p. 240

dom. Soon "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The Work Among the Colored People

In Florida

FLORIDA has four organized churches, and five companies of colored believers. One of these companies will be organized into a church soon. We expect that six schools will be conducted for the colored people in our conference during the coming year. There are three church buildings, and one residence property is owned and used by one church.

In one place there is a church composed of only one brother and six sisters; but they own a nice building and lot, very well furnished and free from debt, except a little that is still owing on the organ.

Another company, two years old, composed of two brethren and six sisters, has erected a very good church building this year.

A sister began a school in a tent. It had but one pupil. When I visited the school last winter, I found a good-sized building had been erected for this sister, and there was quite a full school. But on account of lack of means with which to build a chimney, the schoolroom was heated with a kettle of charcoal.

Last spring I visited another school that was held on the porch of a private house. We appreciate very much the help that has come from our brethren in the North, but there is such a great field to cover that we try to stretch out our means as far as possible.

At present we have but one colored preacher, a licentiate. Success attends his labors, as it does that of the teachers. And when this truth gets hold of the heart, no matter what the nationality or color, it purifies the life.

R. W. PARMELE.

In Louisiana

In this conference we have two churches of colored people, one ordained and one licensed minister, and one Bible worker. Our field consists of six hundred thousand colored people, only about thirty-five per cent of whom can read or write. These people have to be taught the truth just as if they were children. Hence our greatest need is carefully trained teachers, who can and will go right among them, and instruct them in the truth in detail.

I find that the colored people are easily interested in the truth, and while many of them lack the moral courage to make the sacrifice required to live it, there are many others who develop into good Sabbath-keepers, and are willing to bear reproach and persecution for the truth's sake.

While they are easily interested, they learn the truth slowly, and this fact makes labor among them more expensive than it would otherwise be. Yet when they are fully enlightened, they are just as faithful in paying their tithes and offerings as any of the white people.

Sensationalism can have no part in work among the lowly in the South. Long, patient effort is necessary to develop workers from the raw material. These people being nearly all tenants, or unskilled day laborers, make only a bare living, and are therefore utterly unable to support their own work. Our conference is not yet able to support even our work for the whites, therefore a constant stream of means must be kept coming this way to support the work for the colored people.

The call of the world-wide field stirs a heaven-attuned chord in the heart of every loyal Seventh-day Adventist; and while we rejoice to give for those far away, let us also remember these at our own doors in the African mission field of America.

E. L. MAXWELL.

The Duty to Help

Ten million colored people in the South are waiting for the third angel's message. They must have the closing word of warning to this generation. For a number of years we have had an educational institution for them at Huntsville, Ala. This institution should be filled with the colored youth, and every effort made to give them a quick preparation to go out into the fields. These students are in the rough; but the school, the farm work, the canvassing for our books and periodicals, nursing the sick, and many other lines of work will enable them to carry the message to hundreds of thousands who are now in darkness.

Besides the financial help for this school, there is help needed to carry on the tent efforts and general evangelistic work among the colored people. "With the long pull, and the strong pull, and the pull altogether," we may see a great work done among this people. To those who have correct views of the importance of giving to advance this message, the call to help this people who have been enslaved and have had little opportunity to know God, will be esteemed a glorious privilege.

A. O. BURRILL.

"The Riches of the Gentiles"

J. E. WHITE

IN the REVIEW AND HERALD for August 20, we were glad to read the article from Elder I. H. Evans answering the question, "Shall we solicit donations from those who do not believe this message?" The article quotes from the Testimonies as follows: —

"Several years ago it was presented to me that the Gentile world should be called upon to make donations to our work in the Southern field. Let discreet, God-fearing men go to worldly men that have means, and lay before them a plan of what they desire to do for the colored people. . . . Many of these men, if approached in the right way, will make gifts to the work."

This is a subject that has been on my mind and heart for years. We have been instructed to approach men of wealth, but how shall we reach them? Such men are usually practical, hard-headed business men, who know the value of the dollars they have accumulated. They seldom respond to appeals of enthusiasts as to some great work they "want to do." They are busy men, and have little time to devote to the study of new philanthropic enterprises. "What have you done?" and, "What tangible showing of work being done can you present?" These are about the first questions the solicitor will be called upon to answer.

Booker T. Washington points to the great showing of buildings and facilities at Tuskegee. He tells of the many hundreds who assemble in these buildings, and employ the facilities of that institution to train head and hands for the battle of life before them. He tells of the great uplift to his people which results from sending out among them each year this small army of trained men and women. His appeal is practical, and philanthropists are glad to endow his school with hundreds of thousands of dollars each year.

The Fisk University, the Walden, the Meharry, and other large schools for the colored people in Nashville and other places, all appeal to the material side of men of wealth. They have something definite and tangible to present, they can point to what they have done and are doing; and they have received millions for their work.

But what can we present to clear-headed, practical men of wealth? This has been the puzzle for years, and has heretofore barred any real, practical work along these lines. Yet all the time, for more than twelve years, there has been quietly growing and developing a practical line of work which now places us upon vantage-ground with any and all of the great colored educational institutions of the South. I refer to the development of the mission school work among the colored people in their homes, right where they live.

The beginning of this work was small, but each effort was successful. It meets the needs of this people where they are. Slowly and steadily through the years has the work broadened, until from the first small school in Vicksburg, Miss., it has increased to thirty, which is the number reported for the present year, distributed among the several States in the South, conducted under the auspices of the Southern Missionary Society.

But how can such a simple work be compared with, and placed by the side of, the great and successful colleges? — Not by outward show, but by real, practical achievement. It will be well to remember that more than one thousand students will this year be enrolled on the registers of the thirty mission schools mentioned. Yet the expense of this wide-reaching work is only a fraction of that of one of the large colleges with a much smaller attendance.

The Southern Missionary Society

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Bible

THIS Book unfolds Jehovah's mind;
This Voice salutes in accents kind;
This Fountain has its source on high;
This Friend will all your need supply;
This Mine affords us boundless wealth;
This Good Physician gives us health;
This Sun renews and warms the soul;
This Sword both wounds and makes us whole;
This Letter shows our sins forgiven;
This Guide conducts us safe to heaven;
This Charter has been sealed with blood;
This Volume is the Word of God.
— *Selected.*

Lamps Without Oil

MRS. E. G. WHITE

THE necessities of the times demand that most earnest efforts be put forth for the advancement of the third angel's message. Evil angels are endeavoring by every ingenious method to counterwork the work of God. Heavenly agencies are laboring to make effective the message of light and truth. Yet at such a time a lack of consecration and faith is manifest among God's people that is grieving the Holy Spirit. Many of our workers seem to be sleeping.

To many the Bible is as a lamp without oil, because the knowledge of the Word is turned into channels of speculation that bring misunderstanding and confusion to minds. This has been done by some to such a degree as to give occasion for those who are watching us to make of none effect the message of truth. I am instructed to ask our leading men and ministers, Are you laborers together with God? or do you place your own interpretation upon the Word? It is the duty of every worker to ask himself the question, Whom am I serving? Beware, brethren, lest self be interwoven with your exposition of the Word. Beware lest you lead any soul to a misunderstanding of the Word. The Lord now calls for the truth to be presented in its simplicity, that all, even the most ignorant, may understand its requirements.

The psalmist writes: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep thy statutes: O forsake me not utterly.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word."

Let the young men and women study these words, and encourage a spirit that will desire to heed the way of the Lord.

David continues: "Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law. . . . Teach me, O Lord, the way of thy statutes; and I will keep it unto the end. Give me understanding, and I shall keep thy law; yea, I will observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness."

Such prayers as this the Lord's servants should be continually offering to him. This prayer reveals a consecration to God of heart and mind; it is the consecration that God is asking us to make.

The Word of God brings plainly to view two classes of people, the wise and the foolish. Let those who profess to know the truth for these last days take heed that they be not found among the foolish, whose lamps are going out because they have failed to supply themselves with the holy oil, the spirit and grace of Christ. Through the agency of the two anointed ones who stand by the Lord of the whole earth, provision has been made that every soul may be abundantly supplied.

Unless there is a connection with heavenly agencies, the strong, pure influence which should be exerted by every worker in the field will be lacking. They will be no more prepared to do the work which the Lord expects them to do than were the foolish virgins prepared to answer the call, "Behold, the Bridegroom cometh; go ye out to meet him." The Holy Spirit will not be represented in their labors. They have the form of the truth; they have the lamp, but they have no oil in their vessels. The power of a godly example is lacking. There is no living experience to give power to the truth presented.

If the influence of heavenly agencies is not combined with human effort, the word of truth presented will be ineffective. Great zeal may be manifested, but if the daily example is not a living, powerful influence for good, the zeal will be worthless. Unless the Spirit of God accompanies the worker to correct every unsanctified way, his work will be superficial and weak.

Spiritual things, the apostle Paul declares, are spiritually discerned. "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthern vessels, that the excellency of the power may be of God, and not of us."

I am instructed to say to many professed believers, Unless you look upon your religious experience in an altogether different light than you have, you are going to meet with keen disappointment. [The righteousness of Christ is revealed from faith to faith; that is, from your present faith to an increased understanding of that faith which works by love and purifies the soul.] (1) Those who endure trial for the truth's sake, who make sacrifices to help those in need, do so because of the presence of the love of God in the soul. When men and women give themselves unreservedly to the exercise of unselfish works, it is because the grace of Christ is in the heart, molding the life to his example. But if the heart is destitute of the Spirit of God, if it does not possess the rich grace of God, there is no oil in the vessel with the lamp, there is no treasure in the earthen vessel.

Those who are genuinely converted will not act like the worldling, but their experience will answer to the words of the apostle Paul when he declared: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." When Christ imparts to any the blessings of his grace, he lays the recipients under special obligation to place their capabilities and powers at the service of God. They are called so to relate themselves to the work of the Master, that they will reveal in all their actions that they are converted. In their reverence and homage for the character of Christ, they will reproduce that character in their own, thus testifying to the attributes of the Father.

There is need that we study carefully

(1) Commentary, Vol. 6 p. 1067

the evidence we give in our own lives that we are Christians. On the part of some, evidence has been given of an unchristian spirit. They have revealed that they need a reconversion if they would not be disappointed in the great day of final award.

There are troublous times before us, when everything that can be shaken will be shaken. For this conflict with the powers of evil we are bidden to arm ourselves with all the armor of God, "above all," the apostle exhorts, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

We have reason for great thankfulness that we have the perfect example of the life of Christ. As he did, so day by day we are to obey the word of the Lord. Let us cultivate a grateful spirit. Let us make sure work for eternity. The humility and benevolence of Christ's life revealed in ours, is the testimony we give to the world that we are his disciples. Through a life of obedience and self-sacrifice we are to reveal the love of God for fallen man.

Those who would have the life that measures with the life of God, must be workers in this life. They must watch unto prayer. They must not fail nor be discouraged. By faith they must work out their own salvation. By faith and complete submission to the will of God, they must become partakers of God's love and doers of his will.

Our Beginners

KATHERINE B. HALE

It is September again. Among the pupils who present themselves at the school door this September morning, we find many little strangers — beginners we call them. Here they are, ready to begin — what?

"Good morning, little children dear!
How pleasant 'tis to see you here!
With faces bright and hands so white,
A very welcome, happy sight."

As we welcome these little ones into our schoolroom, a responsibility becomes ours, dear teachers,— a responsibility than which there is none greater brought within school doors. Whence come these little folks? Why are they here? Let us hope that they come from homes where parents have studied and practised faithfully the instruction given by the Teacher who loved little children, and thought it worth while to give to them his tenderest love and consideration. Let us hope that in the period of home education preceding the introduction into school life, there has been laid that foundation which Christian parents are privileged to lay. And now, as we accept a share in the responsibility of these parents, we must not forget that our work is foundation work too. It is possible to broaden and strengthen all previous work, and thus make lasting every impression already received for good. A wonderful privilege, then, is this work.

Already have these little people been introduced to at least one of our Father's great lesson-books — his creation. Doubtless, too, they have learned that there is another book,— one containing printed symbols,— his revelation. It is a letter from our Father to all his people,— a book sent to the fathers, the mothers, and to all the children in the great, wide world. These two great books are God's lesson-books for children. With some of the sweet and fascinating stories we will hope they have already become familiar; and now they have reached the time when they are eager to read for themselves more of the Father's lessons. Not only are they anxious to read from the pages of nature's great outdoor book, but they are anxious to read from the printed pages of such books as may be presented to children of proper school age.

How proud is the child of his first new book, his very own! There are pictures on nearly every page, and how eager he is to know "what the stories say." On a certain page he sees a little boy all ready for bed. The boy stands by a candle, and the candle is burning. I wonder what the little boy is saying? On another page are pretty pansies. What does the book say about the pansies? Here is a little girl watering her flowers, and the sentences below tell what the little girl thinks about as she works among her plants. Here is a picture of beautiful angels. Did you ever hear of that man to whom the angels appeared one lonely night? This is such an interesting story!

Now (we explain) we are going to be able to read all these stories. Are you not glad of that? Before this school year is past, you will probably be able to read every one. I wonder if you can find the page upon which are pictured flying blackbirds, and at the bottom of which is a row of five happy children? They are singing, and the story that the song tells is a story that I shall write upon the board for you to-day.

Let us now put away our books, and sing together this song, which I think will help us always to remember our very first Bible memory verse (Ps. 106:1):—

"Praise him! praise him! little children, praise him!
God is good! God is good!
Praise him! praise him! little children, praise him!
God is good! God is good!"

Walla Walla, Wash.

A Test of Loyalty

W. G. KNEELAND

1. WHAT portion of time has God reserved to himself?
   Ans. "The seventh day is the Sabbath of the Lord thy God."
2. How is the Sabbath day to be observed?
   Ans. "Remember the Sabbath day, to *keep it holy.*"
3. What portion of our earnings has God reserved for himself?
   Ans. "And *all* of the *tithe* of the Lord, whether of the seed of the land, or the fruit of the tree, *it is the Lord's.*" Lev. 27:30.
4. How is the tithe to be regarded?
   Ans. "*It is holy* unto the Lord." "And concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the *tenth is holy unto the Lord.*" Lev. 27:30-32.

NOTE.— One seventh of our time and one tenth of our income are holy unto the Lord. Sabbath-breaking and a refusal to pay an honest tithe are sins of the same character. Faithfulness in Sabbath-keeping honors Christ as Creator and Redeemer. Faithfulness in tithe-paying honors Christ as King of kings and Lord of lords. Gen. 14:18-20.

5. If we keep back a part of our earnings for food and clothes, and only pay tithe on the balance that is left, is what we give an honest tithe?
   Ans. Jacob asked the Lord for "bread to eat and raiment to put on," and then promised, "*Of all* that thou shalt give me I will surely give the *tenth* unto thee." Gen. 28:20-22.
6. Is it necessary to pay tithe on what we raise in our fields and gardens as well as on the money we earn?
   Ans. "The children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of the increase of the field; and the *tithe* of *all things* brought they in *abundantly.*" 2 Chron. 31:5. "Not only does the Lord claim the tithe as his own, but he tells us how it should be reserved for him. He says, 'Honor the Lord with thy substance and with the *first-fruits* of all thine increase.' This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. *Let God's portion be first set apart.*"— *Special Testimony.*
7. What was the sin of Achan?
   Ans. He took a part of the holy or devoted things, reserved for God's treasury, for himself. Joshua 7:1; 13:20, 21.
8. Why were Annanias and Sapphira punished?
   Ans. For pretending to give to God what they were in reality keeping for themselves. Acts 5:1-10.

NOTE.— From this we can see that it is very dangerous for us to take either the holy Sabbath or the holy tithe to use for ourselves. We should not claim to be tithe-payers if we are not honest with God. "Bring ye *all the tithes* into the storehouse," and then the promise, I "will pour you out a blessing, that there shall not be room enough to receive it," will be fulfilled to you. Mal. 3:3-10.

"In using my reserve fund to gratify your own desire, you have robbed souls of the light which I made provision they should receive. You have had opportunity to show loyalty to me, but you have not done so; for you have stolen my reserve fund."— *Special Testimony.*

Spanish Town, Jamaica, W. I.

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Point of View

A pessimist, we're told,
Is one who sees the cloud that lowers,
But not its fringe of gold;
Blind to the silver lining,
We hear his sad repining;
E'en through the sun's clear shining
He sees the distant showers.

An optomist, they say,
Finds rainbow tints in any sky,
Let storms beat as they may;
What if the dark cloud lowers!
He knows the cooling showers
Will bring the fruits and flowers
In God's good by and by.

Life may be gold or gray;
Aflame with light or overcast
May be our pilgrim way,
As we may choose to view it;
Trouble — well, why pursue it?
A cloud — why not look through it?
The storm will soon be past.

— *Edith Virginia Bradt.*

Build on a Sure Foundation

MRS. E. G. WHITE

The story of a crucified and risen Saviour is the great central theme of the Word of God. In the Psalms, in the prophecies, in the gospels, and in the epistles, God has by revelation made prominent the vital truths concerning the agreement between the Father and the Son in providing for the salvation of a lost race.

Christ was crucified to save the world. For his enemies, for a race in rebellion against God, our Saviour suffered the most excruciating agonies that human flesh could endure. He has made ample provision for sinners, that they need not perish. In the light of his death-agony on the cross, we may know that whosoever will truly repent and receive him as a personal Saviour will receive everlasting life.

Our highest privilege is to honor Jesus Christ. We need now, in this year 1908, a continual spirit of submission to the will and requirements of God. His Word is plain. If we will seek for a personal experience in submitting to its requirements, we may appropriate the promise, "The meek will he guide in judgment: and the meek will he teach his way." As we study the Word prayerfully, with an obedient heart, the Holy Spirit will be with us to make upon our minds the correct application.

This is a privilege that the world can not receive or understand; for they have not the "Spirit of truth, whom," Christ declared, "the world can not receive, because it seeth him not, neither knoweth him." But to his disciples he says, "Ye know him; for he dwelleth with you, and shall be in you." You have the mind of Christ.

In the parable of the marriage of the king's son, Jesus relates how, after earnest efforts, "the wedding was furnished with guests." He continues: "When the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he said unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

It has been repeatedly revealed to me that many professing Christians will, in the time of the final test, be greatly disappointed. Many, many will fail to provide themselves with that righteousness of Christ represented in the parable by the wedding-garment. They have trusted in their own righteousness, and have not manifested the humility of Jesus Christ. They may be seated at the supper table with others, but Christ will recognize them, and will say to them, "How camest thou in hither not having on a wedding-garment?"

Unless those who profess to be Christians become sanctified through the truth, and learn to reveal the likeness of Christ in words, in deeds, in spirituality, in their relation to their fellow men, the great day of test and trial will find them unprepared to enter through the golden gates into the city of God. And unless they can now be made to feel their great need, they will not have a spirit to seek for the essential righteousness of Christ.

When called before King Belshazzar to explain the mysterious writing on the wall, Daniel reminded the king of matters with which he was familiar, but which had not taught him the lesson of humility that might have saved him. "O thou king," said the prophet, "the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will."

Then the enormity of Belshazzar's guilt was thus emphasized: "And thou his son, O Belshazzar, hast not humbled thine heart, *though thou knowest all this;* but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written.

"And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."

The Lord does not suffer wicked practises to go on without sending reproof and warning. There are men in high places who know of the reproofs, of warnings, of judgment sent, who know the example of God's dealings with others who have been disobedient, yet who have not sought to correct their ways before God. They have endeavored rather to make of none effect the messages that God has sent. They have continued to exalt themselves, and to carry out their own ways in defiance of the words of God. They have not been ignorant of the right way, but they have allowed their eyes to be blinded. In pronouncing judgment upon these, God will say, as he said to the wicked king, "Thou . . . hast not humbled thine heart, though thou knewest all this."

Many have continued in a wicked course of action, until the Lord Jesus can not accept their services unless there is a genuine conversion. His people to-day have no excuse for turning away from the counsels of his Spirit. In his Word, he has given us examples that should be warnings to us, yet although we have known all this, many of God's people have not taken heed to the warnings of God.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.

"Now these things were *our examples,* to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that *thinketh he standeth* take heed lest he fall."

Among the many discordant elements, some have been unable to discern the voice of God in the messages of warning and reproof that have been sent for the guidance of the church.

Men who have refused to walk in the plain counsel of the Lord, are not the ones who should be entrusted with the care of his sheep and lambs. Those who, while professing to believe the truth, resist the Holy Spirit, making light of the message from heaven, will surely be punished for their transgressions. They will not in the future have greater evidence of the truth of these messages than has been given in the past. The Lord forbids that they should be entrusted with responsibilities that they might have borne, had they heeded the messages that the Lord in mercy sent them.

The angel of the Lord instructed me, "Go, stand before my people, and speak to them the words that I will give you for church-members and for unbelievers. I will give you tongue and utterance. You have been called from the needy field in Australia to bear a living testimony that, if heeded, will be the salvation of many souls. New agents must occupy the field you have left. I have a work for you among a people, many of whom have followed their own evil course, and refuse to come to the light."

Christ was the greatest missionary this world has ever known. The Word has been made flesh, and dwelt among us as a minister of healing to both soul and body. His work is to be carried forward in the earth to-day. The only work worthy of our attention in this world is the advancement of the kingdom of God. To those who will unite as agents of Christ in the carrying forward of his work in the earth, the promise is sure that they shall receive souls for their hire.

The salvation of fallen and sinful humanity is a grand co-operative work, in which every being from the loftiest angel to the lowliest saint has his appointed place. The innumerable company of angels are united with us, in co-operation with God and Jesus Christ, in the work of saving souls. Think of this, you who feel no burden to be united with Christ, that his church may be revealed as a body of laborers together with God.

Let all draw together in unity, their dependence placed upon Christ Jesus. "Ye are the body of Christ, and members in particular." The truth is a sanctifying, unifying power. We are baptized into one body, and united through the sanctification of the Holy Spirit. In carrying forward the work of the Lord, there will not be one indifferent member. If one member suffers, all the others will suffer with him. If one member receives a rich blessing, all the members will rejoice with him.

The Lord of heaven and earth is the strength of his people. He is the light and life of every truly converted soul. His Spirit, working with its quickening power, will be recognized by its inspiration, and its abiding influence. Christ our Lord identifies himself with the members of his church. It is this union of the human and the divine that convicts the world. Through the blessed union of those who are sanctified body, soul, and spirit, the truth is magnified. All are to blend in keeping the unity of the Spirit in the bonds of peace.

To the principalities and powers in heavenly places is made known by the church the manifold wisdom of God. Were all who profess to be church-members truly converted, what a power for truth and holiness would be manifested. They would be laborers together with God in leading souls to Christ. There can be no repining when Christ is formed within, the hope of glory.

The message I have to bear is that a much higher standard must be reached by God's people. I entreat all to heed this warning. I dare not cease to "cry aloud," and "spare not," and show God's people "their transgression, and the house of Jacob their sins." It is time that we all understood our true position, and that we give, in righteous characters, the evidence that we possess the truth.

"The Whole Tithe"

* * *

YEARS ago we were told by the spirit of prophecy that if all would faithfully pay a full tithe into the Lord's treasury, there would be no lack of means with which to carry on the work. The writer is fully persuaded that if "the whole tithe" were brought into the "storehouse," there would be no need of funds from other sources to support the work in all parts of the world. He is also convinced from the following incident that only a few, comparatively speaking, pay a full tithe: —

Jan. 1, 1905, a worker in this cause, who has a family of four to support, began to keep an accurate account of all tithes and offerings paid by him. This man had no support other than that paid him by the conference. His wife kept a cow, some chickens, and a small garden on a city lot. The amount of tithe and donations paid by this worker up to Aug. 1, 1908, is $439.50,— an average of $10.22 a month for the whole time. The tithe alone amounts to $317.35, which equals $88.56 a year, or $7.38 a month.

Nor is this in any way an extraordinary showing. This man, before he entered the ministry, was a mechanic, earning much more than he has since. He simply did what every Seventh-day Adventist ought to do — honestly paid a tithe of his income. Not counting the two small children, the average annual tithe for each church-member in this family in $44.28, which, if equaled — as it should be — by all the people of this denomination, would every year amount to over three millions of dollars, — enough to support three times as many foreign missionaries as we now have, at the same time caring better for our home work.

Suppose we each try the plan of keeping an accurate account of our income, and find how much tithe we should pay during the next year. Such a plan would result in doubling, or even trebling, the average annual tithe as now paid, and would clear us of the charge of robbing God by not bringing in the *whole tithe*.

Self-Supporting Missionary Work

E. A. SUTHERLAND

"THERE is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God. . . . Many of the members of our large churches are doing comparatively nothing."

Do the lay members of this denomination comprehend the full meaning of these sentences? What is the cause of the people of this denomination falling into the condition where these words must be said of them? Is it not a failure to understand the meaning of the words of the great apostle Paul to the individual Christian church-member: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier"? Have not many of our people lost sight of the fact that they are to prepare themselves personally to be soldiers of Jesus Christ, to go warring for him? They have fallen into the same error that many have in the past; that is, that there are two classes in the church,— one the soldier, or missionary class, and the other the lay-member, or stay-at-home class. To the latter belong the great majority of Christians. They are willing to aid with gifts and contributions the soldier class who are supposed to go out and fight the battles of the Lord. But it is fatal to spirituality to attempt to fight the battles of the Lord through a substitute. Every Christian must learn to be a good soldier of Jesus Christ, to endure hardness, not to entangle himself with the affairs of this life, and to go to war for the Master.

Let us consider the part that lay members had in the beginning of this great message. In 1844 during the midnight cry we read that the work did not stand in the wisdom and learning of men, but in the power of God. "It was not the most talented, but the most humble and devoted who were the first to hear and obey the call. Farmers left their crops standing in the field, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement." We know that the third angel's message will close with the same manifestation of power, and also by a move-

General Articles (1)

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Life's Changes and Trials

MILO D. WARFLE

Sometimes we do not understand
The many changes from God's hand;
But we may all be confident
That they for our best good are sent.

Then let us suffer and endure:
Our God intends to make us pure.
Trials will burn away the dross
Ere we sustain eternal loss.

There still are lessons we should learn,
And these should be our chief concern.
Upon our learning life depends: (1)
Christ, to our aid, the Spirit sends.

Then look away from earthly woes,
And see the grace our God bestows
To cleanse our hearts, and help us rise
To fill our place in Paradise.

To one and all our God is good:
O, let us serve him as we should,
And then we'll nevermore complain
When we but suffer for our gain.

Boulder, Colo.

How to Gain Spiritual Strength

MRS. E. G. WHITE

Many are spiritually weak because they look at themselves instead of at Christ. Looking at themselves, and seeing only discouragement and unworthiness, they forget that God is waiting to make them agencies for the blessing of the world, and that angels are waiting to be colaborers with them. (1)

Christ is the great storehouse from which on every occasion we may draw strength and happiness. Why, then, do we withdraw our eyes from his sufficiency to look on and bemoan our weakness? Why do we forget that he is ready to help us in every time of need? (1) We dishonor him by talking of our inefficiency. Instead of looking at ourselves, let us constantly behold Jesus, daily becoming more and more like him, more and more able to talk of him, better prepared to avail ourselves of his kindness and helpfulness, and to receive the blessings offered us. As we thus live in communion with him, we grow strong in his strength, a help and a blessing to those around us.

(2) Christ has made every provision for us to be strong. He has given us his Holy Spirit, whose office is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour, and trust in his power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness.

(1) If we would only do as the Lord desires us to, our hearts would become as sacred harps, every chord of which would sound forth praise and gratitude to the Redeemer sent by God to take away the sin of the world. With joy we would be able to say, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

When temptations assail you, as they surely will, when care and perplexity surround you, when, distressed and discouraged, you are almost ready to yield to despair, look, O look, to where with the eye of faith you last saw the light; and the darkness that encompasseth you will be dispelled by the bright shining of his glory. When sin struggles for the mastery in your soul, and burdens the conscience, when unbelief clouds the mind, go to the Saviour. His grace is sufficient to subdue sin. He will pardon us, making us joyful in God.

Looking at self, we see only weakness, and we forget God's purpose for us. We forget that he placed on us so high a value that he gave Christ to die for us. O, after all that has been done for us, how can we disappoint Christ by failing to live the life that he has made it possible for us to live? Let us no longer talk of our inefficiency and lack of power. Forgetting the things that are behind, let us press forward in the heavenward way. Let us neglect no opportunity that, if improved, will make us more useful in God's service. Then like threads of gold, holiness will run through our lives, and the angels, beholding our consecration, will repeat the promise, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." All heaven rejoices when weak, faulty human beings give themselves to Jesus, to live his life.

What Is It to Be a Seventh-day Adventist?

GEORGE I. BUTLER

We are living in an age when things religious are getting sadly mixed, and spiritual issues are very poorly defined. Within a lifetime, great changes have occurred. Persons of a mature age can recall the time when to be accepted as a member of the Presbyterian Church it would be necessary personally to subscribe to all the doctrines of the creed. One must believe the Calvanistic theology as a whole. To be a Baptist, close-communion was insisted upon, and immersion was especially important. So of other churches.

But we have reached an age when doctrines are practically relegated to the rear. If a man is prominent, and is received in the highly respected social circle, what he believes or does not believe is not considered of great importance. The custom is common for members of one church, if moving to another place, to become members of a different denomination with a very different creed, and not much is said about particular beliefs if the candidate is a respectable citizen. Free and open communion is now generally adhered to. Little is made of doctrine. The denominational standard is lowered, and if one's life is above reproach, and if he is liberal in helping with his means, he is regarded as a very desirable candidate.

What does this change signify? — It means that doctrine is considered of small importance. Is it really immaterial what we believe? Is it a matter of no importance whether we believe what the Bible teaches or not, if we are only good citizens, and lead respectable lives in the community? The practise which leads to such conclusions virtually means that the Bible is no standard of authority after all.

The true believer takes the Bible as his book of authority, to be his guide in all matters pertaining to his eternal welfare. While the tendency of fellowshiping anything if only one is a kind, civil man, largely regardless of his belief, is proving to be very popular, a denomination is making strong headway, and rapidly advancing in strength and numbers, which makes doctrine very important. Seventh-day Adventists, whose advancement has been an increase of one hundred per cent every ten years, since the beginning of their work, doubling up each decade for some fifty or sixty years, attaches great importance to what one believes. Why? — Because what the Bible teaches is important.

The Bible is God's message to mankind. It teaches what God regards as essential to salvation. Seventh-day Adventists recognize this fact. While they wish to be kind, generous, and helpful to all, whether believers or unbelievers, they can not associate in fellowship with those who transgress or disbelieve the great truths which God has taught in his Word. They expect to be judged by that Word in the last day.

Actions speak louder than words. To associate in Christian fellowship and communion with those who disbelieve and disobey the important truths of the Word of God would justly be considered as saying by our actions that we consider those truths as matters of no importance. More than this, it would say that the very truths which have made us a peculiar people were immaterial. Why, then, should we go forth and proclaim them at so much cost of labor and sacrifice? When we get ready to imitate the course taken by other denominations, our message is gone, and our reason for existing as a denomination is virtually set aside as of no importance.

Could we accept those who had no faith in the nearness of Christ's second advent? — Not unless we said in substance that there was no good reason why we preached that doctrine, and that it was not essential. Could we accept as members those who habitually break the

(1)
Messages to Young People, p. 107, 108

(2)
My Life Today, p. 45

General Articles

"Whatsoever things are *true,* whatsoever things are *honest,* whatsoever things are *just,* whatsoever things are *pure,* whatsoever things are *lovely,* whatsoever things are of *good report;* if there be any *virtue,* and if there be any *praise,* think on *these things.*" Phil. 4: 8.

Our Conflict

C. M. SNOW

I can not lift the drowsy veil
Of time that is to be,
Nor tell what wonders lie unsung
In God's eternity.
Not mine the tongue to charm the ear —
Nor yet the ear that hears
The cadence of the universe,
The music of the spheres.

In God's good time the veil will lift
That blinds the eye of sense,
And sight shall crown our stumbling faith
In God's omnipotence.
Between the muster and the crown
There lie the weary years,
Filled up with conflict and with pain,
With struggles and with tears.

With Hope's far eye made clear by Faith,
We view Time's vista long,
And step by step God's mountain scale
To meet his angel throng.
'Tis not in strength of human limb,
Nor wisdom of our own,
That we must conquer on the hills
Where hosts are overthrown.

The battle is not ours, but God's;
The strength to win is his;
Yea, his the helmet, shield, and sword,
Yet ours the victory is.
But not in pampered indolence
May we go on, if then
We would in heaven the ranson share
Of God's accepted men.

Six thousand years in battle-line,
God's hosts have struggled on
Through desert drear or fen or flood
Up toward Time's reddening dawn;
And now the Day-Star lights the east,
The final charge has come;
Through every vale the bugle calls,
On every hill the drum.

We can not camp between the lines;
We can not neutral be;
For this side or for that we choose
For all eternity.
For such a time God give us strength,
Give sight, give wisdom, grace,
That in this mighty conflict we
May fill no coward's place.

God give us men who know his power,
And to his Word conform;
God give us men who fear not man,
Nor quail before the storm.
Ah, 'tis a time to try men's souls —
The climax of a world —
Where truth and falsehood stand arrayed,
With battle-flags unfurled.

God's banner over us is love,
And his omniscient form
Will shield the cohorts of his grace
From this onrushing storm.
Stand fearless, then, whate'er the place
Our God may give you here;
'Tis only they who quit his ranks
That need to harbor fear.

In God's strength find the power you need;
For counsel seek his face;
Where'er your Leader stations you,
That is your safest place.
Thus armed and clothed with power divine,
In wisdom thus arrayed,
Go forth, go forward, valiant go,
Nor ever be dismayed.

Takoma Park, D. C.

Teacher, Know Thyself

MRS. E. G. WHITE

To know one's self is great knowledge. True self-knowledge will lead to a humility that will allow the Lord to train the mind, and mold and discipline the character. The grace of humility is greatly needed by the workers for Christ in this period of the world's history. No teacher can do acceptable work who does not bear in mind his own deficiencies, and does not drop out from his reckoning all plans that will weaken his spiritual life. When teachers are willing to drop out from their work everything that is unessential for the life eternal, then they can be said indeed to be working out their salvation with fear and trembling, and to be building wisely for eternity.

I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they can not take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit unto eternal life.

Every teacher should be a daily learner in the school of Christ, lest he lose the sense of what constitutes true physical, mental, and moral excellence. No one should place himself as a teacher of others who is not constantly working out his own salvation by receiving and imparting an all-round education. The true teacher will educate himself in moral excellence, that by precept and example he may lead souls to understand the lessons of the Great Teacher. No one should be encouraged to do the work of teaching who will be satisfied with a low standard. No one is fitted to teach the grand mysteries of godliness till Christ is formed within, the hope of glory.

Every teacher needs to receive the truth in the love of its sacred principles; then he can not fail of exerting an influence that is purifying and uplifting. The teacher whose soul the truth cleanses, refines, and ennobles, whose heart is stayed upon Christ, will speak and act like a Christian. Such an one will not be satisfied until the truth cleanses his life from every unessential thing. He will not be satisfied unless his mind is day by day being molded by the holy influences of the Spirit of God. Then Christ can speak to the heart, and his voice, saying, "This is the way, walk ye in it," will be heard and obeyed.

The teacher who has a right understanding of the work of true education, will not think it sufficient now and then to make casual reference to Christ. With his own heart warm with the love of God, he will constantly uplift the man of Calvary. His own soul imbued with the Spirit of God, he will seek to fasten the attention of the students upon the pattern Christ Jesus, the chiefest among ten thousand, the One altogether lovely.

The Holy Spirit is greatly needed in our schools. This divine agency comes to the world as Christ's representative. He is not only the faithful and true witness to the Word of God, but he is the searcher of the thoughts and purposes of the heart. He is the source to which we must look for efficiency in the restoration of the moral image of God in man. The Holy Spirit was eagerly sought for in the schools of the prophets; his transforming influence was to bring even the thoughts into harmony with the will of God, and establish a living connection between earth and heaven.

Teachers, if you will open your hearts to the indwelling of the Spirit of God, if you will welcome the heavenly Guest, God will make you laborers together with him. In co-operation with the Master Teacher, the spirit of selfishness will be expelled, and wonderful transformations will take place.

Character and Work of Nehemiah

[Those who have been interested in the study of the book of Nehemiah in the Sabbath-school during the past quarter will find the last chapter of the book, "Ezra and Nehemiah, Their Lives and Times," by George Rawlinson, intensely interesting and profitable reading. A few excerpts from the chapter referred to follow.— Ed.]

The character of Nehemiah has provoked the admiration of all those who have made it their study. "Every act of his during his government bespeaks one who had no selfishness in his nature. All he did was noble, generous, high-minded, courageous, and to the highest degree upright. To stern integrity he united great humility and kindness, and a princely hospitality. . . . But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God. He seems to have undertaken everything in dependence upon God, with prayer for his blessing and guidance, and to have sought his reward only from God."— *Harvey.*

In our opinion the most striking feature in Nehemiah's character is this last-mentioned one, his piety, and especially his prayerfulness, at all times and under all circumstances.

A second main feature in Nehemiah's character is his patriotism. . . . Because his people were downtrodden; because work in this Southern field. I am willing to throw myself fully into this work, in order that the field that the Lord has spoken of so many times may be quickly worked. If the rank and file of the people would enter self-supporting missionary work, it would only be a little while before we would all be in the kingdom.

For the benefit of inquiring friends I wish to state that I have never enjoyed better health than since coming South. The climate so far has been delightful. I am impressed that Satan is anxious to make you believe that you can not stand the climate in this Southern field. If God is calling you here, you will find that your health will be better, if you obey his call, than if you stay in a country with the most desirable climatic conditions. JOSEPHINE GOTZIAN.

Field Notes

ELDER A. D. EWERT reports the baptism of two persons at Winnebago City, Minn., a short time ago.

AFTER holding some meetings with the New Hope (Tex.) church, Elder N. V. Willess baptized thirteen persons there.

AT Newport News, Va., six persons are rejoicing in a knowledge of the true Sabbath as a result of the tent-meetings at that place.

THREE persons at West Newton, Maine, have recently begun the observance of the Sabbath; others are much interested.

As a result of the tent-meetings held at Stockton, Cal., seven persons have been baptized, and two others are keeping the Sabbath.

A MOTHER and daughter from the country near Henning, Minn., were recently baptized. Others at that place expect to be baptized soon.

BROTHER C. SVENSSON, reporting from Denver, Colo., says that three were baptized there on August 15, and that others have begun to keep the Sabbath.

SUNDAY, September 13, eleven persons were baptized at Hagerstown, Md. Eight or nine more are keeping the Sabbath, and it is expected that some of these will be baptized in the near future.

THE following report comes from New Castle, Colo.: "Our hearts were made glad on Sunday, August 8, when we buried twelve with their Lord in baptism. The same day we organized a church of seventeen members. There are a few more who will be baptized soon."

As a result of the tent effort at Lascruces, N. M., four persons decided to obey the truth. These, with the two families of Seventh-day Adventists living there, were organized into a Sabbath-school of ten members.

BROTHER J. W. BEAM, reporting the work at Lynch, Neb., says: "Two gave their hearts to the Lord, and one sister, who has a family, has stepped out into the light of present truth. We have hopes that two others will begin the observance of the Sabbath soon."

SIX were added to the church at Spencer, Va., by baptism recently, and one backslider returned to the truth.

IT is stated in the *West Michigan Herald* that six persons were recently baptized and added to the church at Kalamazoo. The attendance at the tent-meetings there is increasing.

A REPORT from Brownville, Maine, states that there have been two baptisms since camp-meeting, one there and one at Milo. At least two others have begun to keep the Sabbath, and the interest is good.

IN the Greater New York Conference during the last year work has been carried forward among ten different nationalities, and good results have followed the work among nearly all these peoples.

As a result of the labors of Brother W. T. Ramsey, at Roseland Schoolhouse, Okla., a family of five have covenanted to keep all the commandments of God; some of these will receive baptism soon.

Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL . . . . . *Chairman*
W. A. COLCORD, ... *Secretary*

Personal Liberty

IT is insisted by many that prohibitory liquor laws interfere with personal liberty; but the contention is false. No man has a right to do anything that needlessly places the life or property of others in jeopardy. No man has a right to domicile even his own family in an unsafe building. If he lives in a city, he has no right to maintain defective flues or use defective stovepipes. The law takes cognizance of these things, for the reason that by occupying unsafe buildings and using defective flues one jeopardizes life and property. For a like reason, civil law may properly prohibit the sale, and even the use, of intoxicating beverages, since every intoxicated man is a menace to the peace and safety of his neighbors, and a source of danger to their property.

It is not true that whisky does not hurt those who let it alone. It lays a heavy tribute of loss of property, of happiness, and even of life, upon thousands of innocent victims every year.

Have those who are taxed to support courts, jails, hospitals, and asylums, no rights the saloon-keeper and the tippler are bound to respect? Has the sober workman no right of protection against the unsteady hand or the dizzy head of his intoxicated fellow workman? Have the men, women, and children who throng our streets or traverse our country roads no right of protection against the numerous accidents due not to their own personal indulgence but to the indulgence of others in intoxicating liquors? Have the wives and children of drinking men no right of protection against the drink demon?

Truly it is not only the right, but the bounden duty, of the state to extend protection to all these. As well claim personal liberty in justification of the reckless automobilist, the sneak thief, the thug, the murderer, as for the drunkard and the saloon-keeper.

C. P. BOLLMAN.

When to Flee

"AND when they persecute you in this city, flee ye into another." You are not to expose yourself when it is not necessary for the glory of God, and have your life cut short when there is no occasion. When you are endangered because of the spirit of persecution, seek another refuge. This is what Jesus did, and there are other places besides the one in which you are, where God will manifest his power through your efforts for the salvation of souls.— *Mrs. E. G. White, in Review and Herald, May 3, 1892.*

Circulate the Literature

THE following from a letter recently received from a brother in the South indicates how fast the principles of religious liberty are fading from the minds of the people in this country, and how far they have drifted from the fundamental principles of our national government: —

"The religious Sunday is so enthroned in the hearts of the people here, that they look upon one as worse than an infidel when he opposes Sunday legislation. I worked for several hours one time in —— among the lawyers with a petition, and could not get even one to sign it. Nearly every one was ready to defend the Sunday and Sunday legislation. I was much surprised that this class of professional men seemed so utterly unable to see the evil of such legislation. All I could do was to leave them some literature; some refused to read, while others were indifferent.

"In some places here the circulation of petitions among all classes only arouses the most bitter prejudice, and hedges up the work for the public. We must make free use of our literature, and give it a wide circulation. We shall do all in every way we know how to stay this terrible tide of religious intolerance that is sweeping over the land."

God has made us the custodians and standard-bearers of these great principles of religious liberty for this time, as he has of his law and his Sabbath, which are so intimately bound up now, as in former ages, with the question of religious freedom, or the right to worship God according to the dictates of conscience. We must not, therefore, be recreant to duty in failing to sound the great message of warning which God has commissioned us to give at this time, though it arouses enmity and opposition. But wisdom and good judgment are needed in order to know how best to present the truth. The free circulation of literature, as recommended in the foregoing letter, is of primary importance, and is a wise course to pursue. Writing of the campaign now on in California, Brother A. J. S. Bourdeau says: "We have found that it is better first to distribute the leaflets, and then call for signatures to

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Crown of Life

NOT all may share the battle's shock,
And blood-stained colors onward bear;
Not all may deadly peril mock,
Not all the victor's chaplet wear.

What man shall say that aught of these
No part hath wrought in victory won?
Could warrior's hand the laurel seize,
Were sober, homely tasks undone?

No service for the King that's wrought
Escapes his ever-watchful care:
Not all may see the battle fought,
But all a crown of life may wear.

— H. C. Nutting, in the Christian Advocate.

Accepted in the Beloved

MRS. E. G. WHITE

"PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

"Grace be to you." We owe everything to God's free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ. Not because we first loved him, did God love us; but "while we were yet sinners," Christ died for us, making full and abundant provision for our redemption. Although by our disobedience we have merited God's displeasure and condemnation, yet he has not forsaken us, leaving us to grapple with the power of the enemy. Heavenly angels fight our battles for us, and, cooperating with them, we may be victorious over the powers of evil.

We should never have learned the meaning of this word "grace," had we not fallen. God loves the sinless angels, who do his service, and are obedient to all his commands; but he does not give them grace. These heavenly beings know naught of grace; they have never needed it, for they have never sinned. Grace is an attribute of God shown to undeserving human beings. We ourselves did not seek after it, but it was sent out in search of us.

God rejoices to bestow this grace upon all who hunger for it, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we shall receive this gift.

"And peace, from God our Father, and from the Lord Jesus Christ." Every man's experience testifies to the truth of the words of Scripture: "The wicked are like the troubled sea, when it can not rest. . . . There is no peace, saith my God, to the wicked." Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to control the raging storm. But he who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, which reconciles the soul to God, quiets the strife of human passion, and in his love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

Whoever consents to renounce sin, and open his heart to the love of Christ, becomes a partaker of this heavenly peace. There is no other ground of peace than this. The grace of Christ, received into the heart, subdues enmity; it allays strife, and fills the soul with love. He who is at peace with God and his fellow men can not be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred can not exist. The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife.

Christ's followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin, and yield his heart to God, is a peacemaker.

And "blessed are the peacemakers: for they shall be called the children of God." The spirit of peace is evidence of their connection with heaven. The sweet savor of Christ surrounds them. The fragrance of the life, the loveliness of the character, reveal to the world the fact that they are children of God. Men take knowledge of them, that they have been with Jesus. "Every one that loveth is born of God." "If any man have not the Spirit of Christ, he is none of his;" but "as many as are led by the Spirit of God, they are the sons of God."

"Blessed be the God and Father of our Lord Jesus Christ," the apostle continues, "who hath blessed us with all spiritual blessings in heavenly places in Christ." What is there left for us to ask, that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly places in Christ. It is our privilege to draw nigh to God, to breathe in the atmosphere of his presence. If we keep ourselves in close union with the common, cheap, sensual things of this earth, Satan will interpose his shadow, so that we shall fail to discern the blessedness of the promises and assurances of God, and so shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." There can be no misunderstanding here, unless there is wilful blindness. We are to be holy and without blame before him in love. The condition on which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on continually seeking; if we would receive, we must ask; if we would have the door opened, we must knock.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." In this text the two agencies in the salvation of man are revealed,— the divine influence, the strong, living faith of those who follow Christ. It is through the sanctification of the Spirit and the belief of the truth, that we become laborers together with God. God waits for the cooperation of his church. He does not design to add a new element of efficiency to his Word; he has done his great work in giving his inspiration to the Word. The blood of Jesus, the Holy Spirit, the divine Word, are ours. The object of all this provision of heaven is before us; and it depends upon us to lay hold of the promises God has given, and become laborers together with him.

Sanctification is the work, not of a day or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a life-long struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown.

Paul's sanctification was the result of a constant conflict with self. He said, "I die daily." His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his own nature.

God leads his people on step by step. The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose.

There is a science of Christianity to be mastered,— a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. There are hereditary and cultivated tendencies to evil that must be overcome. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny.

God has "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

The word that was spoken to Jesus at the Jordan, embraces humanity. God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved." The glory that rested upon Christ is a pledge of the love of God for us. It tells us of the power of prayer,— how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour, will fall upon us as we pray for help to resist temptation. The voice which spoke to Jesus says to every believing soul, "This is my beloved child, in whom I am well pleased."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." Our Redeemer has opened the way, so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father. All may have a home in the mansions which Jesus has gone to prepare. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth; . . . Behold, I have set before thee an open door, and no man can shut it."

The Spirit of the World Versus the Spirit of God

S. H. CARNAHAN

It is interesting to notice some of the words which show the spirit of the world in its working in contrast with those that indicate Christ's methods of doing.

In the schools of to-day it is cram; in business it is push; in political and social circles it is compete for advantage or supremacy. The multitudes on the streets crowd. It is all hurry, and the idea is enforce, compel, in short, rule or ruin.

Some say it is only competition. Satan strove to compete with the God of heaven — even to setting up a kingdom of his own. And this as well as the ways of the world is on the *rush* to destruction.

The Lord's ways are the opposite of this. He took six days to make the world and the things that are therein, and rested the seventh day. His work will stand through all eternity. His methods are not to drive and force; but to attract, draw, lead. Christ says, "No man can come to me, except the Father which hath sent me *draw* him." It is the goodness of God that *leadeth* to repentance.

Greed, love of money, of fame, or of fortune now drive men mad, and incite them to do desperate things.

The apostle Paul by inspiration of God says, "This know also, that in the last days perilous times shall come." It is the spirit of the world that is making these times perilous, and it is only the Spirit of God that can enable us to pass through such times unscathed.

San Cristobal, Cuba.

Individual Obligation and Personal Effort

G. A. IRWIN

(Concluded)

I copied from the *Home Missionary* some years ago a statement made by Arthur T. Pierson, one of the world's greatest missionaries, which I wish to insert here, since it contains a truth not infrequently overlooked in the consideration of our subject: —

"You can not absolve yourself by any personal liberality out of your purse for the personal duty of laboring for the lost. We can never bring this world to the knowledge of Christ by an ordained set of ministers of the gospel. We must do what the primitive Christians did when they 'went everywhere preaching the Word,' except the apostles, who remained at Jerusalem. They went everywhere talking about Jesus; they simply told what they knew. Theirs was no eloquent discourse, after the dialectical fashion of the schools. No, dear friends; the men that were in the apostolic succession remained at Jerusalem, while the common laity went out; and the apostles are mentioned as being excepted, in order that we may understand that the preaching that was done was not done by the apostles, because they were not scattered abroad, but it was done by the common disciples; and the reason why in the first century heathen fanes began to be forsaken of their worshipers, and heathen priests began to tremble lest their idols should have no more devotees, was because this magnificent work was taken up by the great bulk of the disciples; they were scattered abroad with the message of salvation flying from lip to ear, descending from ear to heart, coming up from heart to lip, and again going forth from the lip to the ears of others."

This statement is in perfect accord with the spirit of prophecy, as will be seen from the quotations that follow: —

"But many of our people are surfeited with the privileges they have enjoyed, and have lost the sense of the value of human souls.

"Christ has given to every man his work. He expects every man to do his work with fidelity. High and low, rich and poor, all have a work to do for the Master. Every one is called to action. But if you do not obey the voice of the Lord, if you do not do his work in firm reliance upon Christ as your sufficiency, if you do not follow his example, 'unfaithful, slothful servant,' will be registered against your name. Unless the light that has been given you is communicated to others, unless you let your light shine, it will go out in darkness, and your soul will be left in awful peril. God speaks to every one who knows the truth, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Communicate the knowledge of the truth to others. This is God's plan to enlighten the world."

To communicate the knowledge of the truth we have received to others, means more than simply to send out tracts that contain the truth. That is a part of our work, but the giving of our means and the sending out of tracts and papers will not absolve us from our obligations in a personal way. It is the personal contact of soul with soul, heart with heart, that makes impressions upon the hearts and minds of the people. "Communicate the knowledge of the truth to others." I maintain that if we would communicate the light that God is giving us, it would not be long before the loud cry would sweep over the earth like a tidal wave, and the work of God would be finished. If only one church of any considerable size in each conference or mission field would adopt "God's plan to enlighten the world," namely to "communicate the knowledge of the truth to others," and keep perseveringly at it, it would not be long before the influence of such churches would extend and widen until it embraced the whole world. This is what the Lord would be pleased to see, and he is waiting expectantly for such a consecration on the part of individuals and churches that he may pour his Spirit upon them for service.

"Brethren and sisters, many of you excuse yourselves from labor on the plea of inability to work for others. But did God make you so incapable? Was not this inability produced by your own inactivity and perpetuated by your own deliberate choice? Did not God give you at least one talent to improve, not for your own convenience and gratification, but for him? Have you realized your obligation, as his hired servant, to bring a revenue to him by the wise and skilful use of this entrusted capital? Have you not neglected opportunities to improve your powers to this end? It is too true that few have felt any real sense of their responsibility to God. Love, judgment, memory, foresight, tact, energy, and every other faculty have been devoted to self. You have displayed greater wisdom in the service of evil than in the cause of God. You have perverted, disabled, nay, even besotted your powers, by your intense activity in worldly pursuits to the neglect of God's work."— *"Testimonies for the Church," Vol. V, page 457.*

"Remember that your responsibility is measured not by your present resources and capacities, but by the powers originally bestowed and the possibilities for improvement. The question which each one should ask himself is not whether he

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Take and Keep

Take my life: I give it, Lord,
Into thy dear hand,
And with humble, childlike trust,
Yield to thy command.
Not a mite would I withhold
Master, dear, from thee.
Since each blessing I enjoy
Thou hast given me.

Everything I hold is thine;
Nothing is my own;
And my life thou gavest me
As a gracious loan —
Take it, Lord, for I am weak,
To use it in thy name;
But thy hand will never err,
Guide through joy or pain.

Keep my life, O Lord divine!
Every passing day;
Cleanse my heart from secret sin,
Purge its guilt away.
Hide me in thy secret place,
'Neath thy wings of love;
Let thy peace and joy be mine,
Rich gifts from above.

Take my life: I would be used
In service for my King;
Let my heart its joy proclaim,
My voice thy praises sing.
Keep my life, O guard it, Lord,
Water it each day;
Fill it with thy Spirit's power,
Be my guide and stay.

—*Mrs. W. M. Hunter.*

The Inestimable Gift

MRS. E. G. WHITE

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, . . . that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, . . . the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Such are the words in which "Paul the aged," "the prisoner of Jesus Christ," writing from his prison-house at Rome, endeavored to set before his brethren that which he found language inadequate to express in its fulness,—"the unsearchable riches of Christ,"—the treasure of grace freely offered to the fallen sons of men. The plan of redemption was laid by a sacrifice, a gift. Says the apostle: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." "God so loved the world, that he *gave* his only begotten Son." Christ "*gave himself* for us, that he might redeem us from all iniquity." And as the crowning blessing of redemption, "*the gift of God* is eternal life through Jesus Christ our Lord."

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Christ, by his sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which man had forfeited. All that was lost by the first Adam will be restored by the second. The prophet says, "O Tower of the flock, the stronghold of the daughter of Zion, to thee shall it come, even the first
(1) dominion." And Paul points forward to the "redemption of the purchased possession." God created the earth to be the abode of holy, happy beings. That purpose will be fulfilled when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal home of the redeemed.

A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which
(2) lead us to look upon it as our home. Christ assured his disciples that he went to prepare mansions for them in the Father's house. Those who accept the teachings of God's Word will not be wholly ignorant concerning the heavenly abode. And yet "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the paradise of God.

In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads his flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing
(2) streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into his family! We may address him by the endearing name, "Our Father," which is a sign of our affection for him, and a pledge of his tender regard and relationship to us. And the Son of God, beholding the heirs of grace, "is not ashamed (3)
to call them brethren." They have even a more sacred relationship to God than have the angels who have never fallen.

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the Heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving his Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when he prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom and revelation in the knowledge of him:* the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what *the riches of the glory* of his inheritance in the saints, and what is *the exceeding greatness of his power* to usward who believe."

Christ's redeemed ones are his jewels, his precious and peculiar treasure. "They shall be as the stones of a crown,"—"the riches of the glory of his inheritance in the saints." In them "he shall see of the travail of his soul, and shall be satisfied." Christ looks upon his people in their purity and perfection as the (4)
reward of all his sufferings, his humilia- (5)
tion, and his love, and the supplement of his glory,—Christ the great center, from whom radiates all glory.

An Added Opportunity

JASPER WAYNE

Just sixty years ago, November 18, while bowed before God, asking his blessing upon our pioneer paper, the Review, Sister White saw in vision this paper as a stream of light encircling the world. As a foundation to all our literature, the beginning of this paper was bathed in tears, and blessed through prayer, and it has borne a message of truth through all these intervening years. Sixty years ago it was sent out free to all who would receive it, and in response the money that flowed in was more than sufficient to defray all expenses.

Adventist Home p. (1) 540; (2) 541,542 My Life Today, (3) p. 365

Commentary, Vol. 4, (4) p. 1180; Our High Calling, (5) p. 203

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4:8.

The Joy of Service

L. D. SANTEE

THERE are hearts in their hunger pathetic,
That moan in their hunger and pain;
There are souls in their sadness ascetic,
O'erburdened in heart and in brain;
From lands where the tropic heat rages,
To mountains of ice with their glare,
'Mong the high and the low of all ages,
There are lives that go out in despair.

What joy if some heart that is bleeding
Is tenderly bound by your hand!
What joy of all joys to be leading
Some soul to the beautiful land!
To comfort the lives that are grieving,
To pray for the tempted that fall,
To teach them the joy in believing
In Jesus, the Saviour of all!

My heart with its pity is swelling
For those who "pass under the rod;"
I grow tenderly sober in telling
Of the love and the pity of God:
To the lives that are loveless and dreary,
That lonely and desolate stand,
He offers them, wayworn and weary,
A home in the beautiful land.

The burdens of sorrow are lightened
As we tell of the mansions above;
And faces all tear-washed are brightened
As they hear the sweet story of love;
In darkness they blindly were groping,
But tears from their eyes cease to fall;
They look to the skies and are hoping
In Jesus, the Saviour of all.

My experience an angel might covet,
Such joy does His service afford;
No sadness, for joy is above it,—
'Tis the wonderful "joy of my Lord."
I look with a faith sweet and tender
Across the broad reach of the years,
I shall see the blest city of splendor
When Jesus the Saviour appears.

Chicago, Ill.

The Danger of Fostering Pride and Vanity

MRS. E. G. WHITE

THERE are many professed Christians who know not Christ by an experimental knowledge. They are not converted; for self is the all-absorbing theme of their life. They do not sit at the feet of Jesus, as did Mary, and learn of him. They are not ready for Christ's coming. They are Christians only in name.

O, how my heart aches for these poor deceived, unprepared souls! As I stand before congregations, and see the self-sufficient, self-righteous ones, and know that they are not preparing themselves to do acceptable work for Christ, and to meet him in peace, my heart is burdened for them. What can I say to them that will arouse them to a sense of their true condition? I long to reveal Christ so plainly that they will behold *him*, and cease to center their attention on self.

In the night season I was in a company of people whose hearts were filled with vanity and conceit, and Christ was hid from their eyes. Suddenly, in loud, clear accents, the words were heard, "Jesus is coming to take to himself those who on this earth have loved and served him, to be with him in his kingdom forever." Many of those in the company went forth in their costly apparel to meet him. They kept looking at their dress. But when they saw his glory, and realized that their estimation of one another had been so largely measured by outward appearance, they knew that they were without the robe of Christ's righteousness, and that the blood of souls was on their garments.

When Christ took his chosen ones, they were left; for they were not ready. In their lives, self had been given the first place; and when the Saviour came, they were not prepared to meet him.

I awoke with the picture of their agonized countenances stamped on my mind. I can not efface the impression. I wish I could describe the scene as it was presented to me. O, how sad was the disappointment of those who had not learned by experience the meaning of the words, "Ye are dead, and your life is hid with Christ in God"!

The treasure of the grace of Christ is of more value than gold or silver or costly array. When my sisters catch a glimpse of what Christ has suffered in their behalf, that they might become children of God by adoption, they will no longer be satisfied with worldly pride and self-love. No longer will they worship self, but God will be the object of their supreme regard.

My heart aches as I am shown how many there are who make self their idol. Christ has paid the redemption price for them. To him belongs the service of all their powers. But their hearts are filled with self-love, and with the desire for self-adorning. They give no thought to the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Self-gratification is hiding God from their view. They have no desire to walk before God in meekness and lowliness. They are not looking to Jesus, not praying that they may be changed into his likeness. Their cases are represented by the man who came to the king's banquet clothed in his common citizen-dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was speechless; for he was self-condemned.

Among those to whom bitter disappointment will come at the day of final reckoning will be some who have been outwardly religious, who apparently have lived Christian lives, but whose lives have been marked by selfishness. They pride themselves on their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth; and they think that these will win for them the commendation of Christ. "Lord," they plead, "we have eaten and drunk in thy presence, and thou hast taught in our streets." "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?"

But Christ says, "I tell you, I know you not whence ye are; depart from me." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

There is no discussion; the time for that is past. The irrevocable sentence is pronounced. They are shut out from heaven by their own unfitness for its companionship.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

We know not what is before us, and our only safety is in walking with Christ, our hand in his, our hearts filled with perfect trust. Has he not said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me"? Let us keep close to the Saviour. Let us walk humbly with him, filled with his meekness. Let self be hid with him in God.

The Final Warning Message to Mankind

GEORGE I. BUTLER

THE certainty that there must be a warning message given before the coming of Christ and the close of probation, has been considered. It is a leading principle in God's scheme of salvation that mankind should be warned of the consequences of sin, especially in every great crisis of human destiny.

Attention is now called to this last-day message, the most solemn and important ever given to mankind: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that

General Articles

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The Word of God

MARY VALLIANT NOWLIN

THE Word of God brings holy cheer,
When sorrow broods with black wing down;
When overhead, and far and near,
We seem to feel Jehovah's frown.
When in the darkness we would give
A world to feel a friendly hand;
When life itself seems vain to live —
The why we can not understand.

Defeated and undone, we bow,
Crushed by the tempter, and alone,
With none to soothe the aching brow,
When night is come, and day has gone.
Ah! then it is Gethsemane
Has meaning all unknown before —
The bitter cry of agony,
The drops of blood His temples bore.

In such an hour God's Word reveals
A hope more dear, a joy more free,
And o'er our broken spirit steals
A balm from far-off Galilee.
It binds the trembling cords that break
From heart throbs full of weariness;
And then we hear, while hopes awake,
The rustle of His seamless dress.

O precious Word! fain would I know
More of thy meaning pure and deep,
That in Christ's likeness I may grow,
And all my ways from sinning keep.
O may that Word forever be
My lamp, my guide on life's dark way,
Until upon the crystal sea
I stand in God's eternal day.

Takoma Park, D. C.

Filled With the Fulness of God

MRS. E. G. WHITE

(1) THE themes of redemption are momentous themes, and only those who are spiritually minded can discern their depth and significance. It is our safety, our joy, to dwell upon the truths of the plan of salvation. Faith and prayer are necessary in order that we may behold the deep things of God.

Our minds are so bound about by narrow ideas that we catch but limited views of the experience it is our privilege to have. How little do we comprehend what is meant by the apostle Paul when he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Why is it that many (2) who profess to have faith in Christ have no strength to stand against the temptations of the enemy? — It is because (1) they are not strengthened with might by his Spirit in the inner man. The apostle prays "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." If we had this experience, we should know something of the cross of Calvary. We would know what it means to be partakers with Christ in his sufferings. The love of Christ would constrain us, and though (1) we would not be able to explain how the love of Christ warmed our hearts, we would manifest his love in fervent devotion to his cause.

Paul opens before the Ephesian church, in the most comprehensive language, the marvelous power and knowledge they might possess as sons and daughters of the Most High. It was theirs "to be strengthened with all might by his Spirit in the inner man," to be "rooted and grounded in love," to "comprehend with all saints what is the breadth, and length, and depth, and height; and (1) to know the love of Christ, which passeth knowledge." But the prayer of the apostle reaches the climax of privilege when he prays that "ye might be filled with all the fulness of God."

(2) Here are revealed the heights of attainment that we may reach through faith in the promises of our Heavenly Father, when we fulfil his requirements. Through the merits of Christ, we have access to the throne of infinite power. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The Father gave his Spirit without measure to his Son, and we also may partake of its fulness. Jesus says: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

The Lord appeared of old to Abraham, and said, "I am thy shield, and thy exceeding great reward." This is (1) the reward of all who follow Christ. Jehovah Emmanuel — he in whom are hid all the treasures of wisdom and knowledge — to be brought into sympathy with him, to possess him, as the heart opens more and more to receive his attributes; to know his love and power, to possess the unsearchable riches of Christ; to comprehend more and more "what is the length, and breadth, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness (1) of God." — this is the heritage of the servants of the Lord, and "their righteousness is of me, saith the Lord."

The heart that has once tasted of the love of Christ, cries out continually for a deeper draft; and as you impart, you will receive in richer and more abundant measure. Every revelation of God to the soul increases the capacity to know and to love. The continual cry of the heart is, More of thee, and ever the Spirit's answer is, Much more; for our God delights to do "exceeding abundantly above all that we ask or think." To Jesus, who emptied himself for the salvation of lost humanity, the Holy Spirit was given without measure. So it will be given to every follower of Christ when the whole heart is surrendered for his indwelling. Our Lord himself has given the command, "Be filled (3) with the Spirit," and this command is also a promise of its fulfilment. It was the good pleasure of the Father that in Christ should "all the fulness dwell;" and "in him ye are made full."

The life of Christ was a life charged with a divine message of the love of God, and he longed intensely to impart this love to others in rich measure. Compassion beamed from his countenance, and his conduct was characterized by grace and humility, love and truth. Every member of his church mil- (2) itant must manifest the same qualities, if he would join the church triumphant. The love of Christ is so broad, so full of glory, that in comparison to it, everything that man esteems so great dwindles into insignificance. When we obtain a view of it, we exclaim, O the depth of the riches of the love that God bestowed upon men in the gift of his only begotten Son!

When we seek for appropriate language in which to describe the love of God, we find words too tame, too weak, too far beneath the theme, and we lay down our pen and say, "No, it can not be described." We can only say, with the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is the mystery of God in the flesh, God in Christ, divinity in humanity. Christ bowed down (2) in unparalleled humility, that in his exaltation to the throne of God he might also exalt those who believe in him to a seat with him upon his throne.

To all who are willing for self to be humbled are given God's promises: —

"I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee."

"Call upon me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

"Exceeding abundantly above all that we ask or think," will be given unto us "the Spirit of wisdom and revelation in the knowledge of him," that we may (2) be able to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge," that we may be "filled with all the fulness of God."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." Only through his Word can a knowledge of these things be gained; and even this affords but a partial revelation. But there every power will be developed, every capability increased. The grandest enterprises will be carried forward, and the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul. All

(1) (2) (3)
ur High Calling, p. 365; 366; 151

the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joys and the wisdom of unfallen beings. We shall share the treasures gained through ages and ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. "Exceeding abundantly above all that we ask or think," will be, forever and ever, the impartation of the gifts of God.

The Judgment Message

GEORGE I. BUTLER

"AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

The careful reader will notice that this message announces the beginning of the great judgment period. "He [God] hath appointed a day, in the which he will judge the world in righteousness." Acts 17:31. To appoint is defined by Webster: "To fix by a decree, order, command, resolve, decision, or mutual agreement; to prescribe; to fix the time or place of." God, then, as declared by the great apostle, has fixed the time when the judgment will begin, by a decree, a command, a decision of his omnipotent word. This appointment had already been made when the apostle spoke that wonderful discourse to the Athenians. It was, then, settled more than eighteen centuries ago at what time the great heavenly assize should begin. And the time when it should begin was to be announced to the world. This first angel's message itself is the announcement of it. The great judgment day is to settle the eternal destiny of every person, dead or alive. Paul uses the past tense, "hath appointed" the day, or period, when the judgment should begin. The judgment of mankind must occupy a period of time, a considerable period. "I said in my heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3:17.

Preceding the day of Christ's second coming, and occupying a sufficient period to fulfil the pleasure of the all-wise and omnipotent One, who himself presides over the sessions of this grandest assize of the universe, the books of record kept in the archives of heaven, written by the angels of God, will be examined, and a decision, made in every case for weal or woe, will be rendered before the coming of our Lord Jesus Christ to execute the decisions of the judgment. These decisions will be final, fixed to all eternity, because the Judge of all presides, whose word is ever true, and must be right. Reader, would you get a clear and comprehensive and soul-enlightening view of this greatest of supreme courts,— God the Father, the Son, and the innumerable host of heavenly angels in session? We will give it to you from the divine Word: —

"And I beheld till thrones were placed, and One that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10. It is not the purpose of this brief article to enter into a full elucidation of the subject of the judgment. Books on this subject can be obtained at any of our publishing offices or depositories. A few words will properly introduce the subject: —

This wonderful description of the last judgment scene forms a part of one of the most remarkable lines of prophecy in the Bible. In Daniel 7, four great universal kingdoms are introduced in symbol,— Babylon, Medo-Persia, Grecia, and Rome,— successive in their work, leading us down in the history of the world from Daniel's time to the last days. Each played its part in the great drama of the world's history; but the prophecy gives more in detail the work of Rome, and especially the last division of that power, papal Rome, to the coming of Christ in glory. The great judgment scene is at the very close of this long line of prophecy. It is the last work of God and Christ preceding his coming to this earth, and preparatory to it. A careful study of this scripture will inevitably decide the question that the judgment scene going on in heaven takes place while the last generation is living on the earth. The first angel's message demonstrates this beyond doubt; for it states, in the clearest language, that a grand proclamation must go to the world by the voice of the preacher, "to every nation, and kindred, and tongue, and people," announcing the grandest of all facts, "The hour [or period] of his judgment is come."

Eighteen centuries ago, Paul declared that God had "appointed a day" for this great assize to begin. The beloved John was instructed in holy vision to announce to the world the proclamation of a world-wide message, declaring the momentous fact that the period of his judgment had already come —"is come." If this does not demonstrate that the period of the last judgment takes place in the heavenly courts while the last generation is living on the earth, to whom God's messengers are preaching the grand truth that that judgment is actually in session, then we shall never be able to understand human language.

Another consideration must settle the question, in the minds of all candid, intelligent persons, that the judgment of the last day takes place in heaven before our Saviour appears: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Let the reader carefully note these facts: when the Lord comes, he appears in mid-heaven, with all his escort of mighty angels. All come with him. The righteous dead are raised immortal, and immediately arise to meet him in the air. All the living righteous ascend with the resurrected dead to meet him in mid-heaven. Other scriptures declare that he, with them, immediately goes up to the New Jerusalem in heaven, to reign a thousand years. Christ does not come down upon the earth at that time. The judgments of God in the seven last plagues and the glory of Christ's advent destroy all the living wicked, and they lie upon the earth unburied and unlamented, and thus our earth lies desolate till the end of the thousand years, when the wicked dead are all raised to receive their final punishment.

The one point we wish to impress upon every mind is this: at the coming of Christ, an eternal separation takes place between the righteous and the wicked. The righteous go to heaven with Christ, to inhabit those mansions which Jesus prepared for them before he came. John 14:1-3. The wicked are all left upon the earth, and are slain by the brightness of his coming. How could these indisputable facts be true unless it had been decided who were righteous, and who were wicked? This decision is the work of the great judgment day that the first angel's message brings to view: "The hour of his judgment is come." It is every way fitting, yea, absolutely necessary, when we consider the mercy and justice of God, that his intelligent creatures should be warned of this momentous event so important for every person to know; so the solemn message must be proclaimed to all mankind. Other considerations connected with this first last-day proclamation will be considered in our next article.

Bowling Green, Fla.

The Overcomer

E. C. JAEGER

THE Bible holds out the hope of a reward only to the overcomer. The man who has victoriously come off the field of battle is the one upon whom is placed the victor's crown. We admire those who through all circumstances ever battle upward and onward, and our Father looks with kindly approval upon those who, with unselfish desire and in his strength overcome "for Jesus' sake." When what we do is done for him alone, we forget to pity ourselves, and are lost in the joy of serving Jesus. This is the only kind of service Jesus can ac-

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Let Us Be Kind

LET us be kind;
The way is long and lonely,
And human hearts are asking for this blessing only —
That we be kind.
We can not know the grief that men may borrow,
We can not see the souls storm-swept by sorrow,
But love can shine upon the way to-day, to-morrow:
Let us be kind.

Let us be kind;
Around the world the tears of time are falling,
And for the loved and lost these human hearts are calling —
Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are broken,
We live in vain who give no tender token:
Let us be kind.

Let us be kind;
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet breast —
Let us be kind.
And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us,
And heaven and home shall brighten all around us:
Let us be kind.

— *W. Lomax Childers.*

Till We All Come to the Unity of the Faith

MRS. E. G. WHITE

PAUL, urging the Ephesians to preserve unity and love, writes: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

The apostle exhorts his brethren to manifest in their lives the power of the truth which he had presented to them. By meekness and gentleness, forbearance and love, they were to exemplify the character of Christ and the blessings of his salvation. There is but one body, one Spirit, one Lord, one faith. As members of the body of Christ, all members are to be animated by the same spirit and the same hope.

Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent his Son into the world to save sinners. It is our privilege to bear this witness. Our characters must be molded in harmony with his character, our wills must be surrendered to his will.

In the first disciples was presented a marked diversity. They were to be the world's teachers, and they represented widely varied types of character. There were Levi Matthew the publican, called from a life of business activity, and subservience to Rome; the zealous Simon, the uncompromising foe of the imperial authority; the impulsive, self-sufficient, warm-hearted Peter, with Andrew his brother; Judas the Judean, polished, capable, and mean-spirited; Philip and Thomas, faithful and earnest, yet slow of heart to believe; James the less and Jude, of less prominence among the brethren, but men of force, positive both in their faults and in their virtues; Nathanael, a child in sincerity and trust; and the ambitious, loving-hearted sons of Zebedee.

In order successfully to carry forward the work to which they had been called, these disciples, differing so widely in natural characteristics, in training, and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end he sought to bring them into unity with himself. The burden of his labor for them is expressed in his prayer to the Father, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

For these disciples the mission of Christ finally accomplished its purpose. Little by little his example and his lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in his anguish and peril, swept away their self-sufficiency. They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master's guidance at every step.

They knew that his personal presence was no longer to be with them, and they recognized, as they had never recognized before, the value of the opportunities that had been theirs to walk and talk with the Sent of God. Many of his lessons, when spoken, they had not appreciated or understood; now they longed to recall these lessons, to hear again his words. With what joy now came back to them his assurance: —

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him." "All things that I have heard of my Father I have made known unto you." And "the Comforter . . . whom the Father will send in my name, he shall teach you all things, and bring all things to you remembrance, whatsoever I have said unto you." "All things that the Father hath are mine." "When he, the Spirit of truth, is come, he will guide you into all truth. . . . He shall receive of mine, and shall show it unto you."

The disciples had seen Christ ascend from them on the Mount of Olives. And as the heavens received him, there had come back to them his parting promise, "Lo, I am with you alway, even unto the end of the world." They knew that his sympathies were with them still. They knew that they had a representative, an advocate, at the throne of God. In the name of Jesus they presented their petitions, repeating his promise, "Whatsoever ye shall ask the Father in my name, he will give it you." Higher and higher they extended the hand of faith, with the mighty argument, "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Faithful to his promise, the divine One, exalted in the heavenly courts, imparted of his fulness to his followers on earth. His enthronement at God's right hand was signalized by the outpouring of the Spirit upon his disciples. By the work of Christ these disciples had been led to feel their need of the Spirit; under the Spirit's teaching they received their final preparation, and went forth to their life-work.

No longer were they ignorant and uncultured. No longer were they a collection of independent units or of discordant and conflicting elements. No longer were their hopes set on worldly greatness. They were of "one accord," of "one mind and one soul." Christ filled their thoughts. The advancement of his kingdom was their aim. In mind and character they had become like their Master; and men "took knowledge of them, that they had been with Jesus."

Then there was such a revelation of the glory of Christ as had never before been witnessed by mortal man. Multitudes who had reviled his name and despised his power confessed themselves disciples of the crucified. Through the co-operation of the divine Spirit the labors of the humble men whom Christ had chosen, stirred the world.

"When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Here we are shown that God gives to every man his work, and in doing this work, man is fulfilling his part of God's great plan. Every faithful worker will minister for the perfecting of the saints. All who have been benefited by the labors of God's servant, should, according to their ability, unite with him in working for the salvation of souls. This is the work of all true believers, ministers, and people. They should keep the grand object ever in view, each seeking to fill his proper position in the church, and all working together in order, harmony, and love.

There is nothing selfish or narrow in the religion of Christ. Its principles are diffusive and aggressive. It is represented by Christ as the bright light, as the saving salt, as the transforming leaven. With zeal, earnestness, and devotion, the servants of God will seek to spread far and near the knowledge of the truth; yet they will not neglect to labor for the strength and unity of the church.

God's Way the Safe Way

A. N. DURRANT

"And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way." Num. 21:4.

When Jehovah undertook to lead Israel "out of the land of Egypt, out of the house of bondage," to the promised land, he knew all the trials and obstacles, as well as the blessings and sweet experiences, that awaited them; for God himself had planned their whole journey, having nothing but Israel's good at heart.

"And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt." Ex. 13:17, 18.

Israel, having been long in slavery, was not able to contend with the warlike Philistines; so God intended to strengthen their faith, and give sufficient training, by the experiences of the Red Sea, and Marah (bitter water), and afterward Rephidim (no water at all), and all other similar experiences with which they met; for they were afterward to become a terror to the heathen nations. Deut. 26:19. But, alas! "the soul of the people was much discouraged because of the way," even though it was God's way. Truly "it is not in man that walketh to direct his steps" (Jer. 10:23); therefore the gracious "Lord directeth his steps." Prov. 16:9. God's dealings with his children have been the same through all ages. It is "through much tribulation" that they enter the kingdom of God. Acts 14:22.

In these last days, when God again calls out the remnant of Israel to join the ranks of past ages in faithful service, and to go up and possess the land, it is none the less true that it will be "through much tribulation" that they will enter the kingdom. See Isa. 11:11; Rev. 14:6-14; 12:17; Luke 21:25-28; 2 Tim. 3:1-5; Dan. 12:1. "Upon the earth distress of nations, with perplexity, . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Heart-strings are snapping all over the world, burdened under the weight of care and anxiety, and it may be that some poor souls that once started for the kingdom are also becoming "discouraged because of the way." If it be you who read this, then I can only say, "Look up, and lift up your heads; for your redemption draweth nigh." The journey will soon be over. Each mighty breaker drives us nearer home. While looking up, "commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5); for he has also said, "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29:11. And again: "When thou passest through the waters, I will be with thee." Isa. 43:2.

Therefore we may know by the trials we meet that "all things work together for good to them that love God" (Rom. 8:28; 2 Cor. 4:16-18); and he who said, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared" (Ex. 23:20), will always sweeten the waters of Marah with the sweet waters from the fountain of life, and will at last bring us to our desired haven of rest.

"The path where God leads the way may lie through the desert or the sea, but it is a safe path."

Jamaica, W. I.

At the Time Appointed the End Shall Be

GEORGE I. BUTLER

This is the statement made by Gabriel, the angel of God, sent to explain to Daniel the meaning of the vision of the ram, the he goat, the little horn that waxed exceeding great, and the wonderful prophetic period of twenty-three hundred year-days — the longest prophetic period in the Bible. Dan. 8:19. Upon the appointment of the time of the judgment hinges the true and genuine advent proclamation now being given by our people. Is it a fact that God appointed, ages beforehand, the time when this judgment period should begin? Paul so declares, in so many words: "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man [Christ Jesus] whom he hath ordained." Acts 17:31. Long before the apostle's time God made this appointment.

We would again call the attention of the reader to the definiteness, the specific nature, of the true force of this word "appoint." We are in danger of not grasping its real meaning — to appoint, "to fix by a decree . . . the time and place of." This is the leading, most important definition of the word. Another definition given is, "to fix with power or firmness, to establish." This is a strong word. Especially is it true of anything which God appoints. Man makes appointments of times to meet emergencies. If he is a sensible man, he will make very strong efforts to meet his appointment. But even the best of men sometimes fail to do what they agreed to do, because of difficulties they did not foresee, or providences which interfere. But God is the one who declares in his Word that he did appoint the time when the judgment should begin. He never makes mistakes, and his power is infinite; and he declared that a message should go forth at that particular time "to every nation, and kindred, and tongue, and people," calling attention to that fact. This surely will be a world-wide proclamation. It will lighten the earth with its glory. It must be seen by every candid person that this will be a most important matter, the greatest and most solemn thing in all the world at the time it goes forth, involving the eternal destiny of every intelligent creature.

The question before us in this theme now under consideration is when and where this appointment was made. The very central idea of an appointment is that the persons interested shall have the facts placed before them — the data by which they may be able to know when this grandest assize of the universe begins. When God places before mankind this information, he has discharged his responsibility in the matter. If men sneer at it, declare they do not believe it, treat it with indifference, even as the antediluvians did Noah's message, and thus court a similar doom, the Lord is not responsible, for he has given them the data and the message announcing the great fact of the beginning of the judgment period.

The scripture, "At the time appointed the end shall be," used as the heading of this article, is therefore worthy of the closest consideration. These preliminaries naturally bring us to the time and place where God did announce the time when the judgment should begin in heaven. In the vision of Daniel 8, this announcement is made. Let those interested carefully read that chapter. Here the symbolic beasts — the ram, the he goat, the exceeding greatness of the horn — are introduced and explained by the angel. The ram symbolizes Media and Persia; the "two horns are the kings of Media and Persia." These kings united, conquered Babylon, and succeeded it in holding the supremacy of the world.

"The rough goat," the angel declares, "is the king of Grecia,"— Alexander the Great, as the world calls him. After his death his kingdom was divided into just four parts which were ruled by his leading generals.

From one of these horns, a little horn was seen by the prophet to make its appearance, which "waxed exceeding great." The ram was said to be "great," and manual training, morals and religion. Open air and the spur of necessity did the rest.

If people lived under such conditions to-day, the child, until he was ten or eleven years old, would be better off at home. If the child lives in a city flat or in a house with a yard as big as a pocket-handkerchief, with an irritable father, a tired, nervous mother, and an army of nurses and governesses to vex and worry him, the sooner he is sent to the kindergarten the better. He can not possibly "grow and wax strong" and develop a steady, strong nervous system under such home surroundings.

If the system of training in the lower grades of our schools were so planned that they would furnish plenty of time for play in the open air, and thus promote a healthy growth and development, the average child would be better off at school than at home after he is seven years of age. But, unfortunately, the lower grades in most of our schools hinder growth rather than promote it.

Between a home whose educational efficiency has been hampered or crippled by modern civilization and culture, and the school which will make of the child a disembodied spirit and altogether neglect his physical well-being throughout the lower grades, the children of the rising generation are badly situated.

Much depends on the individual child as well as the school and home. The "only" child will be better off at school than at home, even in early childhood. He must learn in childhood to live comfortably with his mates and to form friendships, for this art will soon become impossible for him.

The nervous child will be better off at home until nine or ten years old if the home conditions favor growth and the development of steady nerves. Otherwise, he had probably better go to school. The best place for him would be a New England hill farm, with wise and cheery grandparents.

The conclusion of the whole matter seems to be that the chief business of the child is to grow. The center of education is in his muscle and not in his brain. Pulmonary and digestive capacity is far more important than mental capacity.

Whether a child should be sent to school or remain at home depends, then, upon whether his home or the school can best promote these inestimable virtues.— *Prof. John Mason Tyler, in Good Housekeeping.*

The Teacher

A Method of Reviews (1)

THE review is not a pet hobby with me. It is a real, living, frantic actuality; something not to be led, but to drive rather than lead,— drive constantly, drive regularly, drive systematically, drive with a determination of winning the coveted goal. It is not for me, at this time, to discuss the subject; therefore I will present the plan only.

Your work for the first two or three weeks should be well planned. Care should be taken as to the amount of work done and the manner of doing it. After you have covered twenty or thirty pages of geography, history, physiology, etc., have each pupil of the class provide himself with a suitable book, say a composition-book. Then have him head each subject studied, and list one question under each subject each school-day. At the recitation the pupil reads the question selected, the answer to be given by some pupil of the class selected by the teacher. This may be changed, and the class as a whole be given the opportunity to answer as each question is read. No question is to be asked by any pupil who is not fully prepared to answer his own questions.

On Friday, instead of having the regular lesson assigned from the book, the teacher appoints one or two pupils of the class, we see that as a daily review from each pupil in that class, and then write them on the blackboard, using them for the recitation, by having the writer read the list, and having the questions answered in the same manner as the daily questions are. This makes a counter-review.

For example, Mary Jones has geography, history, physiology, etc.; each of these subjects should have five questions. No question is to be asked by any pupil that can not be answered by him. All questions are to be of the pupil's own grammatical construction. Each question is to be asked by the pupil writing it, and answered by the class as a whole or by some individual pupil, just as the teacher sees fit.

Miss Jones has five questions each from geography, history, and physiology. Should there be five or more pupils in the class, we see that as a daily review we get five or more research questions; as a weekly review on each subject, we get twenty-five or more questions covering the entire work that had been previously covered in the recitation, as a Friday review.

The value of reviews can not be overestimated. They should be carefully planned, carefully tested, and carefully presented.

The plan trains the pupils in the framing of questions, tests them as to the relative importance of subjects, provides a diversified list of test questions, furnishes a language lesson, incites interest, thoroughly reviews the subjects of study, and greatly helps in the mastery of the same.— *Selected.*

Parental Responsibility

PARENTS are in a great degree responsible for the mold given to the characters of their children. They should aim at symmetry and proportion. There are few well-balanced minds, because parents are wickedly negligent of their duty to stimulate weak traits and repress wrong ones. They do not remember that they are under the most solemn obligation to watch the tendencies of each child; that it is their duty to train their children to right habits and right ways of thinking.

Sometimes parents wait for the Lord to do the very work that he has given them to do. Instead of restraining and controlling their children as they should, they pet and indulge them, and gratify their whims and desires. When these children go out from their early homes, it is with characters deformed by selfishness, with ungoverned appetites, with strong self-will; they are destitute of courtesy or respect for their parents, and do not love religious truth or the worship of God. They have grown up with traits that are a life-long curse to themselves and to others. Home is made anything but happy if the evil weeds of dissension, selfishness, envy, passion, and sullen stubbornness are left to flourish in the neglected garden of the soul.

To many education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The true object of education is to restore the image of God in the soul. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the affected member to comeliness and soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. That father is unworthy of the name who is not to his children a Christian teacher, ruler, and friend, binding them to his heart by the strong ties of sanctified love,— a love which has its foundation in duty faithfully performed.— *Mrs. E. G. White.*

Not Work, But Worry

IT is not the work, but the worry,
 That wrinkles the smooth, fair face;
That blends gray hairs with the dusky,
 And robs the form of its grace;
That dims the luster and sparkle
 Of eyes that were once so bright,
But now are heavy and troubled,
 With a weary, despondent light.

It is not the work, but the worry
 That drives all sleep away,
As we toss and turn and wonder
 About the cares of the day.
Do we think of the hands' hard labor,
 Or the steps of the tired feet?
O no! but we plan and ponder
 How to make both ends meet.

It is not the work, but the worry,
 That makes us sober and sad;
That makes us narrow and sordid
 When we should be cheery and glad.
There's a shadow before the sunlight,
 And ever a cloud in the blue;
The scent of the roses is tainted;
 The notes of the song are untrue.

It is not the work, but the worry,
 That makes the world grow old;
That numbers the years of its children
 Ere half their story is told;
That weakens their faith in heaven,
 And the wisdom of God's great plan.
Ah! 'tis not the work, but the worry,
 That breaks the heart of man.

— *Inez May Felt.*

Dentistry for Children

AT the Children's Aid Society's industrial school in West Fifty-third Street, Manhattan, a dental clinic has been provided, where any school-child of Greater New York who can not afford the luxury of a dentist can go and have aching teeth attended to. Dr. H. L. Wheeler, of the committee on physical welfare of school-children, has organized a staff of twenty dentists, who have volunteered their services in this attempt to provide competent dental treatment specifically for school-children.

(1)
Adventist Home p. 414

Readings *for the* Week *of* Prayer

To Be Read in all the Churches in the United States

December 12-19, 1908

Preparing for Heaven

MRS. E. G. WHITE

(Reading for Sabbath, December 12)

"AND he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Zech. 3: 1-3.

Here we find a representation of the people of God of to-day. As Joshua stood before the angel, "clothed with filthy garments," so we stand in the presence of Christ, clothed in garments of unrighteousness. Christ, the angel before whom Joshua stood, is now interceding for us before his Father, as he is here represented as interceding for Joshua and his people who were in deep affliction; and Satan now, as then, stands by to resist his efforts.

Ever since his fall, it has been the work of Satan to oppose Christ's efforts to redeem the race. In the Bible he is called an accuser of the brethren. It is said that he accuses them before God day and night. Pointing to their sins, as he did to the filthy garments of Joshua, he says: "They profess to be thy children; but they do not obey thee. See the traces of sin upon them. They are my property."

This is the argument that he employs concerning God's people in all ages. He pleads their sinfulness as the reason why Christ's restraining power should not hold him back from exercising his cruelty upon them to its fullest extent. But to the accuser of his people the Saviour says, "The Lord rebuke thee, O Satan; . . . is not this a brand plucked out of the fire? Have I not thrust my own hand into the fire to gather this brand from the burning?"

So long as the people of God preserve their fidelity to him, so long as they cling by living faith to Jesus, they are under the protection of heavenly angels, and Satan will not be permitted to exercise his hellish arts upon them to their destruction. (1) But those who separate themselves from Christ by sin are in great peril. If they continue to disregard the requirements of God, they know not how soon he may give them over to Satan, and permit him to do to them according to his will. There is, therefore, the greatest necessity of keeping the soul free from defilement, and the eye single to the glory of God; of thinking soberly and watching unto prayer continually.

(2) Satan is now more earnestly engaged in playing the game of life for souls than at any previous time; and unless we are constantly on our guard, he will establish in our hearts, pride, love of self, love of the world, and many other evil traits. He will also use every possible device to unsettle our faith in God and in the truths of his Word. If we have not a deep experience in the things of God, if we have not a thorough knowledge of his Word, we shall be beguiled to our ruin by the errors and sophistries of the enemy. False doctrines will sap the foundations of many, because they have not learned to discern truth from error. Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty. The indulgence of one known sin will cause weakness and darkness, and subject us to fierce temptation.

(3) Joshua is represented as pleading with the Angel. Are we engaged in the same work? Are our supplications ascending to God in living faith? Are we opening the door of the heart to Jesus, and closing every means of entrance to Satan? Are we daily obtaining clearer light, and greater strength, that we may stand in Christ's righteousness? Are we emptying our hearts of all selfishness, and cleansing them, preparatory to receiving the latter rain from heaven?

Now is the time when we are to confess and forsake our sins, that they may go beforehand to judgment and be blotted out. Now is the time to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It is dangerous to delay this work. Satan is even now seeking by disasters upon sea and land to seal the fate of as many as possible. What is the defense of the people of God at this time? — It is a living connection with heaven. If we would dwell in safety from the noisome pestilence, if we would be preserved from dangers seen and unseen, we must hide in God; we must secure the protecting care of Jesus and holy angels. In these days of peril, the Lord would have us walk before him in humility. Instead of trying to cover our sins, he would have us confess them, as Joshua confessed the sins of ancient Israel. We profess to be the depositaries of God's law. We profess to be building up "the old waste places," and to be raising up "the foundations of many generations." If this great and solemn work has indeed been committed to us, how important that we depart from all iniquity!

The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry.

As the intercession of Joshua was accepted, the command was given to those that stood by, "Take away the filthy garments from him." And unto Joshua the Angel said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. . . . So they set a fair miter upon his head, and clothed him with garments." Even so will all those who come to Jesus in penitence and faith receive the robe of Christ's righteousness.

As we approach the perils of the last days, the temptations of the enemy become stronger and more determined. Satan has come down in great power, knowing that his time is short; and he is working "with all deceivableness of unrighteousness in them that perish." The warning comes to us through God's Word that, if it were possible, he would deceive the very elect.

Wonderful events are soon to open before the world. The end of all things is at hand. The time of trouble is about to come upon the people of God. Then it is that the decree will go forth forbidding those who keep the Sabbath of the Lord to buy or sell, and threatening them with punishment, and even death, if they do not observe the first day of the week as the Sabbath.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." By this we see the importance of having our names written in the book of life. All whose names are registered there will be delivered from Satan's power, and Christ will command that their filthy garments be removed, and that they be clothed with his righteousness. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

In the time of trouble, Satan stirs up the wicked, and they encircle the people of God to destroy them. But he does not know that "pardon" has been written opposite their names in the books of heaven. He does not know that the command has been given, "Take away the filthy garments" from them, clothe them with "change of raiment," and set "a fair miter" upon their heads.

If we could only see the many dangers from which we are daily preserved by the holy angels, instead of complaining of our trials and misfortunes, we would talk continually of the mercies of God. (4) How precious in the sight of God are his people!

Our High Calling, p. 92; (1) *Selected Messages, Bk.* 2 (2) p. 58

Commentary, Vol. 4 (3) p. 1177, 1178

Sons and Daughters of God, p. 116 (4)

The exhortation of the prophet is, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you." "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

In view of what is soon to come upon the earth, I entreat you, brethren and sisters, to walk before God in all meekness and lowliness of mind, remembering the care that Jesus has for you. All the meek of the earth are exhorted to seek him. Those who have wrought his judgments are to seek him. Let self break in pieces before God. It is hard to do this; but we are warned to fall upon the rock and be broken, else it will fall upon us, and grind us to powder. It is to the humble in heart that Jesus speaks; his everlasting arms encircle them, and he will not leave them to perish by the hands of the wicked.

A GERMAN-SAXON SABBATH-KEEPING FAMILY IN TRANSYLVANIA, HUNGARY

What is it to be a Christian? — It is to be Christlike; it is to do the works of Christ. Some fail on one point, some on another. Some are naturally impatient. Satan understands their weakness, and manages to overcome them again and again. But let none be discouraged by this. Whenever little annoyances and trials arise, ask God in silent prayer to give you strength and grace to bear them patiently. There is a power in silence; do not speak a word until you have sent up your petition to the God of heaven. If you will always do this, you will soon overcome your hasty temper, and you will have a little heaven here to go to heaven in.

God wants his people to cleanse their hands and purify their hearts. Will it make them unhappy to do this? Will it bring unhappiness into their families if they are kind and patient, courteous and forbearing? — Far from it. The kindness they manifest toward their families will be reflected upon themselves. This is the work that should be carried forward in the home. If the members of a family are not prepared to dwell in peace here, they are not prepared to dwell in the family that shall gather around the great white throne. (1) Sin always brings darkness and bondage; but right-doing will bring peace and holy joy.

The work of overcoming is a great work. Shall we take hold of it with energy and perseverance? Unless we do, our "filthy garments" will not be taken from us. We need never expect that these will be torn from us violently; we must first show a desire to rid ourselves of them. We must seek to separate sin from us, relying upon the merits of the blood of Christ; and then in the day of affliction, when the enemy presses us, we shall walk among the angels. They will be like a wall of fire about us; and we shall one day walk with them in the city of God.

(2) When tempted to sin, let us remember that Jesus is pleading for us in the heavenly sanctuary. When we put away our sins and come to him in faith, he takes our names on his lips, and presents them to his Father, saying, "I have graven them upon the palms of my hands; I know them by name." And the command goes forth to the angels to protect them. Then in the day of fierce trial he will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." What are the chambers in which they are to hide? — They are the protection of Christ and holy angels. The people of God are not at this time all in one place. They are in different companies, and in all parts of the earth; and they will be tried singly, not in groups. Every one must stand the test for himself.

There has never been a time when the people of God have had greater need to claim his promises than now. Let the hand of faith pass through the darkness, and grasp the arm of infinite power. While we speak of the necessity of separating from sin, remember that Christ came to our world to save sinners, and that "he is able also to save them to the uttermost that come unto God by him." It is our privilege to believe that his blood is able to cleanse us from every spot and stain of sin. We must not limit the power of the Holy One of Israel. He wants us to come to him just as we are, sinful and polluted. His blood is efficacious. I entreat you not to grieve his Spirit by continuing in sin. If you fall under temptation, do not become discouraged. This promise comes ringing down along the line to our time: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I feel that for this one promise a continual song of thanksgiving ought to go forth from the lips of mortals. Let us gather up these precious jewels of promise, and when Satan accuses us of our great sinfulness, and tempts us to doubt the power of God to save, let us repeat the words of Christ, "Him that cometh to me I will in no wise cast out."

The Children's Lesson — No. 1

The Great Missionary

Memory Verse: John 3:16.

Define "missionary."

Jesus was the greatest of all missionaries.

Sent by the Father. 1 John 4:9; John 5:36, 37.

His home. John 6:38.

His field.— A world in the darkness of sin, with every person doomed to death.

Jesus in coming to this earth as a missionary —
  "Pleased not himself." Rom. 15:3.
  "For your sakes he became poor." 2 Cor. 8:9.
  Came "to save that which was lost." Matt. 18:11.
  "Went about doing good." Acts 10:38.

A Child Missionary. Luke 2:40-52. (Read appropriate portions of the chapter, "As a Child," in "Desire of Ages.")

How was this missionary received by the people he came to save? —
  His life sought when an infant. Matt. 2:13-16.
  Homeless. Matt. 8:20.
  Despised and rejected. John 1:11; Isa. 53:3.
  Crucified. Matt. 27:35.

What he did for the people —
  Preached to the multitude. Matt. 13:1-3.
  Personal work with individuals. John 3:1-12; 4:4-26.
  Visited homes. Luke 19:5; 7:36.
  Sympathized with those in trouble. John 11:32, 35.
  Fed the hungry. Matt. 14:15-21.
  Healed the sick. Matt. 14:14.
  Reproved sin. Matt. 23:13, 14.
  Blessed the children. Mark 10:13-16.
  Prayed for the people. John 17.

His message to the world. Matt. 11:28.

(1) My Life Today, p. 163

(2) Commentary, Vol. 4 p. 1143

deem us from sin and its awful curse, is entitled to the best that we can give. One dear believer writes, in a letter received while this reading is being prepared: "I do believe if I owned the wealth of all this, God's footstool, I could, and would, really give it all, just as fast as it could be used, and then feel as if I had done nothing more than I ought to do." This is the spirit of every true steward of Christ. He not only is willing, but anxious, to render to the Master everything that it is possible for him to give, to be used to the Master's glory.

While we are blessed with health and life, it is well for us to think of the day of final settlement. We shall have to give an account to the Lord of our stewardship. Each of us must stand before Almighty God, and render to him an account of our use of the means and the time which he entrusted to us in this life. Christ said: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

The rewards which God has promised to his faithful children are beyond all calculation. They are infinite in value. They are eternal in time. Nothing of earth can compare with what we shall have in eternity with the Lord. Neither will our reward be all of a material nature; for we shall find spiritual blessings of which we have only had a foretaste here. To live and reign with Christ through all eternity, to share with him his throne, to walk upon the sea of glass, to stand before the throne of God,— these are rewards which ought to encourage us to earnest Christian effort, to faithful stewardship, to holy living, in this present life.

Moreover, God takes the means which we put into his cause, and uses it in bringing souls to his kingdom. The results of the use of this means he credits to the steward who paid the tithes or offerings, though the amounts given were already the Lord's. Thus the giver is doubly blessed,— blessed in giving to the Lord his own, and rewarded with what his gifts have accomplished in the work of saving souls. These ransomed, redeemed ones are reckoned to the account of the stewardship of God's people; and they will shine as stars in the crowns of God's children throughout endless ages.

On that glad day when the Master comes to call to himself the purchase of his blood, and to reward his faithful children, there will stand before him a countless throng who have come from "every nation, and kindred, and tongue, and people." We shall meet all the faithful stewards of God's household around his throne. The touch of immortality will be in every face; the life of God will be stamped on every brow. Then with his own hand the Master will crown with glory and honor those who have been true to him.

It will not be the honors which men have given us, nor the treasures of earth which we have heaped together here, that will be our pride and joy in that day. No, no! Our joy will be to have done what we could to save our fellows from sin and ruin. In that glad day there will be some in glory, clothed in the white robes of Christ's righteousness, who have been saved, by God's grace, through our stewardship.

To-day is a good day for us to redeem the past. Let not the enemy deceive your soul. What God requires of one he requires of all,— faithfulness in stewardship. If God has been wronged by us in tithes and offerings, let us restore this day that which is the Lord's, and make a covenant of peace with God. Forget not the standard of acceptable stewardship: "It is required in stewards, that a man be found faithful;" remember also the words of the Master: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

To-day is the accepted time. To-day bring your tithes and offerings to God, and prove him now, if he will not pour you out a blessing that there shall not be room enough to receive it. May all here to-day heed this call, and be among those faithful stewards to whom our Lord will say, on his return: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Children's Lesson — No. 5

The Field Is the World

Memory Verse: Matt. 24:14.

Apostles were to witness of Jesus. Acts 1:8.

Beginning at home, every one who loves the Lord should seek to make him known to all the world.

Jesus bids us go "into all the world." Mark 16:15.

The isles shall wait. Isa. 42:4.

The people of God gathered. Isa. 43:5-7.

The missionary ladder. Rom. 10:13-15.

This ladder has five rounds — five "shalls." The first is a statement; the other four are questions we are to answer, keeping the first one in mind.

First round. "Whosoever shall call on the name of the Lord shall be saved." Nobody is left out. Anybody and everybody may call. A child may call, a poor man may call, a heathen may call.

Second round. "How then shall they call on him in whom they have not believed?" Nobody sends for a doctor in whom he has no confidence. The heathen do not believe in Christ, because they have no chance to believe.

Third round. "How shall they believe in him of whom they have not heard?" No one will wish to try a remedy of which he has not heard. Millions have never heard of Christ, and so can not believe.

Fourth round. "How shall they hear without a preacher?" Where there are ears to hear, there must be voices to speak. In some places there are many, many ears, and only one or two voices. Many are telling those who have already heard again and again, while millions have not heard once. Some are looking at these heathen countries, and saying, "Here am I; send me."

Fifth round. "How shall they preach, except they be sent?" It is Jesus who puts in men's hearts a desire to go to the dark places of earth, and "preach the gospel." Jesus *sends them;* he gives them a message of joy and peace to carry to those in darkness; and he allows us to have a part in their work.

What can we do? (Let the children themselves answer. Emphasize the need of self-denial.)

"Children and youth have given their pennies, that, like little rivulets, have supplied a stream of beneficence. Children should be educated in such a way that they may perform unselfish acts which heaven will rejoice to see. When the dew of youth is upon them, children should be trained how to do service for Christ. They should be taught self-denial." — "*Testimonies on Sabbath-school Work,*" *page 113.*

Christ's Most Essential Gift to His Church

MRS. E. G. WHITE

(*Reading for Thursday, December 17*)

Before offering himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon his followers, a gift that would bring within their reach the boundless resources of grace. "I will pray the Father," he said, "and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you."

Before this the Spirit had been in the world; from the very beginning of the work of redemption he had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of his presence would they feel the need of the Spirit, and then he would come.

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense he would be nearer to them than if he had not ascended on high. (1)

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus he becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus he exposes error, and expels it from the soul. It is by the Spirit of truth, working through the Word of God, that Christ subdues his chosen people to himself.

(1) In describing to his disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. (3) It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character on his church.

Of the Spirit, Jesus said, "He shall glorify me." The Saviour came to glorify the Father by the demonstration of his love; so the Spirit was to glorify Christ by revealing his grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people.

"When he [the Spirit of truth] is come, he will reprove the world of sin, and of righteousness, and of judgment." The preaching of the Word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. One might be able to present the letter of the Word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven.

THE DARLING RANGE SCHOOL, WEST AUSTRALIA, RECENTLY ESTABLISHED

Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, "Ye have filled Jerusalem with your doctrine."

(1) Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people "to will and to do of his good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive.

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the joy of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes (2) when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God.

The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.

The religion that comes from God is the only religion that will lead to God. In order to serve him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a will- (2) ing obedience to all his requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal himself to that soul. For such worshipers he is seeking. He waits to receive them, and to make them his sons and daughters.

God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and his disciple that the Christian becomes like him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God.

(3) The first disciples went forth preaching the Word. They revealed Christ in their lives. And the Lord worked with them, "confirming the word with signs following." These disciples prepared themselves for their work. Before the day of Pentecost they met together, and put away all differences. They were of one accord. They believed

(2) (3)

D.A. p. 671-672 (1); My Life Today, p. 46, 47

Christ's promise that the blessing would be given, and they prayed in faith. They did not ask for a blessing for themselves merely; they were weighted with the burden for the salvation of souls. The gospel was to be carried to the uttermost parts of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day.

So it may be now. Instead of man's speculations, let the Word of God be preached. Let Christians put away their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come. The outpouring of the Spirit in apostolic days was the "former rain," and glorious was the result. But the latter rain will be more abundant.

All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in him, and in their human weakness they are enabled to do the deeds of Omnipotence.

Children's Lesson—No. 6

Our Message to the World

Memory Verse: "Prepare to meet thy God." Amos 4:12.

- Jesus is coming again. John 14:1-3.
  - To reward his people. Matt. 16:27.
  - Coming with clouds. Acts 1:9-11.
  - With all the angels. Matt. 16:27; 25:31.
  - We know not the hour. Matt. 24:36.
  - May know when it is near. Matt. 24:33.
  - Signs of his coming. Matt. 24:29; Luke 21:25, 26; 2 Tim. 3:1-5.

Those whom Jesus will save when he comes will be keeping the commandments. Rev. 14:12; 22:12, 14.

Which one of the ten is not generally kept?

Repeat the fourth commandment.

How was the Sabbath made? Gen. 2:2, 3.

Jesus kept the Sabbath. Luke 4:16.

Paul and the other apostles kept the Sabbath. Acts 13:14-16.

The Bible nowhere says that Sunday is the Sabbath.

How to keep the Sabbath. Matt. 12:12; Isa. 58:13.

Our special work is to let the world know that Jesus is soon coming, and to point out the true Sabbath, asking every one to give his heart to the Lord and be ready when he shall appear.

A waiting company. Isa. 25:9.

An unprepared company. Rev. 6:15-17.

A Round-the-World Social Meeting

W. A. SPICER

(Reading for Friday, December 18)

God has given us a wonderful missionary facility in the universal postal system, by which we may keep in touch with one another in all this wide-spread work. Here are brethren, superintendents of great divisions of our field, waiting to speak to us to-night from across the seas. We seem almost to hear the tone of the voice, as the testimonies are borne. The hearts of the missionaries are with us in this annual season of praying and giving that means an uplift to the missionary cause in all the world.

First, we call on Scandinavia to speak, from out the regions of the far North. Elder J. C. Raft, the union conference president, responds:—

"'O give thanks unto Jehovah; for he is good; for his loving-kindness endureth forever.' For a time heavy clouds rested over Scandinavia. Then came the year 1901, when we organized the union conference. This proved a turning-point in our history. This field, once seemingly almost defeated by the enemy, has shaken off all the difficulties, taken new strongholds by storm, and is going on from victory to victory. All hearts are full of confidence and courage. But now we lack workers. As we look over Scandinavia, and hear the many Macedonian calls, our hearts ache. What we desire you to remember in prayer is this need of young, consecrated workers. We intend to go forward to eternal victory."

A VIEW INSIDE THE COURT OF THE HOUSE OF ONE OF THE TAMIL SABBATH-KEEPERS, SOUTHERN INDIA

Next, Elder J. W. Westphal, of the far South, speaks:—

"To our brethren and sisters throughout the world assembled in the annual week of prayer: Greeting. We are glad to report the onward march of the third angel's message in South America. We meet difficulties, and are sometimes saddened by apostasies; but ever our numbers increase, and the work spreads. Even persecution is creating new courage and hope. After many hard experiences, even to the threat of execution, because of his loyalty to the Sabbath of the Lord while in military service, our Brother Pedro Kalbermatten has, like Joseph of old, obtained favor from his superiors. He has been enabled to testify to the truth before many, both high and low. We are greatly cheered over the additional workers that have been sent us this year by the General Conference, and thank God for the liberal gifts of our brethren, which make such moves possible. Our brethren in South America are united heart and soul with our people of other lands, in their purpose and efforts to finish the work. Pray for us in the 'Neglected Continent.'"

After this word from Catholic lands, Elder W. S. Hyatt speaks of progress among heathen peoples:—

"We have an encouraging testimony to bear about the work in South African mission fields. The light of the third angel's message is spreading far and near. In Nyassaland the natives come long distances to our mission, many from the closed Portuguese territory. They learn something of the truth, and then return home, and tell it to their people. Our other missions are having similar experiences. Brother Moko writes that in Kafirland many are decidedly in favor of the truth. The Lord has also opened the way for our work among the great Zulu tribe in Natal and Zululand. Truly it is high time that the message be sent to this, the leading tribe in South Africa. Brethren, pray that God will send us a strong man to lead out among this great people, and that he will also give his servants power to reach the hearts of those in the deepest darkness of heathenism."

Elder J. L. Shaw will speak for another great heathen land:—

"Greetings from the workers in India. Our lives have all been spared the past year, and new ground has been gained. We have made a start in western India, Elder Geo. F. Enoch having located among the Marathi people. An entrance has been made among the Tamil Sabbath-keepers of South India, by Brother J. S. James and family. In their poverty, these Tamil people have given us land, and plead with us to begin school work. In the north, Elder W. W. Miller has entered Lucknow, the fourth

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Jesus All the Way

MILO D. WARFLE

ARE you sometimes sore afflicted?
Jesus was afflicted too.
Are you to some sin addicted?
Jesus can deliver you.

Are you heavy burdens bearing?
Cast your burdens on the Lord.
Are you very near despairing?
Be encouraged by his Word.

Do your sins seem black as midnight?
Christ invites you to his side.
Do you want a life that's upright?
You with Jesus must abide.

Are you now your sins confessing?
Jesus bends a listening ear.
Are you pleading for his blessing?
He will your petition hear.

Then, dear one, look to your Saviour!
He's the one you need to-day.
He will save from misbehavior;
He will keep you all the way.

Boulder, Colo.

The Privileges and Duties of the Followers of Christ

MRS. E. G. WHITE

"BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor."

Christ gave his life that all who would might be freed from sin, and reinstated in the favor of the Creator. It was the anticipation of the redeemed, holy universe that prompted Christ to make this great sacrifice. Are we followers of God as dear children? or are we servants of the prince of darkness? [Are we worshipers of Jehovah, or of Baal? of the living God, or of idols? No outward shrines may be visible, there may be no (1) image for the eye to rest upon; yet we may be practising idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and his attributes. They are as verily serving a false god as were the servants of Baal.] God is a God of truth. Justice and mercy are the attributes of his throne. He is a God of love, of pity, and tender compassion. Thus he is represented in his Son, our Saviour. He is a God of patience and long-suffering. If such is the being whom we adore, and whose character we are seeking to imitate, we are worshiping the true God.

If we are following Christ, his merits, imputed to us, come up before the Father as sweet odor. And the graces of our Saviour's character, implanted in our hearts, will shed around us (1) a precious fragrance. The spirit of love, meekness, and forbearance, pervading our life, will have power to soften and subdue hard hearts, and win to Christ bitter opposers of the faith.

"God so loved . . . that he gave,"—"gave his only begotten Son,"—that we should not perish, but have everlasting life. "Christ . . . hath loved us, and hath given himself for us." If we love, we shall give. "Not to be ministered unto, but to minister," is the great lesson which we are to learn and to teach. Next to the angelic beings, the human family, formed in the image of God, are the noblest of his created works. God desires them to become all that he has made it possible for them to be, and to do their very best with the powers he has given them. Life is mysterious and sacred. It is the manifestation of God himself, the source of all life. Precious are its opportunities, and earnestly should they be improved.

"Ye were sometimes darkness," the apostle continues: "but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." Those who have learned of Christ will have no fellowship with the unfruitful works of darkness. In speech, as in life, they will be simple, straightforward, and true; for they are preparing for the fellowship of those holy ones in whose mouth "was found no guile."

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts that they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil."

The followers of Christ are to be coworkers with their Master; they must be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom," says Paul, "ye shine as lights in the world." We are to receive the bright beams from the Sun of Righteousness, and by our good works let them shine forth to others in clear, steady rays, never fitful, never growing dim. We can not be sure that we are doing no harm to those about us, unless we are exerting a positive influence to lead them heavenward.

This is a time when every member of the church should be waiting, watching, and working. Through faith in Christ we should be alive to God; and every man, woman, and child who has a knowledge of the truth should be able to discern the signs of the times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to co-operate with divine intelligences. The church to whom God has imparted this endowment of heavenly truth must not remain dead in trespasses and sins.

The True Witness, the Spirit of the living God, is inspecting the assembly of those who have had great spiritual light and advantages, and the testimony is that in the church of God there is great waste in energy misapplied, in talents perverted to wrong uses, in strength unemployed; and the abilities that God has bestowed upon his people are degenerating because they are not used for seeking and saving those who are lost. The world around us is stirred from beneath with earnest activity in evil works, but is apparently dead to all that pertains to their eternal interests. But although this seems to be the condition of those around us, and there is little to encourage us to hope for the conversion of souls, God requires those to whom he has committed his truth for these last days, to present the Word to the fallen children of Adam, both in the world and among the churches. We are to be waiting, watching, working. It is most inconsistent for the church, to whom has been opened the treasure of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise.

The command of God is addressed to all the members of the church to use their powers in his service. Though the instrument may be weak, it is the power of God that will accomplish the work. Paul may plant, and Apollos may water, but it is God who gives the increase. There is a great work to do; and the Spirit of the living God must enter into the living messenger, that the truth may go with power. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principles, they are not born of the incorruptible seed, which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy his character, labor in his spirit, they are naked; they have not on the robe of righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of his good pleasure.

Commentary, Vol. 1 p. 1105

It is an eternal law of Jehovah that he who accepts the truth is to make it his first work to proclaim the truth. But who is it that makes the burden of perishing sinners his own? Among God's people to-day there is a fearful lack of the sympathy that should be felt for souls unsaved. We talk of Christian missions, the sound of our voice is heard; but do we feel Christ's tender heart-longing for those outside the fold? Unless our hearts beat in unison with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for . . . souls, as they that must give account"?

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord.

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady trend of the events ordained by him to take place. Inspired by the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

At the Time Appointed the End Shall Be—No. 2

GEORGE I. BUTLER

In the preceding article, we reached the explanation of the vision of Daniel 8, of which the Lord had said, "Gabriel, make this man to understand the vision." Gabriel had explained concerning the symbol-beasts representing Medo-Persia, Grecia, and Rome, but had not explained to Daniel the period of twenty-three hundred prophetic days, or years. He had now come fully to explain the meaning of that period and its subdivisions. He begins where he left off in the eighth chapter. He says no more about the beast-symbols, which he had explained, but takes up the time-period at once. "Seventy weeks are determined ["decreed," A. R. V.] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate ["upon the desolator," margin]." Dan. 9: 24-27.

These words fully complete all the explanation ever given to Daniel. If they do not fully explain the prophetic period of twenty-three hundred days, then it never has been explained, and Gabriel did not do what he was commanded to do. This, of course, we can not believe. Therefore, we conclude that the explanation here given contains all the information necessary for an understanding of this prophetic period.

The explanation starts out with a very important statement: "Seventy weeks are determined upon thy people," "the holy city," etc. Here we learn that Daniel's people have appointed to them seventy weeks of this period. The expression being symbolic, it really means that four hundred ninety years of this period was allotted to the Jewish nation, after which the Gentiles were to have the same blessings as they.

The Hebrew word *nehhtak,* here rendered determined in the Authorized Version, is defined by Gesenius, in his Hebrew Lexicon, "properly, to cut off." In other words the text would literally read, "Seventy weeks are cut off upon thy people and upon the holy city," etc. This is the literal meaning. Cut off from what? — From the long prophetic period of twenty-three hundred prophetic days, which Gabriel was explaining to Daniel. There was nothing else mentioned from which this period could be "cut off." In other words, four hundred ninety years of the twenty-three hundred years were devoted to Daniel's people, the Jews, and their holy city. Eighteen hundred ten years would remain in the Christian dispensation, till the cleansing, or justifying, of the sanctuary began, as mentioned in Dan. 8: 14, margin, the scripture Gabriel was explaining to the prophet.

Then the angel explains especially that portion of the twenty-three hundred years allotted to the Jews: "Know therefore and understand, that from the going forth of the decree to restore [or "build again Jerusalem," margin] and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Verse 25. Here Gabriel divides the four hundred ninety years allotted to the Jews and the holy city: the seven weeks, or forty-nine years, and the sixty-two weeks, or four hundred thirty-four years, making four hundred eighty-three years of the four hundred ninety, reaching to the Messiah's announcement, one week of years being unappropriated till later. We wish, then, to ascertain when the decree went forth; or rather, when it went into effect. There is only one date to which this must apply. The record is found in Ezra 7: 13. Here Artaxerxes, king of Persia, gave such a decree for the restoration of Jerusalem, the temple, and the whole Jewish polity. "I make a decree," announces the great king. Let the reader study this decree, and he will see that it authorizes all these steps. Let him notice also the chronology of this chapter, 457 B. C., in the fall of the year, when Ezra and his company reached Jerusalem, and the work of restoration began. The whole period of twenty-three hundred prophetic days would, therefore, reach to the fall of the year 1844, A. D.

But let us notice Gabriel's explanation of the first four hundred ninety years of this period allotted to the Jewish church. The first seven weeks, or forty-nine years, was allotted to the building of the city and the temple, and to the restoration of the Jewish polity. Dean Prideaux, in his "Historical Connection," states that this period was exactly forty-nine years. This authority is perfectly reliable. This forty-nine years, added to the sixty-two weeks (four hundred thirty-four years), making in all four hundred eighty-three years, was to reach to the Messiah the Prince. From the going forth of the decree in the fall of the year 457 B. C., it is exactly four hundred eighty-three years to the fall of A. D. 27. Christ was then baptized by John the Baptist in the river Jordan. The Spirit of God there came down upon him in the form of a dove, and God's voice was heard saying, "This is my beloved Son, in whom I am well pleased." Matt. 3: 17.

In the first sermon Christ preached after this event, he said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Thus God fulfils his prophetic word. What time was this which was fulfilled? — It can be none other than this one given by Gabriel to Daniel. The word *Messiah* in the Hebrew (*Christos* in the Greek) means the Anointed One. He became the Anointed One when the Holy Spirit came down upon him at his baptism. Then he began his work of preaching the gospel. He had not preached to the people before, but had led a quiet life at Nazareth, working at the carpenter's trade. He was thus anointed for his special work, as he was then thirty years old, the age fixed by the law for officials to enter upon their work. "That word . . . was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10: 37, 38.

It is the general consensus of opinion

General Articles

“Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*.” Phil. 4: 8.

Christian Work

J. F. OLMSTED

THE blessed hope of Christ's return
To this dark world of woe
Should give us hope and joy and peace
To labor here below,
That souls may hear and ready be
For that momentous day,
When earth shall yield God's chosen few
Whose sins are washed away.

What nobler aim or greater work
Could man devise to do,
Than warn the world of coming doom,
And help the faithful, too?
Like Jonah bold in Nineveh
Proclaiming truth with power,
Let us awake to speak the truth,
And not in weakness cower.

The autumn days of earthly life
Can not mistaken be:
The time is short for you to work,
And short it is for me.
So we should work as ne'er before,
While it is called To-day;
O labor now for souls in sin,
And garner sheaves away!

Kenilworth, Cape, South Africa.

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The Mutual Obligations of Husband and Wife

MRS. E. G. WHITE

CONCERNING the obligations resting upon husbands and wives, and the attitude they should sustain to each other, the apostle Paul writes: “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives.”

(1) Like every other one of God's good gifts entrusted to the keeping of humanity, marriage has been perverted by sin; but it is the purpose of the gospel to restore its purity and beauty. In both the Old and the New Testament the marriage relation is employed to represent the tender and sacred union that exists between Christ and his people, the redeemed ones whom he has purchased at the cost of Calvary. “Fear not,” he says; “thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel.” “Turn, O backsliding children, saith the Lord; for I am married unto you.”

Paul, writing to the Ephesian Christians, declares that the Lord has constituted the husband the head of the wife, to be her protector, the house-band, binding the members of the family together, even as Christ is the head of the church, and the savior of the mystical body. Therefore he says: “As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church.”

(1) The grace of Christ, and this alone, can make this institution what God designed it should be,— an agent for the blessing and uplifting of humanity. And thus the families of earth, in their unity and peace and love, may represent the family of heaven. The condition of society presents a sad comment upon heaven's ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped for companionship and joy, the gospel of Christ offers a solace. The patience and gentleness which his Spirit can impart, will sweeten the bitter lot. The heart in which Christ dwells will be so filled, so satisfied, with his love that it will not be consumed with longing to attract sympathy and attention to itself. And through the surrender of the soul to God, his wisdom can accomplish what human wisdom fails to do. Through the revelation of his grace, hearts that were once indifferent or estranged may be united in bonds that are firmer and more enduring than those of earth,— the golden bonds of a love that will bear the test of trial.

However carefully and wisely marriage may have been entered into, few couples are completely united when the marriage ceremony is performed. The real union of the two in wedlock is the work of the after-years.

As life, with its burden of perplexity and care, meets the newly wedded pair, the romance with which imagination so often invests marriage disappears. Husband and wife learn each other's character as it was impossible to learn it in their previous association. This is a most critical period in their experience. The happiness and usefulness of their whole future life depend upon their taking a right course now. Often they discover in each other unsuspected weaknesses and defects; but the hearts that love has united will discern excellences also heretofore unknown. Let all seek to discover the excellences rather than the defects. Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another. There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. This spirit checks the current of sympathy. As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. We should beware of this error. Love can not long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy.

Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven.

Let each give love, rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims.

Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. Of him each is to ask, “What is right?” “What is wrong?” “How may I best fulfil life's purpose?” Let the wealth of your affection flow forth to him who gave his life for you. Make Christ first and last and best in everything. As your love for him becomes deeper and stronger, your love for each other will be purified and strengthened.

The spirit that Christ manifests toward us is the spirit that husband and wife are to manifest toward each other. “As Christ also hath loved us,” “walk in love.” “As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.”

Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You can not do this and retain each other's love. Be kind, patient and forbearing, considerate and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do.

Forbearance and unselfishness mark the words and acts of all who live the new life in Christ. As you seek to live his life, striving to conquer self and selfishness, and to minister to the needs of others, you will gain victory after victory. Thus your influence will bless the world.

Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom can not do, his grace will accomplish for those who give themselves to him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of

(1) Adventist Home, p. 100

soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue fabric, but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring.

Beyond the Border-Line of Life —No. 1

G. B. THOMPSON

"Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down." A few brief years constitute the span of the longest life, and man is gathered in by the grim reaper. What lies beyond the grave has always been of interest to man.

Beyond the portals of the tomb, no footsteps have ever passed to explore its dark and mysterious regions. The veil of the future never swings outward, to permit even a glance into this unknown realm. No traveler has ever returned from the regions of this mysterious bourne to unfold to curious ears its secrets.

It is quite true that the Deity, before whom the present and the future are outspread, has made a revelation concerning the future of man. He has pulled aside, as it were, the veil which separates between the present and the future, and which has thus far effectually repelled the most persistent scrutiny of man, and opened, to the gaze of those who believe, what is beyond the border-line, not only for the righteous, but for the wicked as well. One would suppose that a revelation of such absorbing interest would have been welcomed, and the knowledge imparted gladly received. But, no; blinded through unbelief, men have set aside the knowledge of the most high God, closed their eyes, and continued to grope in darkness. And, strange to say, while seeking through worldly wisdom to find the door, they boast of their ignorance.

But for years science has been seeking in various ways to fathom the depths of the unknowable, and of late has sought to drop the plummet into the dark abyss of futurity, and find, if possible, the bottom. Under the title of "Beyond the Border-Line of Life," in the September and October issues of *Van Norden's* Magazine, Mr. Gustavus Myers gives to the world what he claims to be the latest explorations and conclusive deductions of science. The articles are intended to show that science has established, by a "mass of absolutely verified facts," the claims of modern Spiritualism that the dead are conscious, and have been materialized, handled, talked with, and even photographed.

The editor prefaces these articles with the information that "while science has reversed itself as regards its attitude toward metaphysical phenomena, its new position is taken as the most reasonable hypothesis — which subsequent empirical knowledge must substantiate — by which to explain certain happenings not explainable on natural grounds."

Many eminent scientific luminaries are mentioned, who have been making research upon this question. Among these are Professor Schiaparelli, who discovered canals on Mars; Prof. Pierre Janet, a French writer on criminology; Gaelotti, professor of pathology in the University of Naples; and numerous other writers of note. "This," the author of these articles says, "is a scientific age, when none but absolutely authentic facts are held worthy of consideration. That science has been able by infinite patience to explore into a domain far removed from our customary senses, is its greatest triumph so far." He further states, however, that "all these men do not agree as to absolute conclusions," but that "they are a unit on one point, which is that they no longer believe, as they had thought and taught for years, that physical death ends our life."

From this we learn that science has reversed its former conclusions, and taken an entirely new position. Then who knows that this new position is correct, and that further scientific investigation may not lead to other "absolute conclusions," and the position of science again be shifted? But upon this movable and sandy foundation we are asked to build our hopes and plans concerning our eternal future. Their positions remind us of the story of the Irish barrister who soberly told his lordship that if he was wrong in this hypothesis, he had another equally conclusive. For centuries science has guessed its way in this matter, and now, in the light of more recent research, reverses its verdict of the past. Scientists have arrived through experiments and investigations to the conclusion that "physical death" does not end life. Formerly "no scientific proof was adduced that the spirit, which guides the body, did not die with the body; to all appearance it flickered out with the passing of physical life. Since no evidence to the contrary was presented, science regarded this religious belief as a superstition."

By "physical death" not ending life, science means "a continuation of consciousness, a survival of that mysterious thing which we call intelligence, spirit, or soul." Through what they call a "mass of absolutely verified facts" of "occult phenomena," proof has been furnished concerning "corporeal persons" and "disembodied beings" who communicate with the living, and thus demonstrate the uninterrupted consciousness of man beyond the border-line.

But the fact that there are "disembodied beings" is the point at issue, for which we desire some other evidence than the "facts" of what is called "occult phenomena." This is a vague and undefined term. To the savage, thunder and lightning may be "occult phenomena," while to the more enlightened they may be perfectly understood. The Bible says, "The dead know not anything." Eccl. 9:5, 6. We prefer to believe this statement from the infallible Word, which will "stand fast forever and ever," rather than the "facts" of a science which "has reversed itself" after more careful investigation.

It is by such teaching that modern Spiritualism will be able to ensnare the world in its terrible web of deception, and lead men to perdition at last. That there is life beyond the tomb by means of the resurrection, we firmly believe; but that "physical death" does not interrupt consciousness, in the face of all the so-called facts of scientific investigation, we most positively deny.

Takoma Park, D. C.

Events at the Close of the 2300 Year-Days

GEORGE I. BUTLER

This prophetic period is not only much the longest period of the Bible, but by far the most important and all-embracing. It covers the years between the height of the world-empire of the Medo-Persians, embracing the world-wide Grecian and Roman empires, till the beginning of the investigative judgment in heaven, preceding the second advent of our Lord Jesus Christ.

It gives us, as explained by Gabriel, the exact time when the city of Jerusalem and the civil polity of the Jewish nation would be restored; and the year when Jesus would go forth in his work as the Messiah, proclaiming the gospel; the time when he would be put to death by the Jews and Romans; the time when the Jews would lose their special privileges as a nation, which they had enjoyed for fifteen centuries, and the Gentiles would be offered the gospel on terms of perfect equality with that favored nation. The period closes with the announcement, "The hour of his judgment is come." Who can contemplate the importance of such a prophetic prediction without wonder and astonishment?

At the risk of being accused of repetition, the writer will briefly rehearse the angel's explanation to Daniel of the meaning of this great prophetic period, because of the importance of an understanding of this subject. The beginning of this prophetic chain was the "going forth" of the decree to restore and build Jerusalem. It was the well-established historical date of 457 B. C., in the autumn of the year, when Ezra the prophet, and his large company, reached Jerusalem to carry forward the work of repairing the temple and city. From this point, it was to be seven weeks of years — that is, forty-nine years — till the city, wall, temple, and Jewish polity should be fully restored. The reliable historian, Dean Prideaux, in his important historical record of the events between the close of the canon of the Old Testament and the beginning of the New Testament, clearly states that it was precisely forty-nine years till these were fully restored. The angel declared that seven weeks and threescore and two weeks, that is, sixty-nine weeks (or four

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

It Scattereth, Yet Increaseth

DELWIN REES BUCKNER

Divide the loaf in portions with the knife,
For who but God can tell what may befall?
Ere night it may be *thou* who needs must call
Upon thy neighbor for sustaining life.
A good deed done is never, never lost;
Though it be spent, it still doth truly earn.
Bread cast upon the waters will return,
Though many days upon the billows tossed.
But that which, scattered, doth the most increase
Is God's own Word of life, which, in the heart,
Is planted, grows, and yields its hundredfold,
And unto hungry souls it brings such peace
As only God's own Spirit can impart,
A blessing of more worth than mines of gold.

Ambato, Ecuador.

The Conflict and the Victory

MRS. E. G. WHITE

There are many who do not understand the conflict that is going on between Christ and Satan over the souls of men. They do not realize that if they would stand under the blood-stained banner of Prince Emmanuel, they must be willing to be partakers of his conflicts, and wage a determined war against the powers of darkness. (1)

When thinking on the conflict, Paul writes to his Ephesian brethren exhorting them to "be strong," not feeble, not wavering, tossed to and fro like the waves of the sea. But in what are they to be strong? In their own might? — No. "Be strong in the Lord, and in the power of his might." He says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The gaining of eternal life will ever involve a struggle, a conflict. We are continually to be found fighting the good fight of faith. We are soldiers of Christ; and those who enlist in his army are expected to do difficult work, work which will tax their energies to the utmost. We must understand that a soldier's life is one of aggressive warfare, of perseverance and endurance. For Christ's sake we are to endure trials.

Victories are not gained by ceremonies or display, but by simple obedience to the highest General, the Lord God of heaven. He who trusts in this Leader will never know defeat. Obedience to God is liberty from the thraldom of sin, deliverance from human passion and impulse. Man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, and of the "rulers of the darkness of this world," and of "spiritual wickedness in high places."

From the days of Adam to our own time, our great enemy has been exercising his power to oppress and destroy. He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. All who are actively engaged in the cause of God, seeking to unveil the deceptions of the evil one, and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations.

Satan assailed Christ with the fiercest and most subtle temptations; but he was repulsed in every conflict. Those battles were fought in our behalf; those victories made it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or force the soul to sin. He may distress, but he can not contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire his followers with courage to fight manfully the battle against sin and Satan.

[Now the church is militant, now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving,— the robe of Christ's righteousness. All nature in its surpassing loveliness will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while Christ and God will unite in proclaiming, "There shall be no more sin, neither shall there be any more death."]

This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satanic agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy-seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We can not afford to be off our guard for one moment.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

"Let your conversation be as it becometh the gospel of Christ: . . . stand fast in one spirit, . . . striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to his church. What sustained the Son of God in his betrayal and trial? — He saw of the travail of his soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through his humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon him, and with his stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.

We must have a view of the future, and of the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have co-operated with Christ, regarding it as a privilege and an honor to suffer for his sake. As they unite with the angels, they cast their crowns at the feet of their Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Commentary, Vol. 7 p. 988 (1)

There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all the heaven as the redeemed stand around the throne of God. All take up the joyful strain, "Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror."

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Will you catch the inspiration of the vision? Will you let your mind dwell upon the picture?

Beyond the Border-Line of Life— No. 2

G. B. THOMPSON

For ages the voice of Jehovah has given instruction concerning the life of man beyond the portals of the tomb. The Bible knows nothing of a "continuation of consciousness" or the "survival of that mysterious thing which we call intelligence" between death and the resurrection. But to death-stricken humanity the Lord proclaims hope in the following words: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. Death is an enemy; the grave is its prison-house. But since reaching the throne of glory and being seated by the right hand of the Father, the Saviour has sent back to those who walk in the valley of the shadow of death the cheering message, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

But the truth upon this great question has not been discovered by science. Divine truth is not found through scientific research. Recent investigation has caused scientists to take a "new position," in which "certain happenings not explainable on natural grounds," are taken to prove that man is conscious in death. There is still a "new position" for science to take before it will be on the platform of truth.

Mr. Gustavus Myers, in the September issue of *Van Norden's Magazine*, classifies the "occult phenomena" seen in spiritualistic seances, which have caused science to take a "new position," as follows: "What is the nature of the phenomena the substantiation of which has compelled science to throw away much of its old teachings as so much rubbish? — They are of various kinds, apparently dissociated, but fundamentally all manifestations of the same invisible power. They come under two general classes — intellectual and physical phenomena. In turn, these two classes embrace seven orders — telepathy, clairvoyance, materialization, levitation, automatic or trance writing and talking, clairaudience, and possession. Again, in turn, each of these groups has a number of subdivisions. All these phenomena are strictly beyond the range of the normal senses, and are not subject to the operation of any known law. In fact, they contravene and overthrow all hitherto known so-called cosmic laws. They seem to be subject to the law of another cosmos."

Some of these terms may be slightly bewildering to the average reader; but under whatever name the medium may choose to operate, there are the same phenomena, and the same power is at work.

Concerning these "psychic manifestations" he says: "Under certain favorable, but thoroughly tested circumstances, they [certain disembodied personalities] have been seen, touched, heard, or felt, and some of them frequently photographed."

Again, he says: "Assuming that many of the great scientists are correct in their hypothesis of a spirit life beyond the mundane, and that when we die, we become instantly metamorphosed into spirits, we do not know why it is that these discarnate beings select certain embodied persons as a means of transmitting messages or giving other manifestations."

It seems quite correct to assume that if we are alive after we die, it is reasonable that we should communicate with the living. But whether or not those who have died are still living as "discarnate beings" is the point at issue, and this can not be assumed. That this assumption is not correct, we have the sure Word of the Lord, which says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. With us this is a more certain foundation than all the speculations of science since the world began. If these renowned scientists would lay aside their wisdom, and investigate the origin of sin and the fall of man from the standpoint of the Bible, believing what Jehovah has revealed, a light would be shed upon these mysterious phenomena which would dispel the darkness, and would show that the power which is operating is not that of "disembodied intelligences," but of fallen angels, who, because of sin, lost their abode in the realms of light, and are now engaged in their last effort to deceive souls. But the Scriptures speak of some who are "willingly ignorant."

That the greatest scholars of the world are being deceived by the manifestations of Spiritualism in its various forms, shows the power of this great deception, and how it is preparing speedily to sweep the world into the vortex of ruin. Concerning the rise of modern Spiritualism Mr. Myers says: —

"Not until 1847 did the modern psychical movement begin. It had its origin in the manifestations displayed in the presence of two American girls, the Fox sisters, Margaret and Katherine, then living in the town of Arcadia, N. Y. In that year, they began to hear strange noises and see strange forms. These phenomena, it became certain, were not produced by human causes. The Fox sisters asserted that they soon learned by raps to communicate with invisible intelligences whom they called spirits. The age was a severely incredulous one; the wave of materialism was at its height; and the claim of the Fox sisters met with general derision."

Some of the manifestations as seen in the seance will be described next week.

Takoma Park, D. C.

Mormonism—No. 2

D. A. PARSONS

Deception

July 12, 1843, Joseph Smith claimed that he received a revelation authorizing polygamy. But before this date a few members of the Mormon Church had been guilty of the practise. This fact being whispered about, much scandal was created, but the imputation was strenuously denied in public. And in an address delivered in England (as reported in 6 Mil. Star. 22), Mr. Pratt, one of the "twelve apostles," said: —

"Beware of seducing spirits and doctrines of devils, as first introduced by John C. Bennett, under the name of 'spiritual wife' doctrine. . . . It is but another name for whoredom, wicked and unlawful connection, and every kind of confusion and abomination. Should any elder or member come unto you professing to hold any such doctrine or practise, either secretly or publicly, you may be sure that he is not of God; . . . for know assuredly that no one has been authorized to teach, practise, or introduce any such doctrine in any branches of the church, neither is there any such doctrine known, held, or practised as a principle of the Latter-day Saints."

This official and "apostolic" denial was published in England two years after the revelation authorizing polygamy; but they now confess on oath that

General Articles

"Whatsoever things are *true,* whatsoever things are *honest,* whatsoever things are *just,* whatsoever things are *pure,* whatsoever things are *lovely,* whatsoever things are of *good report;* if there be any *virtue,* and if there be any *praise,* think on *these things.*" Phil. 4: 8.

The Spirit of God

L. D. SANTEE

"In the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2: 17.

In vain do ye seek to behold him,
When ye dwell from his Spirit apart;
The heights of the heavens can not hold him,
Yet he dwells with the lowly in heart —
Whose hope is the brightest in trial,
Whose zeal to the end will endure,
With a faith that will take no denial,
A love that is changeless and pure.

All those who are "led by the Spirit,"
Obeying his infinite word,
Shall the riches of heaven inherit,
And "enter the joy of their Lord."
Their lives have been faithful to duty;
Soon they'll sit with their Lord on his throne;
They will see the fair King in his beauty,
When the portals wide open are thrown.

Like the song of a bird that yet lingers
When in distance the singer has flown,
Or a harp, 'neath the zephyr's light fingers,
My heart claims that promise its own;
And I plead, looking up to the splendor
That circles the infinite throne,
"In the name of Christ, holy and tender,
O make thy sweet spirit my own!"

He hears, and regards my petition,
His Spirit is sent from above;
Faith looks to a happy fruition,
My soul thrills with holiest love;
And a peace that is pure as a river,
That the Master in love will impart,
Enters into my being, forever
To make its abode in my heart.

Moline, Ill.

* * *

Grace and Faith the Gifts of God

MRS. E. G. WHITE

The grace of Christ and his righteousness are offered to men as a free gift. The apostle Paul, writing by the Holy Spirit, says: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds, so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. The simple faith that takes God at his word should be encouraged. God's people must have that faith which will lay hold of divine power; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Those who believe that God for Christ's sake has forgiven their sins should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, "The blood of Jesus Christ his Son cleanseth us from all sin."

Faith is trusting God,— believing that he loves us, and knows best what is for our good. Thus instead of our own way, it leads us to choose his way. In place of our ignorance, it accepts his wisdom; in place of our weakness, his strength; in place of our sinfulness, his righteousness. Our lives, ourselves, are already his; faith acknowledges his ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles. Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency.

How to exercise faith should be made very plain. To every promise of God there are conditions. If we are willing to do his will, all his strength is ours. Whatever gift he promises is in the promise itself. "The seed is the word of God." As surely as the oak is in the acorn, so surely is the gift of God in his promise. If we receive the promise, we have the gift.

Faith that enables us to receive God's gifts, is itself a gift, of which some measure is imparted to every human being. It grows as it is exercised in appropriating the Word of God. In order to strengthen faith, we must often bring it in contact with the Word.

How often those who trusted the Word of God, though in themselves utterly helpless, have withstood the power of the whole world,— Enoch, pure in heart, holy in life, holding fast his faith in the triumph of righteousness, against a corrupt and scoffing generation; Noah and his household against the men of his time, men of the greatest physical and mental strength and the most debased in morals; the children of Israel at the Red Sea, a helpless, terrified multitude of slaves, against the mightiest army of the mightiest nation on the globe; David, a shepherd lad, having God's promise of the throne, against Saul, the established monarch, bent on holding fast his power; Shadrach and his companions in the fire, against Nebuchadnezzar on the throne; Daniel among the lions, against his enemies in the high places of the kingdom; Jesus on the cross, against the Jewish priests and rulers forcing even the Roman governor to work their will; Paul in chains, led to a criminal's death, against Nero, the despot of the world's empire.

Such examples are not found in the Bible alone. They abound in every record of human progress. The Vaudois and the Hugenots, Wyclif and Huss, Jerome and Luther, Tyndale and Knox, Zinzendorf and Wesley, with multitudes of others, have witnessed to the power of God's Word against human power and policy in support of evil. These are the world's true noblemen. They are its royal line.

As the plan of redemption begins and ends with a gift, so it is to be carried forward. The same spirit of sacrifice which purchased salvation for us, will dwell in the hearts of all who become partakers of the heavenly gift. Says the apostle Peter: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Said Jesus to his disciples as he sent them forth, "Freely ye have received, freely give." In him who is fully in sympathy with Christ, there can be nothing selfish or exclusive. He who drinks of the living water will find that it is "in him a well of water springing up into everlasting life." The Spirit of Christ within him is like a spring welling up in the desert, flowing to refresh all, and making those who are ready to perish eager to drink of the water of life. It was the same spirit of love and self-sacrifice which dwelt in Christ that impelled the apostle Paul to his manifold labors. "I am debtor," he says, "both to the Greeks, and to the barbarians; both to the wise, and to the unwise." "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Our Lord designed that his church should reflect to the world the fulness and sufficiency that we find in him. We are constantly receiving of God's bounty, and by imparting of the same we are to represent to the world the love and beneficence of Christ. While all heaven is astir, dispatching messengers to all parts of the earth to carry forward the work of redemption, the church of the living God are also to be colaborers with Jesus Christ. We are members of his mystical body. He is the head, controlling all the members of the body. Jesus himself, in his infinite mercy, is working on human hearts, effecting spiritual transformations so amazing that angels look on with astonishment and joy. The same unselfish love that characterizes the Master is seen in the character and life of his true followers. Christ expects that men will become partakers of his divine nature while in this world, thus not only reflecting his glory, to the praise of God, but illuminating the darkness of earth with the radiance of heaven. Thus will be fulfilled the words of Christ, "Ye are the light of the world."

"We are laborers together with God."

—"stewards of the manifold grace of God." The knowledge of God's grace, the truths of his Word, and temporal gifts as well,—time and means, talent and influence,—are all a trust from God to be employed to his glory and for the salvation of men.

Wherever there is an impulse of love and sympathy, wherever the heart reaches out to uplift and bless others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to his servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The "Light, which lighteth every man that cometh into the world," is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God.

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by his deceptions. It places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by his precious blood.

Mormonism — No. 3

D. A. PARSONS

Modern Molochism

The first recorded case of polygamy is that of Lamech, who "took unto him two wives. . . . And Lamech said unto his wives . . . I have slain a man." Tracing his line back to Cain, we find it said of him, "Cain rose up against Abel his brother, and slew him." This same murderous spirit that controlled the first polygamists has been and is still associated with modern polygamy. Astonishing as it may seem to some, yet it is true that the Mormon prophets and leaders who have made the Latter-day Saints what they are now, urge with all their "divine authority" and "priesthood power" that "all mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters likewise when they have committed a sin that can not be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus meant."

These words were spoken by Brigham Young to thousands, on Feb. 8, 1857, and the sermon was published with his sanction in the official organ of the Mormon Church, and also in their "Journal of Discourses," Vol. IV, page 219. In the publishers' preface of this volume, Young's words, and those of other leaders, are spoken of thus: "To the saints their words are as the words of God." On page 53 are some more of these "words." He says:—

"I know there are transgressors who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say, further, that I have had men come to me and offer their lives to atone for their sins."

Every student of ancient history will recognize in these statements the teachings of ancient Moloch. Men were urged to offer themselves as human sacrifices to appease an offended and angry god. The prophets of Mormonism urge the same thing. That the "law" referred to was the law of Jehovah is clearly seen by another statement from Brigham Young. We now quote from page 220:—

"I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them: the wickedness and ignorance of the nations forbid these principles being in full force, but the time will come when the law of God will be in full force.

"This is loving our neighbor as ourselves: if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire; that is the way to love mankind."

A few lines further on, as a closing exhortation to these remarks, Mr. Young says: "Now, brethren and sisters, will you live your religion?" We feel impelled to ask, Did this Latter-day Saint live up to his religion? Did this Mormon prophet, invested with "divine authority," ever take the life of a sinner in Zion City? He unhesitatingly replies, "I have had men come to me and offer their lives to atone for their sins." He does not say whether he complied with these requests, but if he did not do so, it was because he did not live up to his own teachings. Do not forget that when this *fidei defensor* taught these "principles of eternity," he was the channel through which they believed God spoke to them; and every loyal Mormon to-day will tell you that he was a true prophet.

He was not the only leader to advocate human sacrifice. In a sermon delivered before a great gathering on Sept. 21, 1856, the following statement was made by Pres. J. M. Grant, counselor to Young:—

"I say that there are men and women that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood. . . . I would ask how many covenant breakers there are in this city and in this kingdom. I believe there are a great many; and if they are covenant breakers, we need a place designated, where we can shed their blood. . . . I am speaking to you in the name of Israel's God."—*"Journal of Discourses," Vol. IV, page 50.*

It is not necessary for us to comment at length on these statements made by their prophets, seers, and revelators. Their blood-thirsty doctrines stand out too clear to be misunderstood. They teach a human blood atonement. They assert that the spilled blood of a poor wretch groveling in his sins can do for him that which the blood of Christ can not do, and they urge their members to murder their transgressing neighbors, asserting that "that is what Jesus meant;" "that is the way to love mankind."

It was not persecution that moved the Mormons to advocate murder. It was not done to protect homes, wives, or children. "Will you live up to your religion?" exclaimed Brigham Young as a fitting climax to one of his most blood-thirsty sermons. It was a part of their religion then, and it is certainly a part of it yet. The church can not truthfully deny her own statements, for in doing so she would repudiate her own prophets. Nothing could hinder the Mormon Church from carrying into effect these doctrines; for their human sacrifices were not slain in public. The victims were urged to report themselves quietly and voluntarily to some brother or sister, or to the president of the church, and, if to the latter, it was recommended that a committee be appointed to "shed their blood" in some quiet and selected place.

Not Legal Executions

Nor does that man keep truth on his side who says, as some have said, that these were legal executions for murder. Such an unscrupulous quibble seems almost too transparent to justify further exposure.

The president of the Mormon Church, speaking in 1905 of human sacrifice, said it was, and is still, made necessary by "certain grievous sins." Now if murder is one of these sins, what are the others? Even the president himself exposes the quibble without mercy when he attempts to justify the doctrine by calling attention to five men "whom the Lord slew," not one of whom was guilty of murder.

Doctrine of Human Sacrifice Confirmed in 1905

Mormonism has not changed. As recently as 1905 the Mormon Church published a work advocating this very doc-

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Perfect Through Suffering

God never would send you the darkness,
If he thought you could bear the light;
But you would not cling to his guiding hand,
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true he has many an anguish
For the sorrowful hearts to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all,
If pain did not guide them there.

So he sends you blinding darkness,
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to his feet —
For 'tis always so easy to wander,
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you,
Whose courage is sinking low.
And — well, if your lips do quiver —
God will love you better so.

— *Selected.*

* * *

A Habitation for the Spirit

MRS. E. G. WHITE

Christ is represented as dwelling by his Spirit in his people; and believers as "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." "I therefore, the prisoner of the Lord," Paul says, "beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the divine One. But by the incarnation of the Son of God, the purpose of heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again his temple.

God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as temples for the divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced his mission to cleanse the heart from the defilement of sin,— from the earthly desires, the selfish lusts, the evil habits that corrupt the soul. "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver."

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." No man can of himself cast out the evil throng that have taken possession of the heart. Only Christ can cleanse the soul-temple. But he will not force an entrance. He comes not into the heart as to the temple of old; but he says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him." He will come, not for one day merely; for he says, "I will dwell in them, and walk in them; and . . . they shall be my people." "He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and "an habitation of God through the Spirit."

By this beautiful and impressive figure, God's Word shows the regard he places on our physical organism, and the responsibility resting upon us to preserve it in the best condition. Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. Man has done this. He has treated his body as if its laws had no penalty. Through perverted appetite its organs and powers have become enfeebled, diseased, crippled. And these results which Satan has brought about by his own specious temptations, he uses to taunt God with. He presents before God the human body that Christ has purchased as his property; and what an unsightly representation of his Maker man is! Because man has sinned against his body, and corrupted his ways, God is dishonored.

When men and women are truly converted, they will conscientiously regard the laws of life that God has established in their being, thus seeking to avoid physical, mental, and moral feebleness. Obedience to these laws must be made a matter of personal duty. We ourselves must suffer the ills of violated law. We must answer to God for our habits and practises. Therefore the question for us is not, "What will the world say?" but, "How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practises?"

"Know ye not . . . that ye are not your own? for ye are bought with a price." What a price has been paid for us! Behold the cross and the victim uplifted upon it. Look at those hands, pierced with cruel nails. Look at his feet, fastened with spikes to the tree. Christ bore our sins in his own body. That suffering, that agony, is the price of your redemption. Know you not that he loved us, and gave himself for us, that we in return should give ourselves to him? Why should not love to Christ be expressed by all who receive him by faith, as verily as his love has been expressed for us for whom he died?

"Other foundation can no man lay than that is laid, which is Jesus Christ." "There is none other name under heaven given among men, whereby we must be saved." Christ the Word, the revelation of God,— the manifestation of his character, his law, his love, his life, — is the only foundation upon which we can build a character that will endure.

We build on Christ by obeying his word. It is not he who merely enjoys righteousness, that is righteous, but he who does righteousness. Holiness is not rapture; it is the result of surrendering all to God; it is doing the will of our Heavenly Father. Religion consists in doing the words of Christ; not doing to earn God's favor, but because, all undeserving, we have received the gift of his love. Christ places the salvation of man, not upon profession merely, but upon faith that is made manifest in works of righteousness. "As many as are led by the Spirit of God, they are the sons of God." Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are led by the Spirit, are the sons of God.

To live by the word of God means the surrender to him of the whole life. There will be felt a continual sense of need and dependence, a drawing out of the heart after God. Prayer is a necessity; for it is the life of the soul. Family prayer, public prayer, have their place; but it is secret communion with God that sustains the soul-life. It was in the mount with God that Moses beheld the pattern of that wonderful building that was to be the abiding-place of God's glory. It is in the mount with God,— in the secret place of communion,— that we are to contemplate his glorious ideal for humanity. Thus we shall be able so to fashion our character building that to us may be fulfilled his promise, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

Sabbath Evening

A WORKER

WHAT a calm, restful feeling is conveyed to one in the two words, "Sabbath evening." Never shall I forget one Sabbath evening spent in the home of one of the elders of our church. I was taking a journey from one town to another, and paid him an unexpected visit. This did not seem to give the family any inconvenience. Everything was in readiness for the coming Sabbath.

As the sun was going down, the family settled around the table for worship. The children did not need to be called, as they had been taught that the beginning of the Sabbath is just as holy as any other part of it. Several hymns were sung, different ones calling for their favorites, and a holy calmness pervaded the place. The father then read an encouraging chapter from the Bible, after which all took part in prayer. I shall never forget the simple but beautiful prayer offered by the youngest child. Though she was only seven years old, her prayer gave me fresh courage, and inspired me to be more diligent in my work, as she prayed for me. And again, as the sun was going down, we gathered around the family altar, and felt encouraged and strengthened to begin another week, with its trials, conflicts, and victories.

How different was this from an experience I had several months later. This time I was away in the country, and felt a longing for Christian fellowship; so, knowing of a Sabbath-keeping family in the district, I hastened my footsteps that way. The days were short, and it was almost dark before I reached my friend's house. Here everybody seemed unready. The father had just returned from work, and was having a bath. Some of the children were rushing about looking for articles of clothing; others were drying or combing their hair. Then the evening meal was to be prepared and eaten, and when that was over, it was time for the youngest children to go to bed; and so holy time was entered, and no difference made between it and ordinary time. The same state of confusion existed at the close of the Sabbath; some were in one place and some in another; and the father hurried away to look after his business. Profane time was entered upon, and holy time left, without thanks to God for his blessing through the day.

The band of united prayer that gives strength and oneness to a family was wanting. With a little effort on the part of the father and mother, that need not have been, and need not be with other parents. Habits formed in early childhood are binding. Young minds respond readily to the sweet influence of prayer and music; the love of Jesus draws them to himself; and, if converted when young, armed with the sword of the Spirit, they grow up strong in his service.

The following is from "Testimonies for the Church," Vol. VI, pages 355, 356: —

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure-seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss, even in temporal things."

The Judgment

GEORGE I. BUTLER

THE first message of a series of three proclaims, "The hour [period] of his judgment is come." Rev. 14:6-12. This threefold message goes "to every nation, and kindred, and tongue, and people," "with a loud voice." It terminates with the appearing of the Son of man in mid-heaven, crowned with a golden crown, and having a sharp sickle in his hand, to reap the ripened "harvest of the earth." Christ himself says, "The harvest is the end of the world." Matt. 13:39.

The hour of his judgment come is the great, the leading point in the first of these three heavenly messages. It becomes, therefore, a very important factor in this proclamation to ascertain what is the nature of this judgment proclaimed with such authority, power, and grandeur. It certainly is an event of vast magnitude and most solemn interest, or it would not be proclaimed to "every nation, and kindred, and tongue, and people," really including every person living at the time it goes forth. It must take time to give this message to a world of about fifteen hundred million people. Nothing short of the time of a whole generation could answer for such a work. From the time it was first announced to the world, in the great advent movement of 1836-44, its proclamation must continue till Christ is seen coming in his glory. In previous articles we have seen that the great prophetic period of twenty-three hundred year-days brings us to this proclamation. That period began in 457 B. C., the time of the going forth of the decree of Artaxerxes to restore and build Jerusalem, and therefore must terminate in 1844 A. D.

What, then, is the judgment here brought to view? "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained," that is, Jesus Christ. Acts 17:31. To appoint is to fix the time and place of by a decree, command, or order of some competent authority. This statement, therefore, demonstrates that, before the time of the apostle Paul, God had already fixed the time of that judgment period; for Paul speaks of that appointment in the past tense. This appointed time for the beginning of the judgment must be at the close of the twenty-three year-day period. There is no other judgment period designated in the Bible. "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3:17. This scripture clearly states that the judgment occupies a period of time. It is not a momentary affair, and it must cover considerable time if it is to take into consideration "every purpose" and "every work," as the wise man declares.

Would you desire to take a glimpse of that grand scene, the supreme court of the universe in session? "I beheld till the thrones were cast down ["were placed," A. R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10.

Ten thousand times ten thousand are one hundred million. In Heb. 12:22, Paul calls them an "innumerable company of angels," that is, so many that it is impossible to number them. These are God's messengers, engaged with him in the grand work of salvation. In the scripture quoted above, concerning the judgment, the prophet declares that thrones of judgment were placed, and "the books were opened;" that is, the record of men's lives which have been preserved for this grand assize, are now brought forth from heaven's archives for their final examination. They have all been kept in the temple of God in heaven. It is in this critical, skeptical age, when vast multitudes are trying to make themselves believe there is no personal God anywhere in the universe, that this grand scene of the final judgment is taking place in the glorious heavenly temple above. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19. This is the second apartment of "the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. The ark of God is seen in it. In that

General Articles

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Our Strength and Stay

MINNIE EMBREE-PARKER

O WHAT can we have to lean on
When everything else gives way?
O where can we go in trial,
In the dark and gloomy day?

Some friends of our sunny weather
Forsake us when days are drear;
Then what shall we have to lean on,
O what can our spirits cheer?

There's a Friend that has proved dearer
Than ever a brother can,
The hope of a race of sinners —
'Tis Jesus, the Son of man.

With one hand on the throne of heaven,
With the other he reacheth down
To strengthen and cheer the fainting,
And help them to win a crown.

Pasadena, Cal.

Parting Words of Instruction[1]

MRS. E. G. WHITE

"LET not your heart be troubled: ye believe in God, believe also in me."

These words were spoken by Christ just before his crucifixion, and were among his last to the disciples. He is not at this time thinking of the sufferings that lie before him, but of his disciples. How will they stand when they have not his personal presence with them? He comforts them with the assurance of his return: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Very simple are the words of the Saviour. They can not be misunderstood or misinterpreted. "And if I go and prepare a place for you," he continues, "I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." For three years Christ had been educating his disciples in that way; yet Thomas said to him: "Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

O that we all might understand these words for ourselves, and know that Christ is for us the way, the truth, and the life! Only through the Son of God can any soul make his way to the Father. Only he can remedy the injury that was wrought for man by the fall. "If ye had known me," he declared, "ye should have known my Father also: and from henceforth ye know him, and have seen him."

"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

Christ came as the representative of the Father, and the works of the Father he was constantly doing. Had not the disciples for three years been beholding these works? Had they not seen the sick brought to him to receive healing, and had he not restored them to health? The needy of all classes had flocked to him in crowds, and he had ministered to all. They had seen him feed a multitude with a few small loaves and fishes, and as the food was passed from hand to hand, they had watched it multiply until there was more than enough for all. After five thousand men, besides women and children, had been fed, the Saviour gave the command, "Gather up the fragments that remain, that nothing be lost;" and they gathered up of that which was left twelve baskets full.

This is an object-lesson of the work that the Saviour desires to do through his followers. He wants us to take the blessed Word, to study it, and then to teach it in its simplicity. How simple Christ's lessons were! Even the children could understand them. The people of his own nation, those who professed to believe in God, were greatly incensed against him because by the simplicity of his daily teachings he was removing the rubbish that was hiding the truth from the comprehension of the people. Even the most ignorant could take in the truths he taught, and be comforted and blessed thereby.

Mothers, hearing and seeing his words and works, desired that their children might come to him to be blessed. On one occasion one mother with her children left their home to find the Saviour. On the way they told others of their desire; and as they pursued their journey, mother after mother, with their little ones, joined the company, until, when they reached the place where the Saviour was, there was a little army of women and children who sought to reach his side. He was ministering the word to the people, and healing the sick; and when the women made known their errand, the disciples told them that the Master must not be disturbed. But Christ had heard the petition of the mothers, and at once his heart responded to their desire. He said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

I am so thankful that the message of salvation was brought in such simplicity to us. The Son of God laid aside his royal robe and crown and his high command, and came to earth to take his place among humanity as a little child, to bear the test of temptation and trial from childhood to manhood. Greater than that of any other were the sufferings and trials he endured. Satan and his host were determined that Christ should not carry out his plan of sacrifice. If they could discourage Christ, and cause him to sin, the world would perish in its iniquity, and the cause of righteousness be lost. But Christ was working out the salvation of the human race, and he would not fail on a single point. He would make it possible for humanity to lay hold upon his divinity, and escape the corruption that is in the world through lust. Man does not need to be corrupted. May God help us to accept by faith the victory that has been won in our behalf, and make it ours.

The Saviour continued: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." It was a path of suffering and temptation by which the Saviour went to his Father, and we may rejoice that he consented to travel such a path. Had he not, how could the world have been saved? By this he made it possible for us to be accepted with God. When we are in doubt and perplexity and difficulty, let us consider what the Son of God passed through that he might prepare for us a home in the kingdom of heaven. And to-day he stands by his Father's throne to minister help to every soul who seeks him in sincerity for strength to overcome. He waits to bestow on all the power to do his will.

He will accept the little children, blessing them as he blessed the children in the days of his earthly ministry. Shall we not bring them to him? These little ones are to learn the lessons of God's Word, and be captivated by the simplicity of his truth. Let the labors of those who work for Christ's little ones be marked with the simplicity that was revealed in the words that fell from the Saviour's lips.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Here is the test of our love for God. Parents are to teach their children what these commandments are. We need missionary fervor in our homes, that we may bring the word of life before the members of our families, and lead them to seek a home in the kingdom of God. There will be no sickness there, no sorrow, no death. A life that measures with the life of God will be the reward of all who win that eternal home.

In view of all that lies before the believer, his piety should be "always abounding." He should labor for souls with all his intelligence and powers. Not for eloquence and honor is he to strive, but for simplicity of life and simplicity of speech. Christ had no need to explain any word that he made use of. All were simple, and all were understood by the most simple. We need to let our faith take hold of Christ; we need to listen to his words, to seek to do his works. We need to take hold of the hope of immortality that will give us life everlasting in the kingdom of glory. To us the promise is, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

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[1] Sermon to the patients and helpers at the Paradise Valley Sanitarium, National City, Cal., Aug. 26, 1908.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." To the worldling the truth is too simple; he deems it unworthy of his attention. He does not see Christ in it. But how thankful should the believer be for these promises! I am thankful for the faith I have in God's Word. I claim his promises, saying, "You said it, Lord. You asked me to come to you. I come expecting you to help me and bless me." And he proves the truth and the preciousness of his words: "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Consider the familiar relation Christ here brings to view as existing between the Father and his children. His presence and guardianship is an abiding thing. While we trust in Christ's saving power, all the arts and wiles of the fallen host can do nothing to harm us. Heavenly angels are constantly with us, guiding and protecting. God has ordained that we shall have his saving power with us, to enable us to do all his will.

Let us grasp the promises, and cherish them moment by moment. Let us believe that God means just what he says. If we will accept his word with the simplicity of little children, believing that he has given his life that we might have everlasting life, we shall receive power to overcome.

"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. . . . Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do."

I am very thankful for the privilege of speaking these words to you. I was present at the establishment of this institution. At that time I spoke to the workers here, presenting before them the way in which they might carry on their work intelligently. I spoke also to the patients, and I know that Jesus was present on these occasions. His blessing rested upon those assembled. I want to say to you to-day, There is a battle before each one of us; but as long as we hide self in Christ, we shall not be defeated. When you are provoked, and tempted to make a sharp reply, keep silent. At such times, silence is eloquence. Remember that you are God's property. When circumstances arise that irritate and annoy, conquer your feelings. We need to look constantly to Jesus. If we will walk in the fear of God, he will not fail us.

If we will seek to teach the truth in its simplicity, the Lord will let his blessing rest upon us. He will impart his Spirit to us, giving us comfort and strength and hope. I appeal to you to do all you possibly can for the help and comfort of others. Show to men and women who is the mighty Healer. He will bless the means you use. If you will do his work, you may expect his blessing. In your efforts for the sick, show them how they may improve their health by forming right habits.

I have said that if we seek to help and bless others, the Lord will let his blessing rest upon us, and I know that what I say is truth; for I have proved the Lord for many, many years. How long the Lord will permit me to speak and to labor for him I can not tell; but I have given my life to do his work, to study the blessed Word of God, and to pass it on to the people as the bread of life. It is possible that we shall never meet again on this earth; but let us remember that there is a grand meeting to take place erelong. Everlasting life is before us, and the city of God. Angels of God will be there. They will bid us welcome to the joys of heaven because we have kept the commandments of God. There there will be no more death, no sorrow, no sin. Let us do all we can to help one another to gain the eternal joys that are awaiting the redeemed. May God's blessing rest upon his people in large measure, is my prayer.

Catholic Extension in America

ALLEN MOON

About three years ago there was organized by the Catholic clergy of the United States what is known as the Catholic Church Extension Society of the United States. This society has grown in membership and influence with great rapidity. Early in the year 1908 the board of governors of the society sent out a call for the First American Catholic Missionary Congress of America, to be held in Chicago, Nov. 15-18, 1908.

Archbishop Quigley, of Chicago, in speaking at the opening of the congress, stated that "the holy father has taken the church in America from its position of dependency, and given it its full canonical rights," giving this as a reason for the organization and work of the society. He then proceeded to outline the work of the Catholic Extension Society as follows: —

"The Church Extension Society devotes its attention primarily to the neglected Catholics of our own land. It aims to supply churches and priests to those who need them; it aims to stop the leakage which we have been powerless to prevent in the past; it aims, also, to develop that true missionary spirit which reaches out to the ends of the earth.

"It is the hope of many earnest Christians that some day the church in this country will have reached that stage of growth when it will do more than any other country in the world, in the foreign mission field. We are God's favorite nation, in many ways. We have the wealth, the initiative, the energy, and we believe that the time is here when this wealth, this initiative, and this energy can be turned to good account in the solving of all those problems to which reference has been made. This congress will, at least, be a beginning; and beginnings are always important. The cause is certainly a holy one.

"We deem it an honor to have had a share in promoting this great undertaking, and we cordially welcome the hierarchy, the clergy, and the laity to its deliberations."

Information regarding this work had been laid before Pope Pius X, and a letter from the pope to Cardinal Gibbons was introduced to the congress in the following language: —

"The following apostolic letter has been received by Cardinal Gibbons from His Holiness Pius X, and it carries more than ordinary interest because it is the seal of Rome's approbation on a new and specially vigorous work that is reaping great results for the church in the United States."

Following is an extract from the letter referred to: —

"Beloved Son: Health and the Apostolic Benediction.

"Truly solicitous as we are concerning all measures which may contribute to the progress of the church among the nations, we have received with joy the information that, in the United States of America, there are very many who are every day more powerfully drawn to the study of the doctrines of the Catholic Church by the labors of zealous missionaries, especially of those who have been trained at the Apostolic Mission House at the University in Washington.

"Accordingly, let these devoted missionaries know that their work and method correspond entirely to the desire and the hope of the Apostolic See, and strengthened by the testimony of discouraging remarks about a pupil's work. If he has, through carelessness, failed to do as well as you think he is capable of doing, never make sport of his work or scold, but say: "That is very good, but I think you can do better if you try." Always make favorable comments whenever you can conscientiously, but never compare one pupil's work with another's. In the work of the best pupils you can point out some defects; and in the work of the poorest, you may find something upon which you can comment favorably. By thus taking an interest in, and showing a sympathy for, their efforts, you will encourage greater effort, and secure the good-will of all your pupils.— *Selected.*

Objects of Questioning

THE first important object of questioning is to give proper direction to the efforts of the learner. Few pupils know how to pursue a study to the best advantage. A few judicious questions from the teacher will give his pupils the key, and thus enable them to gain knowledge by their own independent effort. This is the valuable feature of the Socratic method of imparting knowledge,— it induces the pupil, under the guidance of the teacher, to search for truth for himself.

An important object of questioning is to detect and correct error. Pupils do not always study understandingly. Frequently they commit words, but fail to acquire ideas. Often their comprehension is not clear, or their view is but a partial one. To many a pupil a circle means a curved line, and not the space enclosed within. All these errors can be best reached by judicious questions. The teacher should never rest satisfied when the pupil gives the mere text-book answer, but he should see that the child's comprehension of that answer is clear and correct.

An important object of questioning is to test the preparation of the lesson. There is danger that a pupil may prepare his lesson only when he expects to be called upon to recite; but when he feels that the teacher is liable to call on him at any time, or any number of times, during a recitation, the danger is obviated, because he makes preparation for every recitation.

One important object of questioning is to bring out the essentials of a lesson. Often that which is of least importance in a topic, as the illustrations and anecdotes, will be found to be that which is most readily remembered by the pupil. Judicious questioning will show the pupil the application of these, and impress the principle on the child's mind.

It is an object of questioning to cultivate attention. Next to the interest aroused by apt oral instruction, nothing is so well calculated to keep awake the attention of a class as judicious questioning. The thoughtful teacher will of course see that all pupils are questioned, not in consecutive order, but promiscuously, and particularly when least attentive.

It is an object of questioning to train pupils to think. The teacher who does not arouse thought in the minds of his pupils fails in an important part of his work. This is indeed one of the chief objects of all education — to make thinkers. Questions should be so put as to lead pupils to think for themselves. Having once been trained to think and reflect, the pupil learns for himself, and the truths he discovers become his own. — *Selected.*

Winning Souls

IF you can obtain the confidence of the youth (a troublesome pupil), and bind him to your heart by cords of sympathy and love, you may win a soul to Christ. The wayward, self-willed, independent boy may become transformed in character.

But while it is necessary to manifest love and sympathy for your pupils, it is a manifest weakness to show partiality, and thus arouse suspicion and jealousy. Children are quick to discern the preferences of the teacher, and the favored student often measures his strength, his aptness and skill with that of the teacher in the management of the class. He may decide to be master, and unless the teacher has the grace of Christ, he will manifest weakness, become impatient, exacting, and severe. The leading spirit of the class will generally impart his purpose to other students, and there will be a combined effort to obtain the mastery. If the teacher, through the grace of Christ, is self-controlled, and holds the lines with a steady, patient hand, he will quell the boisterous element, keep his self-respect, and command the respect of his students. When once order is restored, let kindness, gentleness, and affection be manifested. It may be that rebellion will rise again and again, but let not the hasty temper appear. Do not speak sharply to the evil-doer, and discourage a soul who is struggling with the powers of darkness. Be still, and let your heart ascend in prayer to God for help. Angels will come close to your side, and help you to lift up the standard against the enemy, and instead of cutting off the erring one, you may be enabled to gain a soul for Christ.

MRS. E. G. WHITE.

Teach the Children

NOT to spit; it is rarely necessary. To spit on a slate, floor, or sidewalk is an abomination.

Not to put the fingers into the mouth.

Not to pick the nose.

Not to wet the finger with saliva in turning the leaves of books.

Not to put pencils into the mouth, or moisten them with the lips.

Not to put money into the mouth.

Not to put anything into the mouth except food and drink and the toothbrush.

Not to swap apple-cores, candy, chewing-gum, "all-day suckers," half-eaten food, whistles, or bean-blowers, or anything similar that is habitually put into the mouth.

Teach the children to wash the hands and face often. See that they keep them clean. If a child is coming down with a communicable disease, it is reasonable to believe that there is less chance of infecting persons and things if the hands and face are washed clean, and not daubed with the secretions of the nose and mouth.

Teach the children to turn the face aside when coughing and sneezing, especially if they are facing another person or are at the table.— *Life and Health.*

John of Patmos

JOHN of Patmos, ere he died,
By the friends who stood beside,
Thus was questioned, thus replied: —

"Master, while thou yet hast speech,
Thy disciples thee beseech
Wisdom's highest law to teach."

Straightway spake the master then:
"Little children" (they were men),
"Love each other." But again,

From his friends: "Ah! master dear,
This we've practised many a year;
Wisdom's law we wish to hear."

Clearer shone the master's eyes.
"Little children," he replies,
"Love each other; that is wise."

But the boldest, speaking low:
"Master, if it please thee so,
Deepest wisdom we would know."

Raised the master on his bed,
"Little children,"— sank his head,—
"Love each other." He was dead.

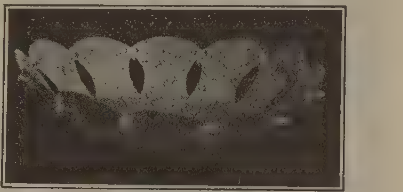
— *Edwin Guthrie Brown.*

Methods

Manual Training for Our Primary Grades — No. 4

Model No. 14

THIS is another card tray. Before beginning it, emphasize the importance of exact measurements, as this model can not be successfully made without them. In the exact center of the paper draw a circle with a radius of three inches. Place the ruler across each diagonal, just as in finding the center, and make a point in the circle at each place where the ruler crosses it. This exactly quarters the circle. With the three-inch radius place the point of the compasses in turn at each of these four points, and make a point each side of each one. You now have twelve points, and they should be equal distances apart. (Fig. 1.) Test



MODEL NO. 14

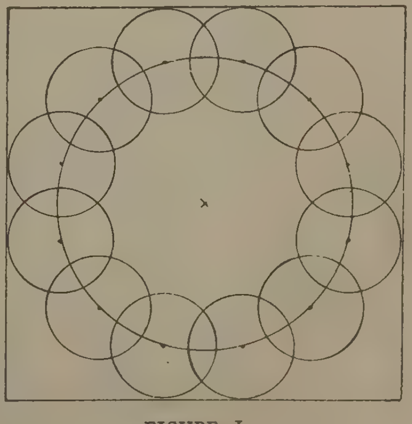


FIGURE 1

them before proceeding further. Then with a radius of one inch use in turn each of the twelve points for a center, and draw a circle around it. These circles will overlap. Call attention to the boat-shaped parts formed by the overlapping, and see if they are the same size. Make distinct points when the circles cross each other on the *inner* side, and connect these points with straight lines. (Fig. 2.) Mark the places for tying. Cut the curved outline, and cut out the boat-shaped pieces. Fold the straight lines. The overlapping of the sides in tying gives a sufficient slant for the tray.

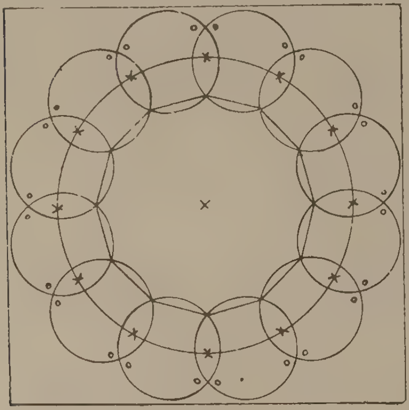
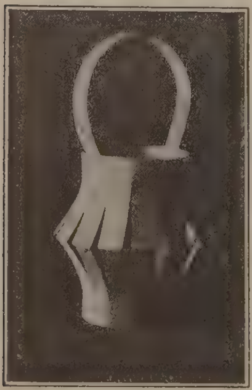


FIGURE 2

Model No. 15

A safe lantern for school or Christmas decoration. One-half sheet of paper is sufficient for this model. After the paper is cut in half, place a point one-half inch from the upper corner on each end. Connect these points, and cut off the strip thus formed for a handle. Again place a point one-half inch from the upper corner on each end, and connect. In the center of each end, which will be one and three-fourths inches from the upper corners, place a point, and connect the two with a dotted line. On this dotted line, and also on the line near the top, place points one-half inch apart all the way across. Connect these points, as in Figure 3. Prick the dotted line near each end, and fold by the perforations thus made, so that the line will be on the *outside*. The upper and lower edges should just meet. With the paper folded, begin at the dotted line, and cut each of the short, upright lines. Stop exactly on the upper line. Unfold the paper, bring the two ends together with the folded edge outward. Let the ends overlap one-half inch, and either paste or tie. The handle also may be either pasted or tied (on the inside) to opposite sides of the lantern.



MODEL NO. 15

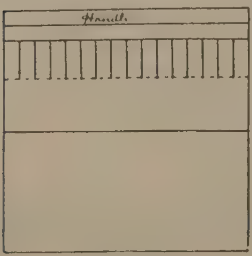
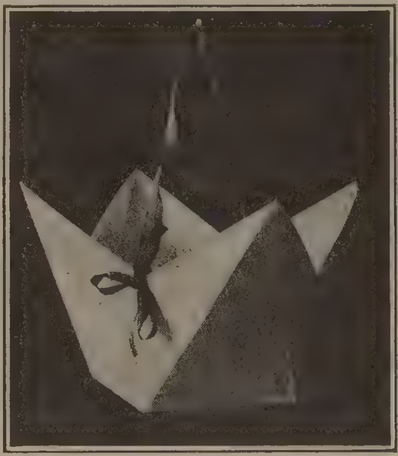


FIGURE 3

Model No. 16

This may be used for either flowers or popcorn. For the drawing make a point in the center of each side of the paper. Place the ruler across opposite points, and draw a line two inches long, measuring from each point toward the center. Repeat in the opposite direction. Connect the inner end of these four lines. The square thus formed is the bottom of the basket. Connect each corner of the square with the two nearest corners of the paper. (Fig. 4.) Cut the four two-inch lines. Fold all other lines. To shape the basket, let any two edges made by one cut pass by each other, and on until each rests against the nearest fold. Either paste or tie them in this position. Treat all cut edges in the same way. A handle of ribbon is preferable.



MODEL NO. 16

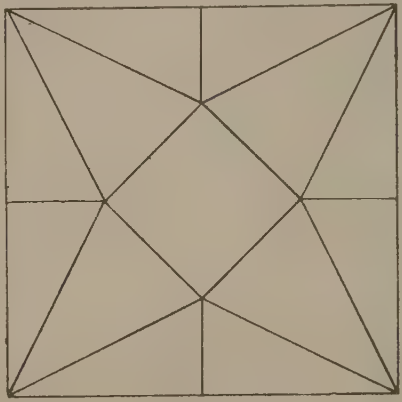
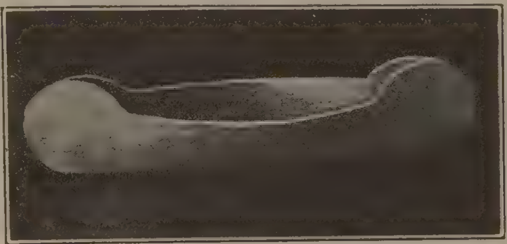


FIGURE 4



MODEL NO. 17

Model No. 17

A canoe. This is not a difficult model, but the measurements must be exact. Make a point in the center of two opposite edges of the paper. Make a point one and one-half inches above and below each of those central points. (Fig. 5.) Place the ruler across the two upper points, begin one inch from the left edge of the paper, and draw a line which will end one inch from the right edge. This makes the line six inches long. Repeat across the lower points. Connect the two lines at the ends. This forms a rectangle. The connecting lines should be just three inches long. Place a point one-half inch from each corner of the rectangle on the ends. With a radius of one inch, place the point of the compasses in turn at each of the four points just made, and draw parts of circles, as shown. These should just meet in the center of the ends. Cut away the parts marked X. Do not fold. Bring the circular parts together at the ends, and paste. The canoe may be suspended by a cord or ribbon tied through the pasted edges near the ends. It may be used for hairpins, button-hooks, pencils, etc.

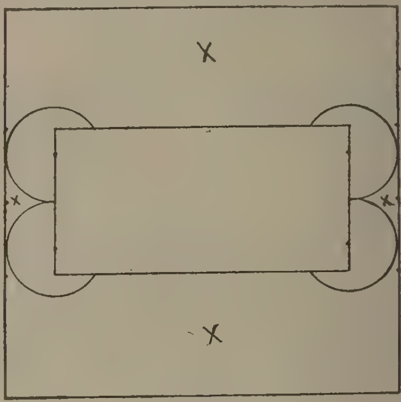
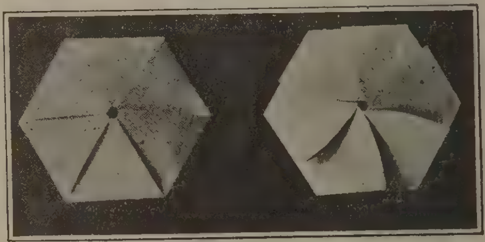


FIGURE 5

The canoe shown above was made from birch-bark. If dry, dip the bark in water to prevent cracking when bent. A weight should be placed on the ends when pasted, and sufficient time given for thorough drying.



a MODEL NO. 18 *b*

Model No. 18

This is a coin purse. With a two-inch radius, draw a circle in the center, and divide it into six equal parts. (Fig. 6.) With a radius a trifle less than three and one-half inches (three and seven-sixteenths) draw another circle, using the same center. Place the ruler across two adjoining points in the small circle, and connect with a straight line; continue the line on to the right until it touches the outer circle. Repeat at each point around the circle.

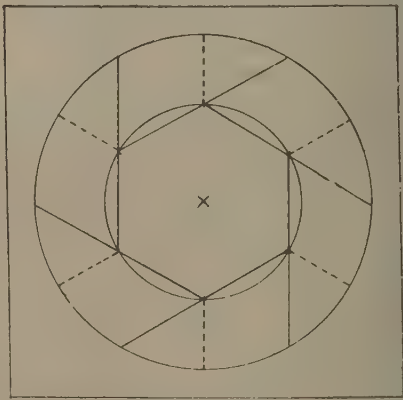


FIGURE 6

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Leave It With Him

YES, leave it with him,
The lilies all do,
And they grow.
They grow in the rain,
And they grow in the dew —
Yes, they grow.
They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light;
Still they grow.

They ask not your planting,
They need not your care,
As they grow.
Dropped down in the valley,
The field, anywhere —
Therefore they grow.
They grow in their beauty, arrayed in pure white;
They grow, clothed in glory, by heaven's own light;
Sweetly grow.

The grasses are clothed,
And the ravens are fed
From his store;
But you who are loved,
And guarded, and led,
How much more
Will he clothe you and feed you and give you his care?
Then leave it with him; he has everywhere
Ample store.

Yes, leave it with him,
'Tis more dear to his heart,
You will know,
Than the lilies that bloom
Or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with him, for you are his care,
You, you know.

— *Presbyterian.*

Called to Glory and Virtue[1]

MRS. E. G. WHITE

"SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

There is a possibility of the believer in Christ obtaining an experience that will be wholly sufficient to place him in right relation to God. Every promise that is in God's Book holds out to us the encouragement that we may be partakers of the divine nature. This is the possibility — to rely upon God, to believe his Word, to work his works; and this we can do when we lay hold of the divinity of Christ. This possibility is worth more to us than all the riches in the world. There is nothing on earth that can compare with it. As we lay hold of the power thus placed within our reach, we receive a hope so strong that we can rely wholly upon God's promises; and laying hold of the possibilities there are in Christ, we become the sons and daughters of God.

"Grace and peace be multiplied unto you," the apostle says, "'through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

We are to be partakers of knowledge. As I have seen pictures representing Satan coming to Christ in the wilderness of temptation in the form of a hideous monster, I have thought, How little the artists knew of the Bible! Before his fall, Satan was, next to Christ, the highest angel in heaven. How foolish, then, to suppose that he approached Christ in the wilderness in any such form as is given him in the illustration "The Game of Life." Some here have seen that picture. After the Saviour had fasted forty days and forty nights, "he was afterward an hungered." Then it was that Satan appeared to him. He came as a beautiful angel from heaven, claiming that he had a commission from God to declare the Saviour's fast at an end. "If thou be the Son of God," he said, "command that these stones be made bread." But in Satan's insinuation of distrust, Christ recognized the enemy whose power he had come to the earth to resist. He would not accept the challenge, nor be moved by the temptation. He stood firmly to the affirmative. "Man shall not live by bread alone," he said, "but by every word that proceedeth out of the mouth of God."

Christ stood by every word of God, and he prevailed. If we would always take such a position as this when tempted, refusing to dally with temptation or argue with the enemy, the same experience would be ours. It is when we stop to reason with the devil, that we are overcome. It is for us to know individually that we are right in the warfare, to take the affirmative in the sight of God, and there to stand. It is thus that we obtain the divine power promised, through which we obtain "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

There is such a thing as being partakers of the divine nature. We shall all be tempted in a variety of ways; but when we are tempted, we need to remember that provision has been made whereby we may overcome. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He who truly believes in Christ is made a partaker of the divine nature, and has power that he can appropriate under every temptation. (1) He will not fall under temptation, and be left to defeat. In time of trial he will claim the promises, and by these escape the corruptions that are in the world through lust.

We think it costs us something to stand in this position before the world; and so it does. But what has our salvation cost the heavenly universe? To make us partakers of the divine nature, heaven gave its most costly treasure. The Son of God laid aside his royal robe and kingly crown, and came to our earth as a little child. He pledged himself to live from infancy to manhood a perfect life. He engaged to stand in a fallen world as the representative of the Father. And he would die in behalf of a lost race. What a work was this! If he should fail, if he should be overcome by temptation, a world would be lost.

I hardly know how to present these points; they are so wonderful, wonderful! Behold him in the cities, and traveling from place to place, the crowds pressing him on every side. He gave comfort and power to all who came to him. None were sent away unhelped. He had brought this power from heaven for these very souls. And Christ was overcoming by his very deeds in behalf of men. So absorbed was he in the carrying out of his mission, that his own family could not draw him away from his work.

It was the work of Christ to rebuke the power of Satan. When he was taken by his enemies and hung upon the cross, there stood the priests and rulers taunting him, and doing all in their power to afflict him. Others were heaping reproach upon him. But there hung by his side a tempted sinner, who, while his companion railed on the Son of God, turned to the Saviour, saying, "Lord, remember me when thou comest into thy kingdom." And Christ replied, "Verily I say unto thee to-day, Thou shalt be with me in paradise. To-day while I hang upon the cross, the nails driven through my hands and feet, my body bruised, to-day, I say, Thou shalt be with me in paradise."

Satan heard the words of Christ, and as he heard, he knew that his case was a lost one. There was no longer hope that he would obtain the victory. He had wrestled with the Son of God to cause him to sin, and had failed.

The priests and rulers heard Christ's words, and they did not then feel as they had when they declared, "Let him now come down from the cross, and we will believe him." What if Christ had come down from the cross! What if he had refused to drink the bitter cup that was given him!

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[1] Sermon preached at Loma Linda, Cal., Sabbath morning, Aug. 29, 1908.

(1) Temperance p. 121

They laid the body of the Saviour in Joseph's sepulcher, and set a watch that none should steal him away. Christ rested on the Sabbath day in the tomb. But on the morning of the third day the Roman watch behold a light stream from heaven, and the angel of God descend. The mighty angel comes to the tomb of the Son of God, and rolling away the stone, bids Jesus come forth. The Roman guard see him come forth to life, and hear him proclaim over the rent sepulcher of Joseph, "I am the resurrection, and the life."

Christ suffered all this that he might obtain your salvation, and mine. By his life of sacrifice and death of shame, he has made it possible for us to take hold of divinity, and to escape the corruption that is in the world through lust. There is a battle going on between the powers of darkness and the children of light,— a battle that means humiliation of self at every step. Where are those who will stand? There are some who will. Where are those who understand what it means to be partakers of the divine nature, and to escape the corruption that is in the world through lust? If you are partakers of the divine nature, you will day by day be obtaining a fitting for the life that measures with the life of God. Day by day you will purify your trust in Jesus and follow his example, growing into his likeness until you shall stand before him perfected.

"Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance." Here the importance of temperance is brought to our notice. Consider how the evil of intemperance is at work in our cities. Do we not know that the liquor sold in the saloons of our land is drugged with the most poisonous substances? We read of one and another who has taken life while under the influence of liquor — liquor that has robbed them of their reason. We need to have a knowledge of these things that we may work intelligently to help others. (1) The temperance cause needs to be revived as it has not yet been. We need to preach the gospel, that men and women may understand how to obey the word of God. It is the word of the living God that will bring men and women into right relation to him; it will make impressions on heart and mind and character. Let every one of us be aroused to do the work that is waiting to be done,— the work that Christ did when he was in the world. By beholding the works of Christ, humanity will take hold upon divinity. There the appeal to souls is made, and he never turns one away. Whatever may be the position in life, whatever the past may have been, he will still receive.

(2) Here is a work opened before the young, the middle-aged, and the aged. When the temperance pledge is presented to you, sign it. More than this, resolve to put all your powers against the evil of intemperance, and encourage others who are trying to do a work of reform in the world. There are some who will work with all their powers, not only upon the point of intemperance in the use of liquor, but in the matter of eating, and of drinking those things that are not intoxicants, but that work injury to the system. I refer to the tea and coffee that many place upon their tables. We can not afford to use these things. We have a keen enemy, who is determined to have the victory if it is possible, and we must guard ourselves most carefully that we may be strong to meet his attacks.

"And to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." We need every one of these heavenly, blood-bought virtues brought into our lives and characters; for then, and then only, shall we be safe. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar, and hath forgotten that he was purged from his old sins."

I am urged to say to young and old, You may have a hope that is immortal. Here is the invitation to you to take hold of the hope set before you in the gospel.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Here a life insurance policy is offered us which insures for us eternal life in the kingdom of God. I ask you to study these words of the apostle Peter. There is understanding and intelligence in every sentence. By taking hold upon the Life-giver who gave his life for us, we receive eternal life. It is a wonderful offer. Shall we not strive to obtain it?

There is a responsibility resting upon parents in this matter that is scarcely discerned by them. Christ gave his life for our children, and parents are to be overcomers, that they may lead the children step by step up the ladder that leads heavenward. Make it your business to teach them the Word as it is. This is the knowledge the children and youth must have if they are to overcome as Christ overcame. They need the simplicity of true godliness. I rejoice that we have Loma Linda, where we can educate our youth for missionary work for Christ. Here they can have opportunities to learn the simplicity of true godliness. They need not reach up for high attainments in worldly knowledge, but they can have the language of Christ by studying his teachings. This is the power of godliness to them that believe.

My brethren and sisters, I urge you to bring up your children in simplicity. Don't scold them when they do wrong, but take them to the Lord, and tell him all about it. When you kneel before God with your children, Christ is by your side, and angels of God are all around you. Teach them to ask God to forgive them for being cross and impatient. Bring up your children in the nurture and admonition of the Lord. Let us be men and women of prayer. Let us take hold of the divine nature, and escape the corruption that is in the world through lust. Then we shall have the eternal life insurance policy, a life that measures with the life of God. Then when the ransomed are redeemed from the earth, the city of God will be opened to you, and you can present yourselves before the Lord, saying, Here am I and the children whom thou hast given me. Then the harp will be placed in your hand, and your voice will be raised in songs of praise to God, and to the Lamb, by whose great sacrifice you are made partakers of his nature, and given an immortal inheritance in the kingdom of God.

The Family Altar

T. E. BOWEN

NEXT to the secret place of prayer stands that of the season of prayer about the family altar. Surely there can be no more joyful sight for the angels than to behold the father and mother bowed together with their children about the home altar each morning and evening, mingling their petitions in fervent request for one another and for the success of God's work in the earth.

This is *family* worship. Hence, all should take part. Better let the prayers of father and mother be shortened a little, rather than shut out altogether the prayers of the children. Several short, earnest petitions are much more interesting than one long one. And here it might be mentioned that all should pray loud enough to be heard by those engaged in worship. I remember visiting in one home for several days, where I was unable to hear the prayers of some of the members of the family, because they prayed in such an undertone that it was impossible to catch what they said. This is something that should be avoided. The children should be taught to pray distinctly.

The family altar is the appropriate place for praying one for another. The mention of the names of the children in fervent prayer by father or mother touches a very tender chord, and may be the very band to hold them in some hour of temptation. O, we get so cold, so formal, so far apart, right in the home circle! Why do we do it? Those we love most we often treat more coldly than some distant acquaintance. Often young feet begin to stray right at this point.

A conference worker, on visiting one church, seems to have been touched by a scene at the home of one of the brethren; for in reporting his visit, he writes: "It did my heart much good to hear the prayers of Brother ——'s children. There were five, and each one prayed in his own childish way. The angels of heaven are pleased to listen to such prayers. The question came to me, What makes all these children so anxious and willing to take part in family wor-

(1) (2)
Temperance p. 257, 198

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

In God's Care

I KNOW not what beyond may lie,
When sunset tints illume the sky;
To-morrow, be it dark or bright,
Is sealed and hidden from my sight;
When flowers fold, and shadows creep,
I lay me down in peace to sleep.

I know not what the day will bring
What lesson hold, what new, strange thing
In life's deep meaning I may trace,
Where light and shadow interlace:
My Father's hand the way doth keep;
I lay me down in peace to sleep.

I know not what the day will bring
Of joy or pain, what changes ring
Ere day and night complete the year:
I trust in God and have no fear;
For his great love is strong and deep:
I lay me down in peace to sleep.

— Julia E. Abbott.

Lessons From Christ's Labors

MRS. E. G. WHITE

"Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled that was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

At the time of Christ's first advent the world was in a terrible condition. Men were being controlled by satanic agencies. The Majesty of heaven looked with pity on the human race. He saw that Satan was gaining control of the bodies and minds of men, and Christ knew that he alone could break the enemy's power. It was because of this that he laid off his kingly crown and royal robe, and clothing his divinity with humanity, came to our world to meet the powers of darkness, and to hold in check the forces of Satan. This was his work. A counterworking influence, coming from the highest authority, was to hold the enemy in check, and resist his power.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him."

Here were some whose minds were under the influence of Christ. At his call they came right to his side. "And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."

Just such a work as this is to be carried on in our time. Those who will work in harmony with Christ, God will use to accomplish a good work. If those who claim to be children of God will make an entire consecration of themselves to Christ, the mighty influence of the power of God will be with them.

The Saviour saw a great work to be accomplished, and he clothed his divinity with humanity that he might impart his healing power to mankind. He was the Great Physician. As those who have consecrated themselves to the work of God go into foreign countries to labor, they will meet the sick and suffering. Know that the best way to reach the hearts of such is to come close to them, to kneel down and pray with them and for them. The time has come when we must carry in our lives the influence that the Saviour carried in his life. We are to instruct and educate the suffering ones how to resist disease, by teaching them how to eat and drink and live healthfully, and how to love and fear God. By reading and studying the Word of God, those who in their hearts desire to serve God will learn to discard the habits that are ruining the health of body and soul.

The light has come that there are to be sanitariums provided for the sick, and we have been trying to provide these institutions for the carrying on of the work of God. As a result of our sanitarium work we have seen wonderful conversions. The salvation of God has been revealed. Through this instrumentality souls have become intelligent in regard to the faith, and many have been converted to the present truth. The work is extending, and we have had to establish sanitariums in many places.

Our schools and sanitariums should be in close co-operation, that our youth may be educated in a knowledge of the truth, and at the same time be enlightened in regard to the care of the sick. Wherever there is an important training-school, there, if possible, should be a sanitarium. The students are to be educated in right habits of living. It means a great deal to establish a school and conduct it in such a way that it will meet with God's approval.

We are to understand the importance of this work, and to reason from cause to effect. We are to work as Christ worked. We are to learn to talk to the people intelligently and with power. Then they will call upon Christ, recognizing in him the One who came to our world to do the work of healing for soul and body. Those who are suffering with disease will be aroused to take hold of the light of health reform. They will leave off their wrong habits, and will stand in a position where they can reach others.

The disciples who were called from their nets to follow Christ did not have a college education. Christ did not have it. He lived his human life in simplicity, — living and preaching the truth. The light of the gospel was shining upon the pathway of those who heard him. We are to teach our children and youth the importance of simplicity. The straining that is often done to reach a wonderful height of learning,— let it not be encouraged. I have seen many a youth destroyed before his education was completed because of this desire for knowledge.

If we would keep well, we must let reason guide us in our manner of living. If we will place ourselves in right relation to God, our beings will respond to his instruction. God would have us connected at all times with the Great Physician; then his salvation will be revealed to us, and we shall know that there is a God in Israel.

We have a living Healer to-day. We need not depend upon drugs, but upon the Great Physician. If every sanitarium in our land were in living connection with God, the truth would go forth from our institutions as a lamp that burneth. They would carry mercy and light and compassion to the people, until men and women would realize that this is the religion of Christ, and that it reaches to suffering humanity.

It is time that we were putting on the armor of light. It is time that we were comprehending our duty to the world at this stage of its history. O, such wickedness exists in our cities, and yet many of the people are asleep! Professed Christians are asleep. They do not understand that there is a work for them to do.

The Saviour's work of ministering to the suffering was always combined with his ministry of the Word. He preached the gospel and healed infirmity both by the same mighty power. He will do the same to-day; but we must do our part by bringing the sick in touch with the mighty Healer. The Saviour left the courts of glory and came to our world to bear temptation and resist evil, that men might have power to take hold of his strength. The soul that comes to Christ by living faith receives his power, and is healed of his disease.

Christ would not take a position in life where he could not associate closely with the people. During the days of his ministry all classes of people flocked about him to hear his words. We read of one occasion when five thousand men, besides women and children, formed the company about him. The time came when the people should have something to eat, and where was food to supply so many? In reply to his question, "Whence shall we buy bread, that these may eat?" one of the disciples replied, "There is a lad here, which hath five

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[1] Sermon preached at Oakland, Cal., Sabbath morning, Sept. 5, 1908.

barley loaves, and two small fishes: but what are they among so many?" And Jesus said, "Make the men sit down." Then Christ imparted the food by his miraculous power to the hungry multitude.

When all had sufficient, he commanded, "Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."

We stop short of exercising faith. We need the simplicity of godliness that will take hold of the work and come right down to Christlike practises with a spirit willing to help where help is needed. The Majesty of heaven, the King of glory, came to our world to preach the gospel of salvation. He invites you to listen to his words. He was so filled with his mission to men that his own mother could not draw him from his work. The sick and suffering were before him, and he must labor for them.

This is the work we are trying to do. It has been a hard work sometimes, but the need of this kind of labor has been presented to me in clear lines, and we are determined to do it wherever it is possible. We have sought to labor in every place where we could preach the Word of God.

Wherever we have a school, there we should also have a sanitarium. We must work the works of God in these institutions. The youth are to be instructed regarding what God requires of them in the work of leading souls to the light. The blessing of God will come upon every true worker.

Letters come to us from many parts of the world telling what the truth is doing in other lands. I am so thankful that we can have a part in this work, that we can be laborers together with Christ in the upbuilding of the kingdom of God in the earth. I am so thankful that the light of truth is shining. The light is to continue to shine. Do not let it go out. Do not shut it up, but let it shine to all that are in the house.

Study how you can speak the truth to those with whom you are brought in contact. Take hold of God by living faith. Do your duty simply day by day, and you will constantly advance until you are qualified to hold a position of trust in the work. We need to carry pure religion into our lives. Let us show an interest in the sick. Christ gave his life for these souls. It is our privilege to bring them to him and teach them how to take hold of his divine nature. Then the afflictions with which Satan has beset them, will be overcome.

We need helpers. Souls should be coming to take the places made vacant by those who are sent to labor in foreign fields. They are going all the time, and the blessing of God is coming upon his people. Some are departing from the faith and giving heed to seducing spirits, but let us not weaken our efforts. In the name of Jesus Christ of Nazareth let us lay hold of divine power. God will work with us mightily if we will do this.

My brethren and sisters, we need the truth as it is in Jesus. We need to teach the people how they may become partakers of the divine nature, that they may escape the corruptions that are in the world through lust. We need the manifestation of true godliness in every line of service.

Let us follow all the light. Let us resist temptation as Christ resisted it. In the day when every case will be forever decided, there will be many who will wish that they had studied their Bibles more, and more fully met its requirements. Will you not lay aside the story magazines, and study the Word of God? At such times angels of heaven are right around you to strengthen your understanding. We need to have God come into our families; we want our children to be saved. Our schools that are established should be giving an education in the things of God. The students should be learning how to escape the corruption that is in the world through lust.

My brethren and sisters, I want you to reach up to God by living faith. Christ wants you to be living workers, communicating light to the souls who are perishing around you. Keep your eyes on God until you reach the kingdom of heaven. Then the pearly gates will be thrown open for you, and you will receive the welcome given to those who have been laborers together with God.

Victory is before the faithful worker. I can not lay down the armor. I trust in the Lord to be my strength. I want to see Jesus. I want you to see him. I want to see the One who endured temptation in my behalf, and who wore the crown of thorns for sinners. Then he will be crowned with glory, and we shall see him as he is. We shall fall at his feet in worship. He will place the harp in our hands, and our voices will be raised in such music as we have never heard on earth.

I am so thankful for the privilege of saying these words to you. I invite each one of you to take hold by living faith of the divinity of Christ. This is the gift that Christ came to the world to bestow. In him humanity may take hold of divinity and share in the joy of the Lord.

The Sacredness of Church Services

E. K. SLADE

OUR church services should be characterized by a sacredness far above anything of an earthly nature. The distinction between the sacred and the common should ever be borne in mind. The exact manner in which the services are conducted is of less importance than a keen sense of the sacredness of the worship and the place of worship. "There should be rules in regard to the time, the place, and the manner of worshiping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference."—"*Testimonies for the Church,*" *Vol. V, page 491.*

"From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with his people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred things which connect us with God, *are fast losing their hold upon our minds and hearts,* and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary, where they met with God in sacred service, has largely passed away. Nevertheless, God himself gave the order of his service, exalting it high above everything of a temporal nature." —*Ibid.*

Those who have charge of the work in our local churches will, on reading the words just quoted, fully sense the fact that there is much in connection with our church services that is not pleasing to God, and that is not conducive to the uplifting influence that should prevail. The fact that services are many times held in private houses, schoolrooms, or other places not dedicated to the worship of God, may in some measure account for our shortcomings in these things; but the lack of reverence is not wholly chargeable to that fact. It will be freely admitted by all, we believe, that we are deplorably at fault in these matters, and that a decided reform should take place. There are to be rules in regard to the time, place, and manner of worship, and it is of great importance that they should be observed; but evidently the thing most needed is a keener sense of the sacredness that attaches to all connected with the services of the house of God.

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers."—*Ibid., page 492.*

"In the minds of many, there are no more sacred thoughts connected with the house of God than with the most common place. . . . There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, *God has often turned his face away from those assembled for his worship.*" —*Ibid., page 499.*

We are nearing the end, and we shall

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4:8.

The Rest Beyond

MARY V. NOWLIN

Beneath the shades of Elim I am resting,
And drinking of its many waters sweet;
Not thinking of the burning dread to-morrows,
Nor of the desert sands that wait my feet.

What though the desert stretches far before me,
As pathless as the ocean, and as wide!
I rise to follow on where'er He leadeth,
O'er trackless waste or on the silver tide.

What though to Rephidim I come all thirsty,
And find no water in that barren land?
My parchèd tongue shall only ever praise him,
While I recline or march at his command.

When Rephidim and Elim and the desert
Shall all be past, with all my wanderings,
And Jordan's dark and turbid waters holden,
I'll cross and drink from Canaan's crystal springs.

There will I rest my feet, and quench my thirsting,
And sing the praise that all my being fills,
That always I shall be with my Beloved,
When I have reached "the everlasting hills."

With this hope set before, what matters Marah,
Or Rephidim, or burning desert sand,
Or a brief journey through a land of sorrow,
That brings us over to the promised land?

Takoma Park, D. C.

1SM p.221-225

A Message to Our Churches

MRS. E. G. WHITE

I awoke from my sleep last night with a great burden upon my mind. I was delivering a message to our brethren and sisters, and it was a message of warning and instruction concerning the work of some who are advocating erroneous theories as to the reception of the Holy Spirit, and its operation through human agencies.

I was instructed that fanaticism similar to that which we were called to meet after the passing of the time in 1844 would come in among us again in the closing days of the message, and that we must meet this evil just as decidedly now as we met it in our early experiences.

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. Strange and eventful history is being recorded in the books of heaven, — events which it was declared should shortly precede the great day of God. Everything in the world is in an unsettled state. The nations are angry, and great preparations for war are being made. Nation is plotting against nation, and kingdom against kingdom. The (1) great day of God is hasting greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force, that they hold the four winds until the servants of God are sealed in their foreheads.

The world is now realizing the sure results of transgression of the law of God. His work of creation completed, the Lord rested on the seventh day, and sanctified the day of his rest, setting it apart as the day which man should devote to his worship. But to-day the world at large is utterly disregarding the law of Jehovah. Another day has been instituted in the place of God's day of rest. The human agent has set his way and his will against the positive teachings of the Word, and the world is plunged in rebellion and sin. (2)

This work of opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering (3) cherub. Satan determined to be first in the councils of heaven, and equal with God. He began his work of rebellion with the angels under his command, seeking to diffuse among them the spirit of discontent. And he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known. Even the loyal angels could not fully discern his character, nor see to what his work was leading. When Satan had succeeded in winning many angels to his side, he took his cause to God, representing that it was the desire of the angels that he occupy the position that Christ held.

The evil continued to work until the spirit of disaffection ripened into active revolt. Then there was war in heaven, and Satan, with all who sympathized with him, was cast out. Satan had warred for the mastery in heaven, and had lost the battle. God could no longer trust him with honor and supremacy, and these, with the part he had taken in the government of heaven, were taken from him. (4)

Since that time Satan and his army of confederates have been the avowed enemies of God in our world, continually warring against the cause of truth and righteousness. Satan has continued to present to men, as he presented to the angels, his false representations of Christ and of God, and he has won the world to his side. Even the professedly Christian churches have taken sides with the first great apostate.

Satan represents himself as the prince of the kingdom of this world, and it was in this character that he approached Christ in the last of his three great temptations in the wilderness. "If thou wilt fall down and worship me," he said to the Saviour, "all these"— pointing to the kingdoms of the world which Satan had caused to pass before Jesus —"will I give thee."

Christ in the courts of heaven had known that the time would come when the power of Satan must be met and conquered if the human race was ever to be saved from his dominion. And when that time came, the Son of God laid off his kingly crown and royal robe, and clothing his divinity with humanity, came to the earth to meet the prince of evil, and to conquer him. In order to become the advocate of man before the Father, the Saviour would live his life on earth as every human being must, accepting its adversities and sorrows and temptations. As the Babe of Bethlehem, he would become one with the race, and by a spotless life from the manger to the cross he would show that man, by a life of repentance and faith in him, might be restored to the favor of God. He would bring to man redeeming grace, forgiveness of sins. If men would return to their loyalty, and no longer transgress, they would receive pardon.

Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family. But Christ's humanity was united with divinity, and in this strength he would bear all the temptations that Satan could bring against him, and yet keep his soul untainted by sin. And this power to overcome he would give to every son and daughter of Adam who would accept by faith the righteous attributes of his character.

God loved the world so dearly that he gave his only begotten Son that whosoever would accept him might have power to live his righteous life. Christ proved that it is possible for man to lay hold by faith on the power of God. He showed that the sinner, by repentance and the exercise of faith in the righteousness of Christ, can be reconciled to God, and become a partaker of the divine nature, overcoming the corruption that is in the world through lust.

To-day Satan presents the same temptations that he presented to Christ, offering us the kingdoms of the world in return for our allegiance. But upon him who looks to Jesus as the author and finisher of his faith, Satan's temptations have no power. He can not cause to sin the one who will accept by faith the virtues of him who was tempted in all points as we are, yet without sin.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He who repents of his sin and accepts the gift of the life of the Son of God, can not be overcome. Laying hold by faith of the divine nature, he becomes a child of God. He prays, he believes. When tempted and tried, he claims the power that Christ died to give, and overcomes through his grace. This every sinner needs to understand. He must repent of his sin, he must believe in the power of Christ, and accept that power to save and to keep him from sin. How thankful ought we

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to be for the gift of Christ's example!

Profound theories and speculations of human creation may abound, but he who would come off conqueror in the end, must be humble enough to depend upon divine power. When we thus grasp the power of Infinity, and come to Christ, saying, "In my hand no price I bring; simply to thy cross I cling," then divine agencies can co-operate with us to sanctify and purify the life.

Let no one seek to evade the cross. It is through the cross that we are enabled to overcome. It is through affliction and trial that divine agencies can carry on a work in our lives that will result in the love and peace and kindness of Christ.

A great work is to be accomplished daily in the human heart by the study of the Word. We need to learn the simplicity of true faith. This will bring its returns. Let us seek for decided advancement in spiritual understanding. Let us make the precious Word the man of our counsel. We need to walk carefully every moment, keeping close to the side of Christ. The spirit and grace of Christ are needed in the life, and the faith that works by love and purifies the soul.

We need to understand clearly the divine requirements that God makes of his people. The law, which is the transcript of his character, no one need fail to understand. The words written by the finger of God on tables of stone so perfectly reveal his will concerning his people that none need make any mistake. The laws of his kingdom were definitely made known, to be afterward revealed to the people of all nations and tongues as the principles of his government. We would do well to study those laws recorded in Exodus 20 and in the thirty-first chapter, verses 12-18.

(1) When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books, then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness. Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death.

Shall We Colonize?

C. H. BLISS

I RECEIVED a letter a few days ago from a good brother, saying that he thinks of joining the Seventh-day Adventist colony now locating in ——. He speaks of others who think of going. Many have already gone. Now, is this right? Shall a large number of Seventh-day Adventists select a location and form a colony, and isolate themselves from the world? Are we not told to come out from the world and be separate? — True; but are we not also told to go into all the world and preach the gospel? and is not the third angel's message the gospel that is to go to every kindred, nation, tongue, and people? And how shall this be done without the help of our lay brethren? God has given us a special message to this generation — to the world; and all, both old and young, are to take part in some branch of this work. God has placed this burden upon us. Now shall we, like Jonah, flee away from the very place where God wants us? or, like ancient Israel, hide our lamp under a bushel, and get away in some lonely place where we have no opportunity to work for God?

As many as twelve or fourteen of our churches have been broken up in the last few years in one of our smallest conferences by removals. If these brethren have been led by the Spirit of God into new fields to work for the advancement of this message, we can not complain. But now several of our conferences are being weakened by removals brought about by the circulation of literature presenting in glowing colors the advantages of "securing homes in a Seventh-day Adventist community, in the Southwest, where all can have church and school privileges, and worship God unmolested."

Now, my brethren, in all candor, let me ask, Is this the call of God? Shall we retreat to some lonely place where our opportunities for work are very limited? Shall we sell our homes and lands, and at high prices purchase land in sections where there is no rain, and thus put money into the hands of land speculators, with no certainty of any material returns? The writer knows several who have tried this, and repented too late.

Lovington, Ill.

Does a Disappointment in Connection With a Work Prove It to Be an Error?

GEORGE I. BUTLER

THE fact that the advent believers expected the Lord to come in 1844, and that he did not come, settles the question in the minds of multitudes that the whole movement was fanaticism and a humbug; that God had nothing to do with it; and that all the believers in it were a set of dupes. Learned doctors of divinity, and the great masses of the popular churches, have so regarded it since the passing of the time. Are they right in such conclusions? The coming of the Lord Jesus Christ the second time is certainly taught in many places in the Bible. It will be an event of the greatest possible importance to the whole human family. Nothing can exceed it in interest. The message telling the world of the coming of this event must evidently be a matter requiring time. A whole generation would be none too long for this message to do its work.

The mistake of the Adventists in 1844 is very easy of explanation. As we have seen, the termination of the twenty-three hundred year-day period is fixed to the year 1844. There can be no mistake about that; for the good reason that to change the date of the beginning of that period from the going forth of the decree to restore and build Jerusalem by Artaxerxes, 457 B. C., to some other date, would literally disarrange all the other events included in the prophecy; but with that date, there is perfect harmony throughout.

The prophecy did not say that Christ would come at the close of that prophetic period. It did say that the sanctuary would be cleansed (or "justified," margin). The Adventists then believed the earth to be the sanctuary,— a belief without the support of a single text of Scripture. Supposing the earth to be the sanctuary, they expected it would be cleansed by fire, and so supposed that Christ would come at that time. This was their mistake. Yet not one of their learned opponents ever discovered the mistake. After the time passed, and the great disappointment came, in the careful, prayerful study of the Scriptures the whole glorious subject of the sanctuary opened up to their minds. They learned that the true sanctuary is in heaven, that God himself has made it, and that Christ has ministered in its first apartment about eighteen hundred years, as our High Priest after the order of Melchizedek. But in 1844 his place of ministry changed to the most holy place, to close up the final period of man's probation. Then a flood of light illuminated the whole subject of God's plan of redemption, and the final work of its closing scenes. They saw clearly that the first angel's message, proclaiming the hour of his judgment, had been given, and that Christ's last work in the heavenly temple is now in progress,— the final investigative judgment preceding his coming to execute the decisions of that judgment; and that a great work is to be wrought in fulfilment of the third message, the last of the most solemn series of the three angels' messages of Rev. 14:6-12. Then the great movement was clearly before them, which has already extended to the ends of the earth, and numbers a hundred thousand believers.

We now wish to consider briefly the idea that a disappointment necessarily demonstrates that any important work connected with it is a failure. Let us illustrate, first, by a great engineering project,— the building of the ship canal across the Isthmus of Panama. For ages the desirability of such a canal was most evident. It was a great undertaking, necessarily costing hundreds of millions. First the French under De Lesseps, the great man of the Suez Canal opening, undertook the task. Millions were spent. A terrible disappointment occurred. The undertaking was an ignominious failure. The great man died with a sad heart, and the work stopped. The French gave it up. Was the whole scheme a failure? — By no means. The United States of America took it up, and now everybody expects it will be a success.

Let us notice Bible illustrations. To carry out his great designs and educate and discipline a people to uphold his

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General Articles

“Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*.” Phil. 4: 8.

Waiting

ELLA M. ROBINSON

ARE you waiting, idly waiting
For your Master to return,
While in indolence and pleasure
His unfinished work you spurn?

Waiting, only idly waiting,
While vast millions grope in night,
And your candle burns but dimly
In a land of gospel light?

Waiting with your golden treasure
Stored so carefully away?
Can it buy one soul's salvation
In God's awful judgment-day?

For the “latter rain” art waiting?
See, the showers are falling fast,
And the gospel fields are ripening —
Soon the harvest will be past.

Will you stand before your Master
With no sheaves your arms to fill?
When he comes, O, will he find you
Waiting, idly waiting still?

He alone who sows in sorrow,
He alone who sows in tears,
To the harvest feast is welcomed
When our coming Lord appears.

Sanitarium, Cal.

* * *

Lessons From the Apostasy at Sinai — No. 1

MRS. E. G. WHITE

SATAN is the leader of every species of rebellion to-day, as he was the originator of rebellion in the courts of heaven. Standing next to Christ in power and glory, yet he coveted the honor that belonged to the Son. He desired to be equal with God. To carry out his purpose, he concealed his true designs from the angels, and worked deceptively to secure their allegiance and honor to himself. By sly insinuations, by which he made it appear that Christ had assumed the place that belonged to him, Lucifer sowed the seeds of doubt in the minds of many of the angels; and when he had won their support, he carried the matter to God, declaring that it was the sentiment of many of the heavenly beings that he should have the preference to Christ.

We shall not at this time follow the immediate results of Satan's rebellion and his expulsion from heaven, but let us consider how his deceptive work is being continued to-day among those who profess to be the loyal people of God. In the hearts of many church-members there is being carried on to-day the same work of rebellion and disaffection, and the result is injury and weakness to the church. The artful foe has found a place in many hearts that should have no room for the selfish, ambitious principles that are being promulgated. For years the enemy has been seeking to bring false theories into the churches; and God alone can help us to meet his work successfully.

Satan sought to produce the same results among the people of Israel as they journeyed from Egypt to Canaan. God took Israel from the bondage of slavery, and under his own guidance brought them into the promised land. Moses, their visible leader, received instruction for them directly from God. But in spite of the wonderful evidences the people received that God was working in their behalf, they continually murmured and rebelled. God gave positive evidence that he ruled in the heavens; again and again rebellion was punished with death. Only two of those who as adults left Egypt, saw the promised land. The wanderings of the people were extended until the rest were buried in the wilderness.

To-day Satan is using the same devising to introduce the same evils, and his efforts are followed by the same results that in the days of Israel laid so many in their graves. Let us study the record of how Israel, in the sight of the mount on which they had shortly before seen so wonderful a display of God's power, were led into idolatry. While Moses was in the mount with God, receiving the sacred oracles, the people, in Aaron's charge, were worshiping a golden calf, while their leading men proclaimed the sacrilegious message, “These be thy gods, O Israel, which brought thee up out of the land of Egypt.”

“When the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

“And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

“And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.”

From this record we may learn how little dependence can be placed in men who trust in men, and do not make God their reliance. Those who are living in these last days are in the greatest danger of placing their confidence in men rather than in the true and living God. The Lord has given instruction that the history of the apostasy of Israel is now to be presented, because men who in the past have had great light have become self-sufficient, and are looking to men, trusting in human leaders, who are themselves practising evil. Men who ought to stand as firm as a rock to principle are treading in the same path that the Israelites followed. “Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” This is the snare that has come into our ranks. There are wrong sentiments that have to be met. There are men who are acting the part of Aaron at the very time when every soul should be working to seal the law among God's disciples. They are building up the very things that God has specified should not be built up.

A great deal of time and labor and anxiety are required to counterwork the ingenuity of satanic agencies that are pressing their way among those who are ready to accept wrong philosophy, to cause confusion and division. Every jot of influence is needed to discern the great evils of Satan's devisings, and to keep souls from being drawn into the net of the modern Aarons who are saying, “These be thy gods, O Israel, which brought thee up out of the land of Egypt.”

Long before, the Lord could have told Moses what was taking place. He could have revealed that Aaron could not be depended upon. But for wise and holy purposes he permitted the evil to develop. He suffered this shameful representation to come to its height. Then when the leading men had done all that it was in their power to do, he sent Moses down to punish the transgressors. The Lord sees what is in the hearts of men. At times he permits evils to take place that he may prevent still greater evils that would appear unless he permitted the designs hidden in human hearts to work out.

Mark God's words to Moses concerning this apostasy. They “have corrupted themselves,” he said; “they have turned aside quickly out of the way which I commanded them.” Every man is tempted when he is drawn aside by his own lusts.

The fact that Aaron had been blessed and honored so far above the people was what made his sin so heinous. It was Aaron, “the saint of the Lord,” that had made the idol and announced the feast. It was he who had been appointed spokesman for Moses, and concerning whom God himself had testified, “I know that he can speak well,” who had failed to check the idolaters in their heaven-daring purpose. He by whom God had wrought in bringing judgments both upon the Egyptians and upon their gods, had heard, unmoved, the proclamation, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." It was he who had been with Moses in the mount, and had there beheld the glory of the Lord, and who had seen that in the manifestation of that glory there was nothing of which an image could be made,— it was he who had changed that glory into the similitude of an ox. He to whom God had committed the government of the people in the absence of Moses, was found sanctioning their rebellion. "The Lord was very angry with Aaron to have destroyed him." But in answer to the earnest intercession of Moses, his life was spared: and in penitence and humiliation for his great sin, he was restored to the favor of God.

If Aaron had had courage to stand for the right, irrespective of consequences, he could have prevented that apostasy. If he had unswervingly maintained his own allegiance to God, if he had cited the people to the perils of Sinai, and had reminded them of their solemn covenant with God to obey his law, the evil would have been checked. But his compliance with the desires of the people, and the calm assurance with which he proceeded to carry out their plans, emboldened them to go to greater lengths in sin than had before entered their minds.

Of all the sins that God will punish, none are more grievous in his sight than those that encourage others to do evil. God would have his servants prove their loyalty by faithfully rebuking transgression, however painful the act may be. Those who are honored with a divine commission, are not to be weak, pliant time-servers. They are not to aim at self-exaltation, or to shun disagreeable duties, but are to perform God's work with unswerving fidelity.

The Second Angel's Message

What Is Babylon?

GEORGE I. BUTLER

"AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:6-8.

In the recent past several articles have appeared in the REVIEW bearing on various points in connection with the first angel's proclamation. We quote it again, as we are about to consider the second angel's proclamation, to show the close connection between the two, and the result to those who rejected the great light of the first message. The reader should ever remember that these three messages, taken together, form a series; for the one following the second message begins with this statement: "And the third angel followed them." This language absolutely demonstrates that the three form one series, and that, taken together, they form the great platform of truth upon which the people of God will stand who are prepared for Christ's coming. The first is given as a grand announcement, showing the close of prophetic time, and the beginning of the judgment period; the second shows the consequences of the rejection of light, and the condition of the vast body of professed Christians before the second advent of our Lord and Saviour; while the third message presents a glorious reform which will serve to prepare a people for that grandest of all events.

This series, then, of three messages, composing the great last-day proclamation to the world of grand facts necessary for it to know in order to be ready for Christ's coming, is emphatically "present truth" for the last days. The first announces the close of prophetic time, and the beginning of the great judgment period preceding the coming of Christ, when the final decisions fixing the eternal destiny of all mankind will have been rendered. The first message of the three will be continued in its proclamation till the close of probation. What could be of greater importance to the world than a knowledge of the fact that the last great judgment of mankind had already begun?

Babylon is mentioned in the book of Revelation five or six times in a figurative sense, as a worldly, proud, apostate form of politics and religion combined in one system. The name Babylon is very suggestive. It originated at that interesting period when Nimrod, the mighty hunter before the Lord, was the head of a rebellious movement among the descendants of Noah. The Lord had designed that the descendants of Noah should spread abroad and repeople the earth. But they said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:4. Here were seen the beginnings of human ambition to be great and powerful and independent of God. So they began their city and proceeded to erect their proposed tower, "to reach unto heaven," with the evident design of providing against destruction from any future flood. This attempt was in reality a rebellion against God, and the Lord here confounded their language, so they could not understand one another in building. Hence, great confusion resulted, and their ambitious project was a failure. Here was the origin of the many languages and dialects spoken on our earth.

The whole scheme of the building of the city,— the object in view,— was contrary to God's designs for them; hence this fearful judgment of confounding their language, which absolutely destroyed their rebellious schemes. Here also can be discerned the "confusion" in religious matters. The "gate of God" became a mixture of pretentious service of God, with really a terrible apostasy, paving the way to the whole train of heathen religions.

Then again in later years Babylon became the oppressor of God's people. The Babylonian captivity resulted in mixing into the Jewish religion heathen conceptions and doctrines originated by Satan, the great apostate angel who brought sin into the universe. Thus commenced "the great controversy" between God and Satan, which has largely had its seat in our world. In his infinite wisdom God has permitted one exhibition of the result of sin and its awful train of evils in his universe, to show to all worlds the result of disobedience and rebellion against God, and also to show his wonderful love by the gift of his Son, man's Saviour and glorious benefactor. Sin is abnormal and evil; one exhibition of its terrible consequences will be enough to all eternity. It will soon be destroyed forever by the second coming of Christ.

The terms Babylon and Egypt are used to represent the sources of the evils which corrupted the religion of holy origin. Egypt was the most conspicuous source of idolatry in our world. From it the Greeks and Romans derived much of their knowledge of idolatry. Their great philosophers went there to learn its mysteries. When Israel came from Egypt to Canaan, the whole mass of the people was permeated with the idolatrous ideas of the Egyptians. The first prominent act of rebellion against God — the making of a golden calf — showed the result of Egyptian teaching and example. During all the history of Israel, God warned them against Egypt and its teachings and abominations.

The seventy years of captivity in Babylon resulted in greatly corrupting the Jewish religion. Only a few comparatively, ever returned to Canaan. The ten tribes were absorbed in the mass of heathenism. As tribes, they largely disappeared. And those who did come back were affected more or less by the Babylonian doctrines.

In the book of Revelation, the term Babylon is frequently used. It can not refer to the literal city of that name, for that was then in ruins. It must be used in a metaphorical sense. It is a descriptive term, suggested by the original root-meaning of the word, "confusion," mixture; an attempt to blend truth and error (things which can not mix, any more than can oil and water) into a religious system, claiming the right to control men's consciences, and tyrannically forcing people to bow to its dicta.

The Babylon of the apocalypse is a family affair: "And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornica-

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

By and By

WHERE'ER heavy hearts are beating,
Comes the gentle, whispered greeting,
Hope's sweet voice is e'er repeating,
By and by! by and by!
Chase the tear-drop, check the sigh,
Joy is coming by and by.

Rosy childhood's pulse is bounding,
To that magic whisper sounding,
Telling of the joys abounding,
By and by! by and by!
Haste the moments, let them fly —
Joys, we'll grasp them by and by!

And to manhood, tried and weary,
Through the work hours, long and dreary,
Steals an echo, soft yet cheery,
By and by! by and by!
Flinch not, pause not, guerdon high
Shall reward thee by and by!

— *Peter Prince.*

* * *

Lessons From the Apostasy at Sinai — No. 2

MRS. E. G. WHITE

ONLY a few days had passed since the Hebrews made a solemn covenant with God to obey his voice. They had stood trembling with terror before the mount, listening to the words of the Lord, "Thou shalt have no other gods before me." "They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox." How could greater ingratitude have been shown, or more daring insult offered, to him who had revealed himself to them as a tender Father and an all-powerful King?

Moses in the mount was warned of the apostasy in the camp, and was directed to return without delay. "Go, get thee down," the Lord said; "for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

God declared that he would disown the people. He gave them their true character,— a stiff-necked people, who would not respect his law or come under his rule. "Let me alone," he said to Moses, "that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

Moses was tested with the promise of great honor. The Lord would place him at the head of a great nation. Had Moses possessed a narrow, selfish spirit, how quickly he would have grasped such an offer. But he would not listen to the promise of preferment. He continues to plead for the erring people. His one great desire is that the glory of God shall be maintained. Above all else he longs for the salvation of this people for whom the Lord has worked so wondrously. Their remarkable experience in escaping from slavery, the flight from Egypt, the passage through the Red Sea, — these are stamped on his mind as if graven in a rock, and he will not let Israel go.

O the power of prayer! Moses fills his mouth with arguments that express his own faith in God; and the Lord, who is testing and trying him, is not angry with him because of his importunity. God had said, "*Thy* people, which *thou* broughtest out of the land of Egypt." But in his prayer Moses denies this honor. In humble, but determined assurance, he turns the people back upon God. They are thy people, he says. Thou art their God and Owner. Thou broughtest them forth out of the land of Egypt. I did only what thou commandest me. I was but thine instrument, obeying the orders thou gavest me. Thou, and thou alone, couldst do this work. The eyes of all the nations are upon Israel, a people so strongly saved. O, do not permit the throne of thy glory to be disgraced!

"Lord," he pleads, "why doth thy wrath wax hot against *thy* people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth. Turn from thy fierce wrath, and *repent* [What an argument!] of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever."

As Moses interceded for Israel, his timidity was lost in his deep interest and love for those for whom he had, in the hands of God, been the means of doing much. The Lord listened to his pleadings, and granted his unselfish prayer. God had proved his servant, he had tested his faithfulness and his love for that erring, ungrateful people, and nobly had Moses endured the trial. His interest in Israel sprang from no selfish motives. The prosperity of God's chosen people was dearer to him than personal honor, dearer than the privilege of becoming the father of a mighty nation. God was pleased with his faithfulness, his simplicity of heart, and his integrity, and he committed to him, as a faithful shepherd, the great charge of leading Israel to the promised land.

The record shows that prayers of faith, though offered by frail human beings, have power with God. The earnest cry, "I will not let thee go, except thou bless me," has saved many a soul. If there were far more urgent intercessions for perishing souls, there would be far more souls saved. Of Christ it is written, "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him." He wondered that there was no man who would lay hold by faith on his fellow men, and save them with fear, pulling them out of the fire, hating even the garments spotted by the flesh.

"He put on righteousness as a breastplate." Christ was not covering up the sins of the transgressor, but was making the most determined effort to bring the sinner to a sense of the sinfulness of sin. His own hatred of sin, his own integrity, brought salvation to the sinner. "He put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

"And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

"And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?" The sin of idolatry is a fearful sin, and Aaron, as a magistrate, should have faithfully discharged his duty, instead of engaging with the people in sin. It was Moses who interceded with God to spare his life. Aaron was saved by the prayer of Moses. Aaron did repent, or the Lord would not have pardoned his transgression. He did not stand out in rebellion, but took his stand with Moses; and notwithstanding he had taken sides with the idolaters, he was saved.

All the people had the opportunity of demonstrating their repentance, and thus saving their lives. "Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." All were given the opportunity to be loyal to God. All who humbled themselves before him, and placed themselves on his side, showing that they desired to obey him, would be pardoned, while those who would not yield would condemn themselves as rebels. There would be no excuse for them. All were given the opportunity of repudiating their past idolatrous conduct, and of showing their determination to be true. But in the very presence of God many refused to repent. They were stubborn in their rebellion.

To the sons of Levi, who had taken their stand with him, Moses said, "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day."

The Israelites had been guilty of treason, and that against a King who had loaded them with benefits, and whose authority they had voluntarily pledged themselves to obey. That the divine government might be maintained, justice must be visited upon the traitors. Yet even here God's mercy was displayed. While he maintained his law, he granted freedom of choice and opportunity for repentance for all. Only those were cut off who persisted in rebellion.

Love no less than justice demanded that for this sin judgment should be inflicted. God is the guardian as well as the sovereign of his people. He cuts off those who are determined upon rebellion, that they may not lead others to ruin. In sparing the life of Cain, God had demonstrated to the universe what would be the result of permitting sin to go unpunished. The influence exerted upon his descendants by his life and teaching led to the state of corruption that demanded the destruction of the whole world by a flood. The history of the antediluvians testifies that long life is not a blessing to the sinner; God's great forbearance did not repress their wickedness. The longer men lived, the more corrupt they became.

So with the apostasy at Sinai. Unless punishment had been speedily visited upon transgression, the same results would have again been seen. The earth would have become as corrupt as in the days of Noah. Had these transgressors been spared, evils would have followed greater than resulted from sparing the life of Cain. It was the mercy of God that thousands should suffer, to prevent the necessity of visiting judgment upon millions. In order to save the many, he must punish the few. Furthermore, as the people had cast off their allegiance to God, they had forfeited the divine protection, and, deprived of their defense, the whole nation was exposed to the power of their enemies. Had not the evil been promptly put away, they would soon have fallen a prey to their numerous and powerful foes. It was necessary for the good of Israel, and was also a lesson to all succeeding generations, that crime should be promptly punished. And it was no less a mercy to the sinners themselves that they should be cut short in their evil course. Had their lives been spared, the same spirit that led them to rebel against God would have been manifested in hatred and strife among themselves, and they would have eventually destroyed one another. It was in love to the world, in love to Israel, and even to the transgressors, that crime was punished with swift and terrible severity.

In this our day, when many, even among those who claim to be numbered among God's people, are not fully decided as to the right course, the Lord is calling for men who will move steadfastly in the path that he has marked out, and with unshaken determination carry out his purposes. Those who occupy positions of responsibility should know what saith the Lord. Like Moses of old, they should stand unflinchingly for the right, stemming the current of evil. In the critical times in which we are living, men of determination are needed,— men who will stand stiffly for the truth at all times and under all circumstances,— men who, when they see that others are becoming untrue to principle, will lift their voice in warning against the danger of apostasy.

Babylon and Its Fall

GEORGE I. BUTLER

Our last article introduced the second angel's message, and inquired into the reasons why the term Babylon was used in symbolic prophecy. We found that the original name signified "confusion," "mixture," and, as applied to religious matters, a confusion of religious ideas — error mixed with truth, and heathenism mixed with Christian doctrines; pride, bigotry, persecution, politics, united in a system with Christian profession.

Rev. 17:3-6 was quoted. Here a woman, gaudily dressed in purple and scarlet, is introduced as riding upon a scarlet-colored beast with seven heads and ten horns. This seven-headed and ten-horned beast can be none other than the Roman empire, described in other passages in this same prophecy. In many scriptures a woman is used in symbolic prophecy as a symbol to represent a church: a pure woman represents a pure church, a corrupt woman a corrupt church. This woman riding on the seven-headed and ten-horned beast must therefore represent the apostate church ruling over Rome, as it has done for many centuries. This woman is called "Babylon the great, the mother of harlots and abominations of the earth."

No term could more fitly describe the papacy than this term Babylon, "confusion," "mixture." To every candid seeker after Bible truth, with the facts of history before him, the conclusion is inevitable that the Roman Church is the result of an apostasy from the pure religion of Christ and his apostles. Great corruptions came in during the first two hundred years of church history, but especially was this true after Constantine's time, when they increased till there was little resemblance between the church which the humble Nazarene founded and the apostles built up, and the church ruled by the papacy. She became the "mother of harlots," "drunken with the blood of saints," and her persecutions caused the death of millions upon millions of the humble disciples of Christ, who would not affiliate with her or accept her authority.

In the great Protestant Reformation of the sixteenth century, Luther, Calvin, and many others came out from her, and founded various other religious bodies. Some of them were state-and-church bodies; others had no such connections with the state. While these churches continued in the pathway of true reformation, God abundantly blessed them, and he was with them to a greater or lesser degree, according to their faithfulness to the teachings of his Word. The Catholics themselves professed to accept the Bible as their authority, yet according to their own teachings they preferred above it their own traditions and the authority of their councils and popes. In the Protestant Reformation far greater respect was accorded to the Scriptures, though many of the Protestants, especially the church-and-state bodies, still had much respect for human traditions. Yet all the so-called Protestant bodies which left the Roman communion brought with them more or less of tradition not authorized by the Scriptures. We will enumerate a few of these traditions: —

The keeping of Sunday in the place of the seventh-day Sabbath, which God appointed at the creation of the world. This Sunday-keeping practise has not one single text of Scripture for its support. The seventh-day Sabbath originated at creation by the example and appointment of the Creator himself. The patriarchs kept it. God commanded its observance from Mount Sinai, and

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

"They Shall See His Face"

MRS. A. E. BARNES

To see His face — O joy divine!
What richer treasure could be mine
Than when, these earthly trials o'er,
I see his face forevermore?

To see his face — my soul, rejoice!
To see his face and hear his voice;
To count my toilsome journey o'er,
And see his face forevermore.

My Father's face! O blessed thought!
With every earthly care forgot,
I'll stand upon that heavenly shore,
And see his face forevermore.

A blood-washed throng, redeemed from earth,
Shall see his face. O sound it forth,
Till all who will may find their place
In heaven, where they shall see his face!

Loma Linda, Cal.

Instruction to Ministers

MRS. E. G. WHITE

In these last days ministers need to guard the churches against the dangers arising from the acceptance of fanciful and erroneous theories by preaching the plain truths of the Word regarding individual duty and responsibility. The people of God are to be educated to hate and forsake all unrighteousness if they would be prepared for a place in the kingdom of heaven. Teach that the fruits of repentance are to be seen in the life in deeds of righteousness. By lives of faith and devotion, and reliance upon the Word of God as the foundation of all faith, by acts of unselfishness and sincerity, teach them to make known the saving grace of Christ.

The qualifications which shine brightest in the eyes of men and are most attractive in the kingdom of the world, have no recognition in the kingdom of God. The rewards of Christ's kingdom are not for the covetous, the selfish, the proud. No, no; those who enter into eternal life enter it because the perfection of Christ's character has been imparted to them. In the kingdom of God nobility and holiness of character are accounted wealth. That which is pure and lovely counts. The knowledge of the truth in the heart, virtue of character, the manifestation of love such as Christ possessed,— those who are possessors of these are sharers in the kingdom of Christ.

The lesson of the barren fig-tree is one that we should keep continually before us. It is not profession of righteousness that will meet the needs of the world to-day, and fulfil the will of God for the human family. God is looking for fruit-bearing branches. "Feed my sheep with pure provender," is the Lord's command to those who stand as teachers of the gospel of salvation. He has made provision that the gospel's saving power shall be represented in all places.

This gospel, Paul declares, must be preached to every creature under heaven; "whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." The apostle bears the burden of the stewardship given him. He must cooperate with God in the work of saving souls, dispensing faithfully as one who must give an account. And as he labors, he sees by the eye of faith the results of his work; souls who were without God and without hope in the world would receive the faith, and in their turn preach the gospel they had received. "Now in Christ Jesus," he declares, "ye who sometimes were far off are made nigh by the blood of Christ. . . . For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord."

Conditions to our knowledge of the mystery of God are plainly stated. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." This calls for much searching of the Scriptures. We can not be settled in the faith unless we educate and train every faculty of the mind. To continue in the faith means to have a determined purpose to use every God-given power in becoming an experienced and competent builder with God, building up the souls of those in the faith, and striving to reach those who have not yet come to a knowledge of the truth.

I was shown that mistakes have been made that have left wrong impressions upon minds, because there were allowed to preside over important interests men who were deficient in the saving grace of the gospel, who had not made its purity and simplicity a part of their lives, and who did not seek God often in earnest, humble prayer. Righteous, self-denying works were not regarded by them as being a necessary part of Christian experience. They did not see the necessity of having the Spirit of Christ and of emulating his example in their work of ministry.

I am instructed to say to our ministers, Be careful that the work of cleansing and sanctifying shall go on in your own individual souls. Let your first thought be to make your calling and election sure. Your example is to be full of kindness and encouragement. No masterful spirit is to come in, but let the heart be filled with the tenderness and love and compassion of Christ. Work every day for sanctification of the spirit through belief of the truth. Let all realize that they are chosen of God to reveal that they understand the mystery of godliness.

As a people we are to be purified from our natural evil habits and desires. Our hearts must be changed, or we can not correctly represent the Lord Jesus, who gave his life for us. The Son of God took humanity upon him that he might make it possible for humanity to take hold upon divinity through the exercise of a perfect faith. Christ is our example for the development of a perfect character. Through the strength we receive from him, we may be overcomers. In seeking him for those things that we need, we must exercise a faith that will not be denied. We must represent him by following humbly in his footsteps. Through faith in his merits and practise of the truth, we shall receive of his grace, and this will be revealed in kindness of heart and of action, and in singleness of purpose. Courtesy and sympathy will be revealed in our lives. By a daily opening of the heart to truth and righteousness, as they are found in Jesus, we shall be able to reveal that truth and that righteousness in our dealings with others.

The Spirit of Christ is grieved when any of his followers give evidence of possessing a harsh, unfair, or exacting spirit. As laborers together with God, each should regard the other as part of God's great firm. He desires that they shall counsel together. There is to be no drawing apart, for the spirit of independence dishonors the truth we profess. One special evidence that the Spirit of Christ is abiding in his church is the unity and harmony which exist among its members. This is the brightest witness to the possession of true religion; for it will convert and transform the natural man, and fashion him after the divine similitude.

The converting power of Christ is the agency that will overcome our individual defects of character, and make us laborers together with God. By the truth held in its purity souls will be reached who could not otherwise be influenced to obey. The Holy Spirit is to be our counselor and guide in every branch of the work. The will of God made manifest in the life reveals the power of the Word to overcome the natural traits of character, and to change the believer "from glory to glory, even as by the Spirit of the Lord."

A Time for Earnest Work

G. B. THOMPSON

The close of probation! What an awful hour is that when the destiny of a world is decided! When we stop to think that this long-looked-for, yet awful, hour is near, how it ought to move the hearts of those who believe this solemn truth! The last plagues are at hand. When we pause to think that in a few brief years, at most, earth's millions, our unsaved friends and neighbors, will be in the grip of the seven last plagues, from which there will be no deliverance, it should arouse us to work for souls perishing in their sins.

Our inaction is appalling in view of the lost millions around us. We should awake to our responsibility. It is related of Rowland Hill, who was noted for his energy and eccentricity, that once, while speaking, he was carried away by the impetuous rush of his feelings, and exclaimed:—

"Beware! I am in earnest; men call me an enthusiast, but I am not: mine are words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel pit fall in, and bury three human beings alive. I lifted up my voice for help so loudly that I was heard in the town below, a distance of a mile: help came and rescued two of the poor sufferers. No one called me an enthusiast then. When I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call on them to escape by repentance and fleeing to Christ, shall I be called an enthusiast?"

Our efforts are far too feeble when compared with the terribly solemn message with which we are entrusted, and the remnant of time which remains in which to finish the work. We should awake from the stupor which rests upon us, and throw all our power and energy into the finishing of the work. Let us work as if we really believed God's truth for this time.

Takoma Park, D. C.

Religious Conditions in the Last Days

GEORGE I. BUTLER

In order to comprehend fully the conditions connected with "the fall of Babylon," it seems necessary to consider certain scriptures which speak of the last days and of the religious conditions prevailing in that interesting period.

The fall of Babylon is certainly an important matter. It is made prominent in the book of Revelation. We should approach the subject in a candid, kind, Christian spirit, and never in a censorious, sharp, criticizing spirit calculated to wound and hurt the feelings of others. Our efforts should be to instruct, edify, and kindly lead along the lines of truth, as the Lord has done in his blessed Word. We should mildly seek to present the reasons of Babylon's fall, so that candid Christian people may see and fully comprehend, and be saved from its awful effects.

With these objects in view, we approach the subject by considering certain scriptures relating to the last days of time. In the twenty-fourth chapter of Matthew we have a most remarkable prophetic discourse, given by our Saviour just before his crucifixion, in answer to his disciples' question, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Jesus then answered their questions, and told them how and when these things would come. In his discourse he first rapidly gave a summary of the prominent events of the Christian dispensation. In the latter part of the chapter he gives the special signs of his coming. In verses 11-14 he gives a special description of the religious conditions prevailing in the last days: "And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." There can be no question but that Christ is here speaking of the very last days.

Notice especially verse 12: "And because iniquity shall abound, the love of many shall wax [or grow] cold." The last days are days of great light and knowledge: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. We have surely reached that period. But though it be an age of "knowledge," it is likewise an age of great spiritual stupor, coldness, and apathy among professed Christians generally. Who can dispute that we have reached such a period? There are some noble exceptions left in the world, we admit, but most assuredly religious coldness and apathy characterize these last days.

In the parable of the importunate widow (Luke 18:1-8), we have another statement by our Saviour bearing on this subject. In this parable there is introduced an unjust judge, who feared not God nor man, wholly selfish and indifferent to the rights of the poor oppressed widow. Holding the office of judge, he had to listen to the cause of the wronged and oppressed. She pleaded her case most earnestly. He simply put her off, and wished to be bothered no more with her claims. But she was persistent, and felt that she must have justice. She had the right to come to him, and she came constantly. He soon found that if her case did not receive attention, he would be worn out with her importunities. This selfish reason, rather than any desire to see justice done, induced him to grant her request. She got justice because of her earnestness. The Lord says: "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? . . . Nevertheless when the Son of man cometh, shall he find faith [or this kind of faith] on the earth?"

His language strongly implies that there will be very little of this strong, vigorous, persistent, earnest faith on the earth when the Son of man comes. Our Saviour sometimes prayed all night for strength to carry out his wonderful mission. But the great majority of professed Christians in these last days know very little of prevailing faith. It is a day of religious carelessness and apathy.

In the latter part of Paul's first epistle to the Thessalonians, we have a wonderfully vivid description of the second coming of Christ: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. . . . For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."

Why is it that some of God's professed people are of darkness, while others are the children of light? There must be a reason for this difference. Peter answers this question: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19. This earth is a dark place morally. Every form of iniquity prevails in it. The midnight of heathenism envelops more than a thousand million of earth's inhabitants to-day, after eighteen centuries of gospel light; and besides these, vast multitudes dwell in darkness almost as great. These care little for the light of prophecy, which alone can enlighten them. A small number have accepted that blessed light, and hence they are said to be "the children of light." They are illuminated by its clear rays. One class heeds "the sure word of prophecy," and the other rejects that light. Each has the same opportunity. God wishes to enlighten all; but his method is cast aside, sometimes with evident scorn and hatred, but still oftener with indifference and neglect. Hence the great darkness which broods over the mass of professed Christians to-day. They refuse to receive the light which God has in mercy sent. They are crying, "Peace and safety," when sudden destruction is impending.

What can be done to arouse and enlighten the professed people of God? Their condition is passing strange, yea, sad above measure. It is as it was at Christ's first advent. His professed people, the Jews, ignored the prophetic instructions God had given through his prophets. He had, through the prophet (Daniel 9), given the very year when the Messiah should appear. A few knew this, and believed, and were looking for his advent. Simeon was "waiting for the consolation of Israel." The Holy Ghost was with him. The Lord had made known to him that he should not die till he had "seen the Lord's Christ." In the temple of God he was waiting, and when they put the child Jesus into his arms, he cried, "Lord, now lettest thou thy servant depart in peace. . . . Mine eyes have seen thy salvation."

The widow, Anna, a prophetess, also recognized the fulfilment of the prophetic prediction. A small minority of God's professed people accepted the light. The great majority rejected him, and some

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Table of the Lord

MRS. PAULINE ALDERMAN

How shall I to thy banquet come, dear Lord?
Thy table in the wilderness? Thou hast
Invited me; and though I am so weak
And vile, I could not look on this great feast,
Much less partake of what thou hast prepared,
If Jesus' blood my sins had not removed.

O wondrous fount! Thy healing power avails,
And I — yea, even I — can come and take
These sacred emblems of thy pitying love.
So with thy saints in this dark vale of sin
I will sit down to thine appointed feast,
And take the bread of life, broken for me,—
Yea, and for all the world.

Dear Saviour mine,
Thou dost behold thy gathered children, and
Dost cheer us with thy presence as we come,
And thou art waiting till we reach thy home
Above the stars, above the mists of time,
There to renew thy promise to thy saints,
And sit down with them to the glorious feast.

We praise thee, O beloved One! to us
The fairest. Now to Calvary we look:
Unmeasured love flows from thy many wounds.
I see! I see! And bow at Calvary's cross.

Mount Vernon, Ohio.

* * *

Our Duty to Communicate Truth

MRS. E. G. WHITE

Again and again I am instructed to charge our people with their individual responsibility to work, and believe, and pray. The reception of Bible truth will lead to continual self-denial; for self-indulgence can never be found in a Christlike experience. Truly converted men and women will reveal the cross of Calvary in their daily actions. There are many Seventh-day Adventists who do not understand that to accept the cause of Christ means to accept his cross. The only evidence they give in their lives of their discipleship is in the name they bear. But the true Christian regards his stewardship as a sacred thing. He perseveringly studies the Word, and yields up his life to the service of Christ.

The word of encouragement is given, "Be not weary in well-doing," "always abounding in the work of the Lord." There is a world to be saved, a work to be done that can be accomplished only by the proclamation of the gospel message. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Should we not thank the Lord with heart and soul for his unspeakable gift? Should we not be willing to devote every capability and talent to the work of representing Christ before the world?

There is great need of the Holy Spirit's influence in our midst. There must be an individual work done in the breaking of stubborn hearts. There needs to be deep heart-searching, that will lead to confession of sin. Believers should at this time stand with softened, sanctified, broken hearts, every sin confessed in repentance that needeth not to be repented of. The Holy Spirit is waiting to kindle in the heart the love of God, that his praise may be spoken from lips that are true, unselfish, clean, and honest. When holy principles guide the life, the soul will be beautiful in its simplicity.

The influence of the prayer of faith is as far-reaching as eternity. The Lord will bless all who will seek him with the whole heart, and who with humble souls and earnest purpose strive to follow the example of Christ. To those who thus seek to become partakers of the divine nature, the words are spoken, "Be not weary in well-doing," "always abounding in the work of the Lord." He who labors in faith and humility, holding fast to the promises of God, will prevail. The greatness of the kingdom under the whole heaven will be given to the faithful, believing children of God.

"Ye are the salt of the earth," said Christ; "but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

"Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Let your light so shine before men, that they may see your good works," the Saviour declared. These "good works" will begin to appear when the experience of repentance and conversion is brought into the life. Not until then can words and works "glorify your Father which is in heaven." Unless we reveal the converting power of God in our lives, we can not work in safe paths. It is not in saying that we believe the truth, but by showing that we are changed in character, through a belief of the truth, that we make known to others the transforming power of the grace of God.

What is expected of the subjects of Christ's kingdom? The answer is given by Christ himself, "Be ye therefore perfect, even as your Father which is in heaven is perfect." No soul can enter into the heavenly courts who does not have an understanding of God's requirements, and does not strive to be perfect, even as God is perfect.

I am instructed to urge the necessity of personal consecration and sanctification of the whole being to God. Let each soul inquire, Lord, what wouldst thou have me to do, that the vigilance of Christ may be seen in my life, and that his example may be copied by me, and that I may speak sincere words that will help souls who are in darkness and sin? O, how I long to see our church-members clothed with their beautiful garments, and prepared to go forth to meet the Bridegroom. I am in fear and trembling for those who have not yet on the wedding garment. Many are expecting to sit down to the marriage supper of the Lamb who are unprepared for the coming of the King. They are like the blind; they do not discern their danger. "Strait is the gate, and narrow is the way," the Saviour declared, "which leadeth unto life, and few there be that find it."

Every individual believer is under obligation to give to others the truth he possesses. Nothing should be allowed to keep the servant of Christ from letting his light shine forth to his fellow men. We are ever to be learners, ever to be increasing in a knowledge of how to lead others to the light of truth. All around us there are sinners to be labored for. If we will arouse ourselves to co-operate with the divine Worker, we shall see a great work accomplished. And we ourselves will grow in grace as we seek to communicate the will of God to others.

As professed Christians our lives must be Christlike, and this can only be when we receive this grace to impart it to others. Many among us who profess to believe are daily losing opportunities of receiving the grace of Christ and of imparting this grace to others. We should be daily increasing in ability to do the precious work of winning souls to Christ. This is such a precious work, such a satisfying work! And all heaven is waiting for channels through which can be poured the heavenly oil to refresh and strengthen needy souls. The Lord will protect and guide those who will let his divine fulness flow from their lips in grateful praise, and who labor, through deeds of charity and love, to bless mankind. Such workers will become consecrated agents for God.

I would say to every believer, Bring the spirit of heavenly grace into your soul, into your experience: this is the impress of the character of Christ. Angels are watching you, and they sing songs of thanksgiving and praise to the Lamb when his people engage in faithful, unselfish labor for others. And your reward for service will be found in the reflection of the tender spirit of Christ in your own life.

By communicating to others the grace we receive, we shall be made partakers of the rich blessings of God. Obedience to his will will keep the soul in the love of Christ. Bind yourselves up with Christ and with God, and reflect his glory to the souls ready to perish. Let there be a reconversion of soul on the part of those who have allowed themselves to grow careless and indifferent. If we would look upon suffering humanity with eyes that see their need, and would heed the command of Christ, "Go work to-day in my vineyard;" if we would speak to souls words of comfort and wisdom, and work out before them the principles of the gospel, the message of mercy would soon reach to every part of the world.

We become overcomers by helping others to overcome. We overcome by the blood of the Lamb, and by the word of our testimony. The keeping of the commandments of God will yield in us an obedient spirit, and the service that is the offspring of such a spirit, God can accept. O that we all in the day of final award might hear the words spoken to us individually, "Well done, thou good and faithful servant"! How many in our churches will seek to set such an example as will reflect to mankind the Light of the world? The Saviour calls for workers who will give themselves to be worked by the Holy Spirit,— workers who will yield to the refining, elevating influences of truth, and thus be fitted to wear the crown of life in the kingdom of God.

Ye Did It Unto Me

H. MARSHALL J. RICHARDS

ONLY five short words, but what a depth of meaning! How expressive of a great opportunity grasped! Yet often how little understood or remembered when the blessed opportunity calls, offering to bring the very presence of the heavenly Guest within our homes! How often, unrecognized, has the Master knocked at *our* door, and then, unwelcomed, sadly turned away!

He must receive a welcome, or he will turn away. His glory he can not divide with another, and he respects that likeness to God which he has created in man's mind — the freedom of choice, freedom to do or not to do that which may be done. "Behold, I stand at the door and knock: *if any man* hear my voice, and *open the door, I will come in* to him, and will sup with him, and he with me." Rev. 3:20. This is in direct reference to the reception of his Spirit into the soul in the gifts of righteousness, faith, love, and divine guidance. It shows clearly the Lord's recognition of our God-given *right of choice*. We can "choose" life, or "choose" death. See Deut. 30:19; Isa. 66:4; Eze. 18:30-32; Prov. 1:20-33.

Thus we may choose to live the daily life now that will bring eternal life hereafter; or, we may live the life that will bring eternal death. It is left with us to decide. And we are constantly deciding every day as the opportunities come and go.

At the final Judgment the balance between "life eternal" and "everlasting punishment," will be turned by what we have done to "the least of these, my brethren." As we have treated the Lord's children, so have we treated the Lord himself. It is all written in his Book. He says, "Ye have *done it unto me!*"

How am I treating Christ? How are you treating him, my brother? What are we doing to him? These are solemn questions. Our answer to them, as the days roll swiftly away, means either that we shall experience that fire "prepared for the devil and his angels," or enjoy everlastingly the kingdom prepared for God's redeemed children from the foundation of the world. Is it possible that all eternity for us depends upon the mere passing deeds and words of these fleeting days? — Yes, not only possible, but absolutely true! Read Matt. 25:31-46; Mark 9:42; Matt. 12:36, 37.

In Isaiah 58 the Lord gives us a description of the people who give the message of Sabbath reform. In verses 1-11 is revealed the character they will possess, and the work they will do. They are a people who will *not* "exact all your things wherewith ye grieve others." Verse 3, margin. "Is not this," says Jehovah, "the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Verses 6, 7. "If thou take away from the midst of thee the yoke," the promise is given, "the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually; . . . and they that shall be of thee shall build the old waste places." Verses 9-12.

We never can fulfil the last part of Isaiah 58 until we fulfil the first part. We must possess the character in order to do the work. But when we meet the conditions named, "then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations." Verses 10-12.

May the Lord grant us each this experience, that we may be able to have a part in his glorious work.

"And now abideth faith, hope, love, these three; but the greatest of these is love." 1 Cor. 13:13. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. The Lord forbid that while we are thinking of our faith and hope of the future, we forget the love for our fellow man to-day!

Christ's love flowed out to all in deeds of kindness and help and salvation. He was called a "friend of publicans and sinners," because he tried to save them by going to them in kindness with the words of eternal life. If Christ be in us, and his word abide in us, shall we not often experience his sweet blessing resting upon us as his abiding "love" flows out from him through us in deeds of kindness and help to those whom he died to save? We are in his place. He is here by his Spirit, and he longs to reveal his loving, considerate character to the world. He can do it only through his people. Shall we let him do it through us? Thus only *are* we his people. "As many as are led by the Spirit of God, they are the sons of God." Romans 8:14. Are we his sons?

Monte Vista, Colo.

Conditions in the Religious World Before Christ's Coming

GEORGE I. BUTLER

"BUT know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." 2 Tim. 3:1-5.

Here we have a catalogue of eighteen sins, which will characterize the professed church of Jesus Christ. The language of the apostle is decisive. These have a form of godliness, but have denied the power thereof. They profess to be children of God, but really are not. The conditions described present evidences of apostasy. True faith is not found among the masses of professed Christians. The church has become like the world around it. A low standard has been tolerated. The rich, selfish men of the world are not only received, but greedily welcomed into church communion. A great worldly church is the result. All sorts of sins are tolerated. Pride, fashion, love of display, are seen everywhere. Things which were discountenanced by the church in purer days are now tolerated. Gambling at church fairs is permitted — shall I not say encouraged? The barriers of the church, raised by godly ancestors, have been broken down. Jewelry, dancing, card-playing, theatergoing, etc., are countenanced. Novel-reading and all kinds of pleasure-seeking are considered innocent. Ministers become preachers of smooth things, and little evidence of true conversion is required for church-membership.

Indeed, there are multitudes of so-called ministers of Jesus Christ who do not believe large portions of the Bible. Bible critics are in evidence everywhere, and multitudes of church-members have no faith in the inspiration of the Sacred Word. So-called scientific theories of creation prevail to such a degree that scarcely any prominent minister pretends

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Promises

When wasted by sickness and weary with pain, Ps. 41: 3.
So smitten, so faint, I may ne'er rise again, Ps. 39: 4, 11.
To whom shall I look, to whom shall I cry, John 6: 68.
But to thee, blessed Jesus, who ever art nigh? Matt. 28: 20.
I know thou art near in my deepest distress, Isa. 43: 2.
O! be near to sustain me, to comfort and bless; Isa. 63: 9.
Let the keenest of tortures ne'er make me repine, Prov. 3: 11, 12.
But remember thy anguish was greater than mine. Luke 22: 44.
'Tis because I have sinned that I languish and sigh, Luke 23: 41.
But thou for my sins didst in agony die; 1 Peter 2: 24.
And since thou hast suffered, for me to atone, Isa. 53: 5.
O! take me, and wash me, and make me thine own. Ps. 51: 2, 10.
Do thou help me to seek thee, and thee I shall find; Ps. 25: 4, 5.
May thy Spirit enlighten my ignorant mind! John 14: 26.
A lamb of thy flock I humbly would be, John 21: 15.
For I know that thy mercy can reach even me. Heb. 7: 25.
Kind Shepherd, O, take me, as thou didst of old, Mark 10: 16.
And then shall I nevermore stray from thy fold! John 10: 16.
I am feeble and weak; give me strength from above, Isa. 40: 29.
To believe with true faith, to trust with true love; 1 John 4: 18.
To be patient in anguish, submissive and still, Ps. 39: 9.
And quietly wait thy heavenly will. Lam. 3: 26.
Bless all the dear friends whom thy goodness has given; Matt. 21: 22.
May all I love here be united in heaven, Matt. 24: 31.
To praise thee forever, in that blessed home, Rev. 5: 9.
Where sorrow, and sin, and pain never come. Rev. 21: 4.

— *Selected.*

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Labor in Faith and Humble Dependence

MRS. E. G. WHITE

I wish that I could present before all our people the light God has given me regarding the spirit of labor and of humble dependence upon him that should be encouraged throughout our churches. Many of the members of our churches are Christians only in name; if they truly believed in Christ, they would, as his disciples, be doing the works of Christ. "If any man will come after me," the Saviour declared, "let him deny himself, and take up his cross, and follow me."

Sinners make a fatal mistake in continuing in impenitence and unbelief. But professed Christians make a more grievous error when they refuse to acknowledge their responsibilities, and leave those without the fold to perish. If they were truly Christians, they would follow the example of Christ. He left the heavenly courts, where he was the adored of angels, to come to earth and accept a life of poverty and self-denial, that he might unite humanity to the infinite God, fallen beings with the sinless inhabitants of unfallen worlds. By sacrifice of self he would make men the recipients of his grace, and bind them to the family of heaven by the golden cords of mercy and love.

"O the depth of the riches both of the wisdom and knowledge of God!" Wonderful divine economy! Notwithstanding their fallen state, men, through the redeeming power of Christ, are enabled to co-operate with him for the salvation of the race. Their influence, no longer destructive, becomes God's helping hand to correct the existing evils. Their powers and capabilities become agencies for the restoration of good. That which heretofore has helped on the work of destruction, brought under the discipline of the Holy Spirit, becomes a means of recovery to souls that are ready to perish. That which in the past has driven from the paths of right and truth now binds souls to the throne of God. This is God's purpose for those who accept his name and character.

This is no time for any of the Lord's workers to lose heart. The commission to the first disciples was, "Go ye into all the world, and preach the gospel to every creature." Very shortly after these words were spoken, Christ was received up into heaven. As the disciples were gazing up into heaven for a last glimpse of their departing Lord, two angels stood by them, and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This promise is soon to be fulfilled. We are watching and waiting for its fulfilment. And while we watch and wait, God bids us work courageously to proclaim the message of his return, "unto the uttermost part of the earth."

The promise of the Saviour's presence was given in connection with the great commission. "All power is given unto me in heaven and in earth," the Saviour said; "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

These are the words of inspiration. You need not fear that you are making a mistake by believing fully in them. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." Here is set forth the life of the church. The Son of God gave his life that he might become the propitiation for the sins of the world. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

The promise of the Father concerning his Son had been, "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." At the close of his work on earth the Saviour could say, "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Christ claims his own recompense for his conquests. "I am glorified in them," he says. His ransomed church is to be the chief source of his glory. Through them, unto principalities and powers in heavenly places is to be made known the manifold wisdom of God.

"I have given them thy word," Christ said; "and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth.

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

It is the privilege of every believer first to talk with God in his closet, and then, as God's mouthpiece, to talk with others. In order that we may have something to impart, we must daily receive light and blessing. Men and women who commune with God, who have an abiding Christ, who, because they co-operate with holy angels, are surrounded with holy influences, are needed at this time. The cause needs those who have power to draw with Christ, power to express the love of God in words of encouragement and sympathy.

As the believer bows in supplication before God, and in humility and contrition offers his petition from unfeigned lips, he loses all thought of self. His mind is filled with the thought of what he must have in order to build up a Christlike character. He prays, "Lord, if I am to be a channel through which thy love is to flow day by day and hour by hour, I claim by faith the grace and power that thou hast promised." He fastens his hold firmly on the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

How this dependence pleases the Master! How he delights to hear the steady, earnest pleading! How quickly the sincere, fervent prayer is recognized and honored! How intensely interested the heavenly angels are! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" With wonderful and ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done unto the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word, every act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly courts.

True believers are the light of the church and of the world. God has true messengers of healing in the world. They are those who are taught of God, who are imbued with his Spirit, ministers who experience the sanctification of the Spirit. The sons and daughters of God have a great work to do in the world. They are to accept the Word of God as the man of their counsel, and to impart it to others. They are to diffuse light. All who have received the engrafted word will be faithful in giving that word to others. They will speak the words of Christ. In conversation and in deportment they will give evidence of a daily conversion to the principles of truth. Such believers will be a spectacle to the world, to angels, and to men, and God will be glorified in them.

The Causes Which Led Up to the Fall of Babylon

GEORGE I. BUTLER

"AND he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. . . . And the woman whom thou sawest is the great city, which reigneth over the kings of the earth." Rev. 17:15, 18, A. R. V.

In a previous article attention was called to the woman sitting upon many waters, whose name was "Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth." Rev. 17:5. In verse 15 we have an inspired definition of the word "waters" as used in these texts,—"peoples, and multitudes, and nations, and tongues,"— the great sea of humanity, surging and moving in great waves or commotions, in political tempests and tumults. High in authority and influence, sits this woman, Babylon the great, the mother of harlots and religious apostasy. Such has been the great Roman Church, rightly named indeed. For twelve long, dark, and weary centuries she ruled superior to all others, apparently supreme. The great men of the earth, kings, and all rulers, were in her communion; but the church was supreme.

In both the Old and New Testaments a woman is used as a symbol of the church. "The daughter of Zion," "the spouse" of Christ, was representative of the pure and blessed church of Christ. A harlot represents that church-and-state union seen so conspicuously in the past eighteen centuries, an attempted mingling of Christ and the world, really as impossible as the mixture of oil and water. How few realize what the great controversy is which has been in progress ever since the fall of man!

As the Bible truly represents it, evil and good, sin and righteousness, Satan and Christ, have been in controversy throughout all the centuries. God made man, and pronounced him very good. Satan deceived the holy pair. He lied, of course; for as Christ declared, he was the father of lies. This was the first apostasy on earth. Since then evil has generally been predominant. Two lines of people continued till the flood,— the "sons of God," or descendants of Seth, and Cain's posterity. The latter gradually succeeded in corrupting the former, till the earth was filled with iniquity. Only one family remained as representatives of God; at last the Lord cleansed the world in the deluge. By this act it would have seemed hopeful that righteousness should predominate. But not so. In a few generations, evil became again predominant, and the great mass were practising idolatry, worshiping beasts, serpents, the sun and stars. God had representatives, however, all the way along. Abraham was removed from his heathen ancestors, and devoted himself to the true God, to his service and worship. God accepted him. He was a remarkable character, and he commanded his household after him; so his descendants became a chosen seed to represent righteousness in the world till God's own Son came personally to earth to rescue all who would receive him. From time to time, God brought in important crises, through which to make manifest his power. He sent his people into Egypt, and after many years brought them out with an outstretched arm and plentitude of power, thus leaving upon their minds and hearts, and upon those of others who were interested, a deep impression that God is the Almighty One. A noble code of laws was given, and in their own land and their glorious city all their environments were made favorable. What was their response? — Apostasy, idolatry, and many forms of evil. The Lord in mercy spared them as his representative people till Christ should come. Great reformations, from time to time were brought about, as in the days of Elijah and Elisha; but after a little, the people returned into sin and rebellion. All the other inhabitants of the world were idolaters.

The Son of God appeared in humble circumstances. None of the pomp of this world was connected with his coming. Born in a stable, and cradled in a manger, the Light of life came to earth. He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." "He was despised and rejected of men; a man of sorrows, and acquainted with grief," yet "never man spake like this man." He went about doing good. Miracles of love and compassion followed him everywhere. None were so poor or despised or sick or afflicted but he ministered unto their necessities. Yea, the dead heard his voice, and, responding to his call, lived again. We should suppose that all would have received him as the long-promised Messiah, but the religious leaders hated him, and put him to death. The Jews as a nation forfeited their high position and blessings as God's special people. His glorious gospel was proclaimed all over the world, and thousands received it. The darkness of heathenism was illuminated, the idol temples were forsaken, and in all countries believers in the humble Nazarene greatly increased. Satan was now forced to adopt other tactics. As pagans were nominally converted, they brought with them some of their old ideas, and these began to be woven into the Christian fabric. The Christian religion itself became corrupted. The heathen Sunday was exalted as a so-called Christian institution. The immortal-soul doctrine was imported from Egypt, Greece, and Rome, and incorporated into the church creed. Various heathen practises, holidays, and customs utterly contrary to the teachings of the Scriptures, were introduced, accepted, and followed by the masses of Christendom. These were imbibed so gradually that they were almost unconsciously received.

At last the Emperor Constantine saw that this kind of Christianity was becoming popular, and so he himself favored it, though he really remained in heart an unconverted man, a great tyrant in practise. Now the church, with the favor of the state behind it, became Babylon, — confusion, mixture, heathenism mixed into a vast system, and forced upon the people. In some instances armies were marched up by the so-called converted ruler, and baptized by the thousands into nominal Christianity. One can easily see what kind of religion would result from such conditions. The sure result was Babylon the great, the mother of all abominations. Persecutions enforced upon alleged heretics caused the death of from fifty to one hundred millions of these heretics; so she is called "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." No wonder that the prophet says, "And when I saw her, I wondered with a great wonder." It was not strange that he should wonder when he beheld professed Christians murdering other Christians. It was a new manifestation of satanic power, and demonstrated the complete fall of the mother of churches, and her final apostasy.

The great Reformation, under Luther and others, came at last, and multitudes left the communion of the Roman Church. In many things there was a our methods of teaching, our discipline, should all have for their aim the one great purpose of preparing workers whose appreciation of the issues of this message is so great that they may do the work given them in a most effective manner. There is danger, in our efforts to produce good work in any one department,— as, for instance, agriculture, manual training, music, or language,— that we lose sight of the mighty movement of which we are a part; and to just the extent that education thus becomes one-sided, it is useless.

We are not to turn out from our schools farmers, mechanics, linguists, or musicians as such; but we are to seek to develop in our students those elements of character which will best qualify them to be missionaries in heathen lands, ministers in the great cities of our home land, teachers in the preparation of workers, physicians who can bring healing to the soul as well as to the body, business men who can conduct the financial affairs of our great enterprises; and each teacher in each department of a school should have such a broad grasp of the fundamentals of this message and of the needs of the present hour that every effort will be performed with a proper view of all the departments of study, and not simply of his own.

We are not to teach our children to raise cabbages, milk cows, or train vines only, neither are we to teach them to handle verbs and nouns, or demonstrate difficult mathematical and scientific problems merely, or to be able to recall great portions of history, or even understand something of the meaning or philosophy of it, but we are to seek to bring each of these elements into the life of the student in such just and proper proportions as to give him a thoroughly balanced mind.

The School

The Aim of Our School Work

We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are not to be such as are offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practise of true humility. In speech, in dress, in diet, and in the influence exerted, is to be seen the simplicity of true godliness.

Our teachers need to understand the work that is to be done in these last days. The education given in our schools, in our churches, in our sanitariums, should present clearly the great work to be accomplished. The need of weeding from the life every practise that is opposed to the teachings of the Word of God, and of supplying the place with deeds that bear the mark of the divine nature, should be made clear to the students of all grades. Our work of education is ever to bear the impress of the heavenly, and thus reveal the excellence of divine instruction above that of the learning of the world.

To some this work of entire transformation may seem impossible. But if this were so, why go to the expense of attempting to carry on a work of Christian education? Our knowledge of what true education means is to lead us ever to seek for strict purity of character. In all our association together we are to bear in mind that we are fitting for transfer to another world; the principles of heaven are to be learned, the superiority of the future life to this is to be impressed upon the mind of every learner. Teachers who fail to bring this into their work of education, fail of having a part in the great work of developing character that can meet the approval of God.

The last work of the prophet Elijah was to visit all the schools of the prophets in Israel, and to give the students divine instruction. This he did, and then ascended to the heavenly courts in a chariot of fire. As the world in this age comes more and more under the influence of Satan, the true children of God will desire more and more to be taught of him. Teachers should be employed who will give a heavenly mold to the characters of the youth. Under the influence of such teachers, foolish and unessential practises will be exchanged for habits and practises befitting the sons and daughters of God.

As wickedness in the world becomes more pronounced, and the teachings of evil are more fully developed and widely accepted, the teachings of Christ are to stand forth exemplified in the lives of converted men and women. Angels are waiting to co-operate in every department of the work. This has been presented to me again and again. At this time, the people of God, the truly converted men and women, under the training of faithful teachers, are to be learning the lessons that the God of heaven values.

The most important work for our educational institutions to do at this time is to set before the world an example that will honor God. Holy angels, through human agencies, are to supervise the work, and every department is to bear the mark of divine excellence. Let the Word of God be made the chief book of study, that the students may learn to live by every word that Christ has given. Mrs. E. G. White.

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Visiting the School

A Talk to Parents

Much has been said in regard to the teacher's duty of visiting the parents and children at their homes, and becoming acquainted with the home life and environments of the child; but I have been thinking about another duty — that of the parents' visiting the school, and learning of the child's life there.

Did you ever stop to think how much time each day your child is actually out of your sight? But you say, "I send my child to church-school, and I know we have a good teacher. I never fear about my child while he is in school." That is all very well; but your duty does not cease there.

One parent (a member of the school board) said to me, when I asked him to visit the school, "O, I shall never have time for that. I have all confidence in you as a teacher." Yes, that is true enough; but, parents, how are you going to sympathize and co-operate with your teacher if you never see what he is doing in the schoolroom? You may have an idea of it, from the reports your children bring you, and from what you learn by meeting the teacher at church on the Sabbath; but that is not enough.

I have urged this matter upon the patrons of my school, until I have succeeded in getting most of them sufficiently interested to visit the school half a day at a time. It just inspires me to have them come, and I only wish they could stay the whole day. It encourages the children also.

Perhaps you wonder why Mary's standing in reading is not so high as you think it ought to be, and why Johnny's deportment is not so good, when you tell him each morning to "be a good boy, and mind the teacher."

Let me tell you what to do. Go to school with Mary and Johnny some day, and you will be there in time to see how orderly they take their seats when school calls, and how they get their books out and go to work. Then apply good thought and judgment; study the methods the teacher uses in teaching different pupils, and in presenting different subjects; and I am sure, when your visit is over, you will declare, "Well, I never knew that school is so different now from what it was when I went to school." You have really been in school and learned some things yourself, and are glad you took the time that day to visit the school.

Therefore, parents, visit the school, and you will better appreciate the privilege you have of obtaining a Christian education for your children.

Anna Johnson.

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The Hygiene of the Nose

Special symptoms to be observed are the following: —

1. Disturbances of breathing. Breathing through the nose is difficult, so the mouth is kept open.

2. Disturbances of speech. The voice has a nasal sound, since the stopping of the nose hinders clear speech.

3. Disturbances of hearing, on account of the swelling of the Eustachian tubes. In this way buzzing in the ears, deafness, etc., may occur.

4. Disturbances in the functions of the brain, resulting in inattention, so-called aprosexia nasalis, and the like.

Investigation has shown that this is a common disorder among schoolchildren. In Boston, from five to six per cent suffer with adenoids; in Germany about ten per cent.

In Leipsic investigation made by the school physician showed that out of 9,031 children, 23.2 per cent were afflicted with adenoids. The largest number of cases were found among the children of the so-called district schools, attended by the poorer classes. This was thought to be connected with the scrofulous tendency, and the fact that the children were weaker and not so well cared for. In the burgerschulen, where the better class attend, there were 18.9 per cent of the children with adenoids; while in the

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Thy Kingdom Come

THROUGH all the earth abroad,
Wherever man has trod,
Send forth thy Word, O God;
Thy kingdom come.

O Christ, my Lord and King,
This is the prayer I bring;
This is the song I sing:
Thy kingdom come.
— *Selected.*

Notes of Travel

MRS. E. G. WHITE

THE annual session of the California Conference, held in Oakland, was an important meeting. The question of who should be president of this conference for the year 1909 was decided. Elder S. N. Haskell was elected to the office, without one dissenting vote.

Elder Haskell and his wife work together harmoniously, and their united labors are much appreciated by this conference. The results of their efforts for the past year show that much good has been accomplished in many lines.

I did not attend any of the business meetings, but was able to give advice in some lines. We were much pleased with the spirit of harmony that pervaded the meetings held for counsel and for the laying of plans for future work.

On Monday, February 8, the Lord gave me a plain message for the people, and all present had evidence that the voice of the Holy Spirit was in the message I bore in the name of the Lord. I presented before our people principles that were sacred and holy, principles which the Lord expects his people to carry out. This discourse was reported by one of my workers, and will appear in the REVIEW.

At the conference meetings I presented to our people the need of pledging ourselves for advance work in our religious experience. God's people are to seek now, as never before, to be purified and sanctified, a holy people, who, by the exemplification of truth in their words, their purpose, and their actions, communicate their knowledge of truth, and do honor to the One who died that they might be a praise among all people. The grace of Christ alone can bring this about, making believers not only professors of the truth, but men and women who live the truth, and thus reveal the principles of the gospel. God can make his people a praise in the earth only as they allow themselves to be sanctified by their belief of the truth.

The Spirit of the Lord rested upon me, and was revealed in the words that were given me to speak. I asked those present who felt the urgency of the Spirit of God, and who were willing to pledge themselves to live the truth and to teach the truth to others, and to work for their salvation, to make it manifest by rising to their feet. I was surprised to see the whole congregation rise. I then asked all to kneel down, and I sent up my petition to heaven for that people. I was deeply impressed by this experience. I felt the deep moving of the Spirit of God upon me, and I know that the Lord gave me a special message for his people at this time. I realized that I had with me the presence of him whom the Jews took and crucified, but who rose from the dead, and declared to his followers, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: . . . and, lo, I am with you alway, even unto the end of the world." Praise the Lord, O my soul!

After this meeting I felt that my work was finished, and we decided to return home the following day. Elder J. D. Rice drove us to the railway station in his carriage. I carried a cushion with me, thinking to sleep in the cars on the homeward journey; but my mind had been so powerfully wrought upon that I could not sleep; and during the journey I silently offered my prayer to God, asking him to give me physical and spiritual strength to reach the people with the message of life that Christ has given his faithful shepherds to proclaim.

Christ declared to his disciples that they were to go into all the world and preach the gospel to every creature. His life of unselfishness and love was to be copied by them. In his name they were to give to the world unselfish service. The knowledge of his suffering on Calvary's cross and his unchanging love for mankind was to be made known to all people. And Christ further declared, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

God's people are to be constantly reaching up to him in prayer. It was after the early disciples had spent ten days in supplication, after all differences had been put away, and they had united in deep heart-searching, and in confession and putting away of sins, and in drawing together in holy fellowship, that the Holy Ghost came upon them, and the promise of Christ was fulfilled. There was a wonderful outpouring of the Holy Spirit. Suddenly there came from heaven the sound as of a rushing mighty wind, and it filled all the house where they were sitting. "And the same day there were added unto them about three thousand souls."

These disciples did not confine themselves to any class of people or place. "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Notwithstanding the fierce opposition that the disciples met, in a short time the gospel of the kingdom had been sounded to all the inhabited parts of the earth. In the providence of God great multitudes were gathered at Jerusalem at this time, and many were converted. These, returning to their homes, carried the wonderful news to every place.

The commission given to the first disciples is given to those who in these last days have received increased light from heaven. It was God's desire that all nations should be aroused to repentance and obedience by the working of the Holy Spirit. The message of saving grace is to be preached to all nations and kindreds and tongues and peoples. Let every soul now follow the movings of the Spirit of God; let the truth go forth as a lamp that burneth.

Not all can fill the same place; but every one who yields himself to the consecrating influence of the Holy Spirit will be under the control of Christ; and for consecrated men and women God has made full provision. Actual service will determine the character of the work of those ordained of God to bring salvation to human hearts and minds.

The work of God needs the gifts and offerings of his people. These are to be bestowed for the advancement of his kingdom. Just as long as men and women will be led and guided by the Holy Spirit for the magnifying of God's law and the advancement of the kingdom of grace, the work will go forward. Just so surely as they give evidence of the fruits of the Spirit in heart and life and character, souls will be reached and saved. Go to all nations, Christ says; my Spirit shall go with you; and angels of God that excel in strength will be present to aid every soul who by living faith will make God his strength.

I pray that every soul may see the necessity of using every capability in wise, earnest work for God. Let none be held back by any forbiddings of men, but let all seek the Lord with all the heart and with all the soul, and work in the spirit of Christ.

Consequences of the Rejection of Light

GEORGE I. BUTLER

VARIOUS evidences have been presented that the term Babylon (i. e., the state of "confusion," "mixture"), a descriptive title which God has used in his Word to designate religious bodies having some truth interwoven with considerable error, must include not only the Roman Church, but all churches of like character and conditions. The Roman Church, as the leading, most ancient church, stands conspicuous as being the greatest in numbers, and the most influential of all; hence it is spoken of as the "mother" in the description given in Revelation 17. This title necessarily implies that others have come out from her communion, and these "others" are unmistakably the great popular religious bodies who have called themselves Protestant,— those who have protested against the

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Rest

M. E. YERGIN

THOUGH clouds rise up where the sun went down,
Praise God, for he lives alway;
And he giveth rest to his loved, and sleep,
While the storm wears out, away.

He giveth rest — sweet, living rest;
His power is the "Peace, be still!"
Yea, the storm, the sea, and the rocking earth
Are naught 'neath the calm of his will.

Not the angry mob, nor the frothing beast,
Nor the wreck of earth's goodly things,
Can disturb the calm of our peaceful rest,
As we hide 'neath his hovering wings.

Though the thunderous roar and hail of war
Should wrap God's child in its whirl,
His angels are keeping a zone of rest
Surrounding his cared-for pearl.

O he giveth rest — sweet, living rest!
His power is the "Peace, be still!"
And all the tumult and wreckage of earth
Is naught 'neath the calm of his will.

Chicago, Ill.

Two Kinds of Service[1]

MRS. E. G. WHITE

"CRY aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?"

There is a great deal of profession in our world, plenty of self-justification, but the evidence of the deep work of grace in hearts is not so apparent. There is a very earnest question before us. The time has come when every one should understand that he has a soul to save or a soul to lose, a heaven to win and a hell to shun. We need to understand what we shall do to be saved.

There is something wanting in the experience of this class brought to view by the prophet. And self is brought into their service. "Behold," he says, "in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

In the experience of God's people there have been yokes bound upon the churches that God never ordained,— yokes that have greatly marred the experience, and have offended the Lord God of Israel. Because a man carries responsibilities in the church, he is not given liberty to rule the mind and judgment of others with whom the Lord is working. The Lord wants every soul in his service to understand what is the kind of work required of him. "Is not this the fast that I have chosen," he says, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

His office in the church does not place the worker where he is unapproachable, but should lead him to earnest prayer, that he may have a conscience void of offense. Then God will give him power to speak words of consolation and advice and counsel to his brethren. The position he is to occupy is one of meekness and lowliness of mind. Then when one who is in trouble comes to him for help, he will be able to say, Let us pray, and kneeling down with that soul, will make himself one with him.

God has sent the instruction to break every yoke. We are one, one in Christ Jesus. Position does not make the man; position does not give liberty to exercise power arbitrarily over others. It is counsel that is needed, righteousness in deportment that is to be made manifest with meekness and humbleness of mind, and a spirit to seek the Lord until he is found.

The Reward of True Service

The prophet continues: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward."

Here we have the promise of health; and our health is worth very much to us. It is our privilege to reflect light wherever we go; we can speak words of comfort and encouragement and uplifting; but let us bind no yoke upon another. Then "thy righteousness"— your right-doing, your righteous actions —"shall go before thee; the glory of the Lord shall be thy rereward." These are wonderful, wonderful words. Let us seek to take them in. We are nearing the judgment, nearing the time when decisions for eternity will be made. Let us counsel together in meekness and lowliness of heart.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." Praise God with heart and voice for this possibility. Praise God that we can bring this promise to the Lord for fulfilment when we comply with the conditions. When we do not know which way to turn, light direct from God will come to us, if we will follow his directions. "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

We need to understand these words, for a great work is before us,— the closing work of this earth's history. "And they that shall be of thee shall build the old waste places." There are many of these. "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

What is the breach here mentioned? — It is the breach in the law of God, made by the observance of the first day of the week for the Sabbath of the Lord. It is something in which all the world is taking part; but God declares, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

We are not half awake to our privileges to-day. We do not understand as we should the work that is before us, or our obligation to place ourselves in right relation to God, that he may send his angels to help us in accomplishing the work. Our little selves can not do much; but when heaven is united with our efforts; when our work is blessed of God, righteousness will be revealed. There is a world to be saved; there are districts and cities to be worked that have not yet been labored for. We are thankful that we have publications that can be distributed. We are thankful for those that are being published in other languages. Let us now place ourselves in right relation to God, saying, All that I have comes from thee; all that I have I am willing to use to help in any place. I will do what I can. If I have much, I will give much; if I have but little, I will give that little to bring the truth to those who have it not.

Let us bring ourselves into submission to the Lord God of Israel. You may have your peculiar way; I may have my peculiar way, and some others their peculiar ways; but under God that way will be agreeable. If we are not under the control of God, led by the inspiration of his Spirit, our way will not be agreeable. What we need is to stand in right relation to the great I AM. When we stand in right relation to him, we can do as Christ has commissioned. Christ gave the word, Go to all nations, and he will be with those who go. "Lo," he declares, "I am with you alway, even unto the end of the world."

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[1] Sermon preached Sabbath, Feb. 6, 1909, in Oakland, Cal.

(To be concluded)

The Chronology of the Message of the Fall of Babylon

GEORGE I. BUTLER

Having given a general consideration to religious conditions during the last fifty or sixty years, we now come to the proclamation of the message itself.

The first message, proclaiming, "Fear God, and give glory to him; for the hour of his judgment is come," which was to be given to every nation, kindred, tongue, and people, had for years been in progress, most forcibly calling attention to the nearness of Christ's second coming. It was being proclaimed with great power, and multitudes believed in it. Its proclamation in the United States was especially prominent. William Miller and some three hundred others were most actively engaged in it. It is estimated that a hundred thousand believers had accepted it. Their message was based upon the close of the great prophetic period, "Unto two thousand three hundred days [prophetic days; i. e., years]; then shall the sanctuary be cleansed [margin, "*justified*"]." Dan. 8:14. As we have shown by indubitable evidence, the two thousand three hundred days commenced at "the going forth of the commandment to restore and to build Jerusalem," which occurred B. C. 457. This period of time must therefore end in A. D. 1843, supposing the decree went into effect at the *beginning* of the year 457; for it would take 457 plus 1843 full years to make the number twenty-three hundred years complete. So the numbers stood on the old prophetic charts, in use up to the first of the year 1844. As the Lord did not come in 1843, a more careful study of the decree of Artaxerxes and Ezra's relation to it, revealed the fact that Ezra did not reach Jerusalem with the decree in his possession until the fall of the year 457 B. C. Hence the decree of the king could not have gone into effect until that time. Therefore the period of twenty-three hundred full years would not close with the end of the year 1843, but must reach to the fall of 1844. There is no escaping this conclusion.

But this mistake in the exact ending of the final year of the twenty-three-hundred-day period was quite an important point to the friends of the advent movement; and especially was this so to its enemies. The latter then felt that a favorable point had been reached where they could safely and publicly oppose it. Previous to this, such manifest evidences of God's blessing went with it,— such remarkable revivals, so many converts were added to the churches wherever the near advent of Christ was proclaimed, — that their enemies could not well interfere with its progress. William Miller, the great apostle of Adventism in this country, and his colaborers, did not denounce the churches. On the contrary, when many converts had been made as the result of their labors, they counseled them to join the churches they preferred. Indeed, previous to the passing of the time, the most spiritual members of the churches became believers in the soon coming of Christ, and thus exerted a strong influence in behalf of those who taught them the precious truths of the near coming of the Master.

Yet many of the ministers were at heart opposed to the movement, and many of the laity who were worldly minded and popular had instinctively a feeling of opposition to it. They did not desire to hear about Christ's soon coming. When the time passed, these elements took courage to come out openly against the doctrine, opposing it in the churches. The ministers sought to silence those who loved to talk of it. The Adventists themselves had suffered a grievous disappointment. During the few months that followed the passing of the time, the half-believers, who had been moved by fear to nominally accept the doctrine, came out and confessed they had not really believed it any of the time. There were many of this class, who now took their places with the opposers.

But not so all. The firm, devoted believers were much disappointed, yet they studied their Bibles all the more. They prayed most earnestly — yea, agonizingly — for light from the Lord in explanation of their disappointment. They found quite a number of scriptures which were a great comfort to them — scriptures that greatly strengthened their faith. The prophet Habakkuk (Hab. 2:1-4) evidently refers to this very time: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am argued with [margin]. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." Christ's servants are represented as watchmen upon their towers, deeply interested in a certain event. Then a tarrying time is brought to view, when many are disappointed, and all connected therewith are in deep perplexity. Some show their lack of faith and give up, but others cling to the precious truths they have espoused.

Paul, in Heb. 10:35-39, uses language very similar, and undoubtedly refers to the same time. Indeed, his words are almost a direct quotation of the words of the prophet: "Cast not away therefore your confidence," he says, "for ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." To tarry is not to have a thing come as quickly as it is expected. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them who believe to the saving of the soul."

How plainly this brings to view the experience of the advent people. The time passed; there was a "tarrying" time,— a lull, till they could study and pray for light. Two classes were developed by this apparent "tarry;" the weak-kneed and worldly-minded drew out and went back into darkness. God was displeased with them. But others lived "by faith," and soon found light from the Lord. They were all the stronger for the parting with the faithless and unbelieving element. Soon the clear light shone upon their pathway. This tarrying time was an essential blessing to the true believers. It has its place in the advent experience.

In Matthew 24, our Saviour gives most clearly the signs of his coming. He speaks of the darkening of the sun and moon, and of the falling of the stars, as the special signs of his personal appearing. He says: "When ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Then he speaks of two classes of servants: the good, faithful, wise servant, who gives "meat in due season,"— who shows our whereabouts in the stream of time; and the evil servant, who says, "My Lord delayeth his coming." So it has been in the advent experience. Both classes have been plainly in view during all these years. The Saviour then illustrates the condition of the Adventist people by a parable: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." There were two classes,— five wise and five foolish. The wise took oil in their lamps. The five foolish did not. At midnight a command went forth to go out to meet the bridegroom. The five wise virgins, being ready, went in with him to the marriage; the foolish ones, having no oil in their vessels, could not; etc. The cry at midnight, "Behold the bridegroom cometh; go ye out to meet him," represents some advent experiences. The lamp represents the Word of God. His Word is a lamp to our feet. The oil represents the Spirit of God. That precious Spirit was with the wise virgins. They had faith in the Bridegroom's coming. His Spirit was with the Word.

After much prayer and study on the

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4:8.

Joyful in Him

WORTHIE HARRIS HOLDEN

THERE'S a whisper in the treetops,
There is music by the sea,
There's a murmur, mid the rushes,
Of the brook across the lea;

There's a voice from winged flowers,—
Hum of hopper and of bee,—
And a myriad-throated warble
From the feathered minstrelsy.

O, the night is one sonata,
And the day a chorus grand;
And our life a glorious anthem
When our Master has command!

For the minor chords, though plaintive,
Lend enchantment to the strain,
And the final hallelujah
Shall in joy engulf all pain.

Tune thy heart to sense the measure;
Train thine ear to hear each chord;
Every day conclude some measure
All harmonious to thy Lord.

Portland, Ore.

Two Kinds of Service[1]

MRS. E. G. WHITE

(Concluded)

Higher Education a Preparation for Service

As men and women who profess to believe the truth for this time, we have no right to place ourselves in any wrong relation to God or his cause. We have a work to do for the Master, a work to do for the rising generation. We can not afford to send our children to the public schools. This has been presented to me for years. For years we have been establishing schools, but they are not perfected yet. There are some who think that we must pattern after the schools of the world if we would give our youth a complete education. What we need to give them is a complete education in that Book which assures us of that life that measures with the life of God. If we will obey his commandments, we shall live. This is the Book of books. It is to be the great study book for all who profess the name of Christ.

My brethren and sisters, do not neglect your children. Teach them that they have souls to save or to lose. Teach them to come into right relation to God. Bring them up in the nurture and admonition of the Lord. It was because of such a training as this that Daniel and his fellows, when they were taken captives to Babylon, were able to stand the test. They had received the education that God gives, and he was able to make right impressions on their minds.

Do not fold your hands, and find fault with God, as did the class of worshipers the prophet Isaiah brings to view. They said, "Wherefore have we fasted, . . . and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" This class of professors makes no sacrifice for God, although for them he has made the sacrifice of his only begotten Son, sending him to our world that they might be sanctified and made holy, and that by learning to represent the character of Christ, they might bear a living testimony to all with whom they associate. We must take a higher standard than this.

I read in books that come to me how we must attain to a higher education, but these writings do not interpret what is meant by "higher education." What is higher education?—It is coming into unity with Jesus Christ. It is being made one with God. It is bringing God into mind and heart. Unless we have Christ in the life, we can not reveal him. To learn to humble self, to subdue self,—this is the higher education. Higher education,—the education which we should have, is that which proceeds from God and imparts a knowledge of what saith the Lord. It is to walk in the footsteps of Jesus,—to preach as he preached, to work as he worked.

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold of it." This is Bible sanctification; this is the higher education. When we make the Bible our book for study, and give to our students a knowledge of the Word of God, there will be no need to ask the question, Have they the higher education? What we need is an acquaintance with God, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We do not half serve God. We do not honor him as we should. We have a name to live, but O, so many of us are dead! We need to study the Word, and see if we are preparing to meet our Lord when he shall come in the clouds of heaven with power and great glory. I want to stand in right relation to God. I have been in his work since I was sixteen years old. I do not want to fail now.

Everywhere there is missionary work to be done, and every soul of us should have an active part in it. It is astonishing to see how fields are opening everywhere. Workers are calling for means to carry on the work. Many students from our schools are going out and educating themselves in the languages, and opening the Scriptures to peoples of other tongues. This is an excellent work, just the work the Lord would have them do.

We need to become students of prophecy. We need to labor for every one that possibly can be helped. Now while there is opportunity, let us get the light before the people. There will never be a more favorable time for work than this; for the judgments of God are coming upon the earth more and more. We need Christians at this time, and to be a Christian means to be Christlike.

Speaking of those who have joined themselves to the Lord to serve him, God says, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." This is what we want. The Lord receives too little glory from the lips of any of us, but much of complaint. Shall we not change in this respect, and begin to offer praise and thanksgiving to God? Let us begin to do the works here brought to view. Let us bring the poor that are cast out to our house. Let us lay no yokes or burdens upon the people. Let us come to God with humble, lowly hearts, with tongues sanctified, and brain powers sanctified. If we will do this, there will be praises to God offered in every congregation. The songs of thanksgiving and joyful praise will be heard coming from happy hearts, and men will know that we enjoy the true religion of Jesus Christ.

There are just two classes of people brought to view in the Word of God. With which class are you standing? If all were brought together in heaven with their different temperaments unsanctified, what kind of heaven, think you, would we have? Do we not want to be transferred from this school below to the higher school above? There Christ will walk and talk with his people, and open to them the scriptures they do not understand. There we shall pluck the fruit of the tree of life. We shall see the King in his beauty, and behold his matchless charms. There will be no contention there; then let us not have it on earth. We are to begin here to obtain the higher education. We are to learn here to guard the lips, to govern the words. Christ gave his life for us, and he wants us to give our lives to him,—lives that are sanctified, soul, body, and spirit. Shall we not let our righteousness, as Isaiah has said, "go before" us? Then the glory of the Lord will be our rereward.

How few there are who praise God! But this is part of our higher education. In this life we are to learn to honor him by offering our praises and thanksgiving to him. It is only those who on earth have learned to glorify God that will be given a place in the courts of glory. If we are translated, we shall be translated just as we are. We are to be made perfect in this life; in this life our tongues are to be sanctified, our thoughts purified. Then let us take up this work of education now. Let us do those things that we shall wish we had done when the time comes that our work is finished.

I long to hear the voice of thanksgiving to God. I long to hear praises offered to him. I long to see happy Christians. Let us seek the Lord while he may be found. Let us bring Christ into our family circles. Let us invite the joy of the Lord into our homes and into our hearts. How much glory we could bring to God if we would consider that Christ died on the cross to make it possible for us to come into right relation to him in this respect. He worked out a perfect life amid the fiercest opposition that could be instituted against him. Then shall we not make earnest endeavors to be Christians? Should we not, when we meet to worship God, offer praise from hearts filled with thanksgiving? We have everything to praise God for. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

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[1] Sermon preached Sabbath, February 6, in Oakland, Cal.

Interesting Facts Concerning Babylon's Fall

GEORGE I. BUTLER

THE fall of Babylon was announced by fifty thousand earnest believers in Christ's soon coming. This message was given in consequence of a great spiritual declension in the churches, and this declension has become more and more apparent as the years have gone by.

The careful and observing reader of The Revelation will notice that in each instance where the fall of Babylon is mentioned, there is a repetition. In the second angel's message (Rev. 14:8) we read: "And there followed another angel, saying, Babylon is fallen, is fallen," etc. In Rev. 18:1-4, the subject of Babylon's great and final apostasy is more fully stated. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Then the revelator proceeds to describe her complete destruction. Let the interested reader notice this point distinctly: the fall of Babylon and the destruction of Babylon are two distinct events. The destruction comes as a consequence of her fall. Her fall is a declension, or apostasy, because of the rejection of light. Instead of being the pure and faithful spouse of Christ, she becomes the worldly, proud, haughty mistress of the rulers and great men of the earth; in other words, church and state, politics and religion, are blended into one system. God holds such a union in abhorrence; but it is rapidly forming.

The second angel's message, announcing the fall of Babylon, is not said to be proclaimed with a great and loud cry; but both the first and the third angel's messages are said to be thus proclaimed; while of the proclamation contained in Revelation 18, already quoted, this is said most emphatically and most impressively. The angel is represented as "having great power," and the effect of his proclamation is that the whole earth is "lightened with his glory." He cried mightily, with a strong voice: "Babylon the great is fallen, is fallen;" and then is brought to view the awful effects of her fall,— she "is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." She "is become" such; as much as to say she was not always such. The process of her fall and apostasy was gradual, at times perhaps almost imperceptible: yet it was going steadily on, developing before the world, and especially before the student of prophecy, till at last the fruits of evil became so fully ripened that all candid believers of the Bible could plainly see her condition, which is then proclaimed with mighty power, and the solemn, awful command goes forth, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Much of this was not proclaimed in the first announcement in the second angel's message. It would not have been true at that period when spiritual Babylon first rejected light. That first evil step led away from God's truth. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." Walking is a movement indicating progress.

There occurred an important change in the attitude of the popular churches when they rejected the sure word of prophecy, which the apostle Peter says is a light in a dark place till the day shall dawn. When that light is rejected by the church, she must of necessity walk henceforth in great moral darkness. From that point when the first announcement was made, "Babylon is fallen," great changes for the worse have been going on. Preceding that time, many noble Protestant teachers and leaders were earnest students of prophecy, and expositors of grand prophetic truths. Martin Luther and his leading associates of the great Protestant Reformation were familiar with the prophecies concerning the papal church and its awful work of apostasy and persecution. Luther, looking forward from his time, thought the Lord would come in about three hundred years. Three centuries after Luther's day, multitudes of devoted followers of Jesus, in studying the same scriptures that Luther studied, reached the same conclusions he had reached, and publicly proclaimed the same great facts. If Luther had lived in our day, he would have been an Adventist.

In the grand Methodist revival, led by John Wesley, Adam Clarke, and many other devoted men, prophecy was highly prized and much studied. In some particulars their views were incorrect, yet it is a fact that much important light on the prophecies was brought out from the sacred page by them. John Wesley looked forward to about 1836 for the coming of the Lord, to about the time when William Miller began to proclaim the soon coming of the Saviour in the clouds of heaven.

We cite these well-known facts to make manifest the great change of attitude on the part of these modern churches, which took place about 1844, when, because of persecution, some fifty thousand Adventists were obliged to leave their communions. The popular churches turned their backs upon these great and glorious truths. What was their reason for so doing? They rejected most important Bible truths, and as the result, darkness came upon them, and they have become proud, worldly, fashionable churches, "lovers of pleasures more than lovers of God." The apostle says, "From such turn away."

The process of spiritual declension from this interesting point when the first announcement of Babylon's moral fall was made, has been rapid and conspicuous. So plain are the evidences of this, that the careful student of prophecy is forced to the conclusion that we are rapidly nearing the time when the mighty angel of Revelation 18 will join the second angel of Rev. 14:8, and the loud cry, "Come out of her, my people," will go forth. This point can not be far away. This last and mighty movement is but the completion of the message of the second angel's work of chapter 14:8. They are similar in nature and character. One goes forth at the beginning of the process of unbelief and apostasy; the other sums up the final completion of it, and powerfully announces the terrible result. Then Christ comes, and great Babylon receives her final doom.

Soon after the disappointment in 1844, and the time when the Adventist believers were really forced out of the popular churches, many realized that a great change had occurred in those churches. Spiritual coldness prevailed, and many confessed it in great alarm. They themselves in a degree realized that a change for the worse had occurred. Many publicly confessed this fact. The trend of the current downward toward worldly standards has since become most noticeable. In the purer days, most of the churches had strict rules of living, to which it was expected their members would conform. In these rules of living were defined duties which were in harmony with Bible requirements. Fashionable clothing, the wearing of jewelry, attendance at card parties and theaters, were prohibited as works of the flesh and the carnal mind. Attendance at meetings, supporting the cause of God, taking part in religious services, etc., were expected of the members. These provisions long ago became a dead letter in the popular churches. Church-members now take the lead in the wearing of fashionable clothing, jewelry, etc., and many attend card parties and theaters, and find enjoyment in worldly pleasures. And so common have these practises become that they are scarcely noticed. The members of several leading churches once renowned for their humble piety, plainness in dress, obedience in discipline,

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Crucifixion

S. O. JAMES

Better to die than yield to sin;
O mortal, keep thy conscience pure;
Heed well that voice which speaks within,
And make thy last election sure.

"The heart's deceitful," saith my God.
Who knows like him its secret springs?
Who oft applies the chastening rod,
That he may give us better things?

God's saving truth presents a cross
The thoughtless rabble will not bear.
They can not bear to suffer loss;
The greater loss they do not fear.

O wisdom, may we heed thy voice!
Anoint our eyes, that we may see.
So shall we in the truth rejoice,
And know the One who makes us free.

Terril, Iowa.

The Need of the Holy Spirit in Our Lives[1]

MRS. E. G. WHITE

My mind has been much exercised of late in regard to our need of the guidance of the Holy Spirit. The promise is given us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" and the assurance is repeated, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The thought is enforced upon us that our dependence must be more fully upon God. He is ready and willing to do for us the very things that we need. Let us trust him as his children. (1)

Christ instructed his disciples that they should not leave Jerusalem until the power of God should come upon them. The disciples obeyed the command, continuing "in prayer and supplication." "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

How desirable it is that we be of one accord, of one mind, established in the word of the living God, and having our feet planted on the platform of eternal truth! Let us take the Bible as our guide and director, and seek to fulfil the word of the Lord. The grace of God will be upon all who will stand upon the platform of the sacred truths of his Word.(1)

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

We are living in the last days, in a time when we may expect much from the Lord. These words should bring us to the throne of grace to claim great things of him. Here the promise is given that on the men and women and on our sons and daughters the Holy Spirit is to come; and "whosoever shall call upon the name of the Lord shall be saved." This brings to view a wonderful work to be done, for which we need the converting power of God in our hearts every day. It is our privilege to experience this. Heaven is full of blessings, and it is our privilege to claim the rich promises of God for our individual selves. We need to seek the Lord day and night that we may know just what steps to take, and just what we ought to do.

The Lord has a special work to do for us individually. As we see the wickedness of the world brought to light in the courts of justice and published in the daily papers, let us draw near to God, and by living faith lay hold of his promises, that the grace of Christ may be manifest in us. We may have an influence, a powerful influence, in the world. If the convicting power of God is with us, we shall be enabled to lead souls that are in sin to conversion.

Our simplicity will accomplish much in this work. We are not to try to climb up to high positions or to gain the praise of men. Our aim should not be to be the greatest. We are to have an eye single to the glory of God. We are to work with all the intelligence that God has given us, placing ourselves in the channel of light, that the grace of God can come (2) upon us to mold and fashion us to the divine similitude. Heaven is waiting to bestow its richest blessings upon those who will consecrate themselves to do the work of God in these last days of the world's history. We shall be tested and tried; we may be called to spend wakeful nights; but let such times be spent in earnest prayer to God, that he may give understanding, and quicken the mind to discern the privileges that are ours.

Let us not reveal an untoward religion. Let there be no strife as to who shall be greatest, but let each seek for greatness in humility, for an understanding of the will of the Lord. God wants us to stand as free men and women in these last days of earth's history. While wickedness of every kind is being practised by those who do not take God into their counsel, we are to stand as a people who are endued with the Spirit of God, because we seek him with all the heart.

The early disciples prayed for the Holy Spirit, and they received it; and then what did they do? They preached the word. "Ye men of Israel, hear these words," Peter declared, "Jesus of Nazareth, a man approved by God among you with miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

(2) My brethren and sisters, this is our work. We are to be his witnesses, not merely by word of mouth, not simply by preaching Christ, but by living the truth, by having the living Witness in our hearts. When the great day of God comes, and those who have followed Christ stand clearly revealed with the

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[1] Sermon preached at Oakland, Cal., Monday, February 8.

(1) My Life Today, p. 62

(2) Messages to Young People, p. 26

light of God shining upon them, those who have at that time proved unfaithful will ask themselves the questions, Why did I not tell the truth as I knew it? Why did I not live it? Why did I not proclaim the truth with sanctified heart and soul and voice? These will be the thoughts that will come as they consider what they might have done, but did not do. My brethren and sisters, I beseech of you in the name of Jesus of Nazareth that you spend much time in prayer, and in searching the Word, that you may understand the promises that have been held out before you.

(1) [Promise after promise is given, assuring us of the fulness of power that God has, and yet we are so weak in faith that we do not grasp the power. O how much we need a living, earnest faith in the truths of God's Word! This great need of God's people is constantly before me. What shall we do, I ask, to impress them with their need? What can we do to arouse them to see that we are living in the very evening of this earth's history?] Heaven is full of the blessings that we need, and yet but a small portion of the Spirit's power is manifest among us. O, we need to awake! [We need to be converted anew each day. We need to seek for a faith that will lay hold of the arm of Jehovah.]

When I heard last year that certain of our brethren were moved upon by the Holy Spirit at Fresno, I felt as if I could not close my eyes in sleep. I wanted to praise God from the time I lay down until I should arise again. In the night season I would awaken to find myself exhorting our people with all the powers of my being, telling them of the riches of the grace of God, and appealing to them not to close their senses to the blessings which they might have. Night after night there were presented to me precious victories that the people of God were gaining, and I would awaken, and kneeling up in bed would glorify God for these manifestations of his Spirit. My brethren and sisters, it is the Spirit of God that can arouse men and women from their sleepy spirituality to be a living, working power in the world, revealing wherever they go that they are followers of Jesus Christ. Shall we not arouse, and come into right relation to God? Shall we not seek for that faith that works by love and purifies the life from every stain of sin?

"Therefore let all the house of Israel know assuredly," Peter continued, "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." "Whom ye have crucified." I hope none here are crucifying Christ by a wrong course of action, but I pray that we may have a clear sense of what God is to us, and of what we may be to him as his messengers to a people that are ignorant of his will. The message is not only unto "you, and to your children," but "to all that are afar off, even as many as the Lord our God shall call." When the people heard these words, they were pricked in their hearts, and said to Peter and the apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

In the experience that followed, we may learn what a right testimony will accomplish when it is borne under the influence of the Holy Spirit. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."

(To be concluded)

Interesting Facts Concerning Babylon's Fall

GEORGE I. BUTLER

(Concluded)

But worse things than even these have occurred. The very foundations of Christianity and Bible religion are being undermined, even in the supposed houses of their friends. The Bible itself, the great bulwark and fountain of all true religious knowledge and instruction, is being set aside as a book of authority by so-called Protestants, even in their great schools of instruction.

In the past, Protestants have believed that Catholics were in great error in holding tradition as equal with the Scriptures in authority, if not superior.

But where do Protestants now find themselves in reference to Biblical authority? Since 1844, when the fall of Babylon was proclaimed, many views utterly contrary to Bible doctrine are being received by leading Protestants. The geological and Darwinian doctrines of evolution set aside the Mosaic account of creation, and consider it a fable utterly unworthy of belief. Few realize the effect of such teachings upon religious belief and character. The account of creation as given in Genesis, is upheld as a fact all through the Bible, Christ and his apostles often referring to the Mosaic record as an accepted truth. That account is interwoven into the very warp and woof of Bible doctrine and history. To disown that, as many intelligent Protestants now do, is to undermine the whole Bible structure of doctrine and authority.

The fall of man because of disobedience is the very foundation of Christian theology. It is quite popular nowadays to claim that man's fall was upward, and not downward. Years ago, when first preached, that doctrine was called blank infidelity. Now it has become quite common and popular. We think it was rightly named back there; but suppose, for a moment, that it is true. What becomes of the doctrine of a Saviour dying to rescue man from sin because of disobedience? What becomes of the grand Bible doctrine of Christ's coming to this world to suffer and die for the fallen race because of the effects of the fall of our first parents in the garden of Eden? Man's supposed fall upward, and his supposed constant advancement through the evolutionary processes from the ape, and animal creations, to his present eminence, is utterly subversive of the whole Biblical doctrine of the atonement, and what Christ declared he came to this world to accomplish; and it virtually destroys the credibility of the Bible revelation. Multitudes of great and scientific men are seeking to cover up this issue, but it is too apparent to be denied. Hence the conclusion is reached in our highest schools of learning, that the Bible is not a book of authority.

The foundations of our holy Christian religion, laid in the Word of God, are rapidly being relegated to the domains of fable and superstition by these evolutionary schools. And the worst of it is, through the spiritual blindness and darkness of modern Babylon, the professed people of God seem entirely ignorant of the progress being made in that direction. A large portion of the modern ministry is involved in this transition. The masses of the laity do not comprehend the dangers. They are looking to their leaders and great divines, who, as the Scriptures declare, are "blind leaders of the blind," and are rapidly progressing toward the great and awful doom awaiting those in moral darkness. In the language of the revelator, Babylon the great becomes "the habitation of devils, and the hold of every foul spirit." Every discerning mind can perceive that the process which finally results in this condition is even now making rapid progress.

Hosts of church-members are already indorsing the doctrines of Spiritualism. This great and terrible modern delusion began near Rochester, N. Y., in 1848, this side of the great advent message of 1836-44, just after the first announcement of the fall of Babylon. With its "rappings," "table tippings," speaking and writing mediums, clairvoyants, etc., it made for a time very rapid progress, and attracted the attention of multitudes. Hundreds of ministers and church-members embraced it, but its diatribes against the Bible, its free-love doctrines, etc., disgusted the sober, better class of church-members, and covered it with infamy. Its true nature became apparent, and its true character was demon-

(1)
My Life Today, p. 57

The Teacher

Day by Day

I heard a voice at evening softly say,
Bear not thy yesterday into to-morrow,
Nor load this week with last week's load of sorrow;
Lift all thy burdens as they come, nor try
To weigh the present with the by and by.
One step and then another, take thy way,
Live day by day.

Live day by day.
Though autumn leaves are withering round thy way,
Walk in the sunshine. It is all for thee.
Push straight ahead, as long as thou canst see;
Dread not the winter whither thou mayst go,
But when it comes, be thankful for the snow.
Onward and upward. Look and smile and pray;
Live day by day.

— *Selected.*

The Teacher an Evangelist

The work of educating our youth as outlined for us in the instruction given of God, is to be sacredly maintained. For this reason we must select as teachers those who will educate in right lines. Said my Instructor: "Let not teachers be chosen to educate and train the youth who will not maintain the simplicity of Christ's methods. His teachings contained the very essence of sanctified simplicity."

Those teachers who present matters to the students in an uncertain light are not fitted for the work of educating the youth. No man is qualified for this work unless he is daily learning to speak the words of the Teacher sent from God. Now is the time to sow the gospel seed. The seed we sow must be clean and pure, and that which will produce the choicest fruit. We have no time to lose. The work of our schools is to become more and more in character like the work of Christ. Only the power of the grace of God working on human hearts and minds will make and keep the atmosphere of our schools and churches clean.

There have been teachers in our schools who could pass well in a worldly institution of learning, but who were unfitted for the training of our youth because they were ignorant of the truths of the gospel of Christ. They were unable to bring the simplicity of Christ into their labors. It should be the work of every teacher to present those truths that have called us out to stand as a peculiar people before the world, and which are able to keep us in harmony with heaven's laws. In the messages that have been sent to us from time to time, we have truths that will accomplish a wonderful work of reform in our characters, if we will give them place. They will prepare us for entrance into the holy city of God. It is our privilege to make continual advancement to a higher grade of Christian living.

I have been instructed to present these things before our teachers. We need to be converted from our faulty lives to the faith of the gospel. Christ's followers have no need to try to shine. If they will behold constantly the life of Christ, they will be changed in mind and heart, into the same image. Then they will shine without any superficial attempt. The Lord asks for no display of goodness. In the gift of his Son he has made provision that our inward lives may be imbued with the principles of heaven. It is the appropriation of this provision that will lead to a manifestation of Christ to the world. When the people of God experience the new birth, their honesty, their uprightness, their fidelity, their steadfast principles, will unfailingly reveal it. O, what words were spoken to me! What gentleness was recommended through the grace abundantly given. The greatest manifestation that men and women can make of the grace and power of Christ, is made when the natural man becomes partaker of the divine nature, and through the power that the grace of Christ imparts, overcomes the corruptions that are in the world through lust.

Mrs. E. G. White.

Promise and Performance

Teachers ought not to indulge in effusiveness of promise. As we can not trust the mere doctrinaire in government administration, so the teacher of many unfulfilled promises can not be trusted in the administration of the schoolroom. Unfulfilled promises and good government never mix. The school sees inconsistency. Children have not yet reached the place where they are content with a complete divorce between promise and performance.

No man can be excused if he does not perform what he has promised, unless for the best and most sufficient reasons. There are times, of course, when matters or our views so change that it would be impossible or highly inadvisable that we should do what in good faith we had promised to do. In that case, an explanation can be made which will not only satisfy the school, but make the pupils admire their teacher for his regard for the right.

As with public official, so with the teacher. He must promise both to himself and to others only what can be performed. He must be far-sighted enough to know what he can perform, or else not make the promise. But what may consistently be promised for the pupils' good, for the pupils' good he *must* promise, and at all hazards make good.

E. C. Jaeger.

Helpless Youths and Useless Men

Are They the Result of False Education?

"Doctor, what is the matter with my son? Is he stupid or lazy? Is he degenerate?"

"Neither stupid nor degenerate, but helpless because he has grown up to eighteen years of age, uninstructed; unskilled in anything that will make for a successful career. He needs educating."

"But, doctor, he has had the best we could give him; he has just been graduated from the high school."

"Doubtless; but the curriculum at the American high school gives a certain privileged number of youths — a very small number — a preparation for college entrance. But how about the boy who is to start in business, trade, or industrial occupation? Does he get a four-year course preparatory to his work?

"You have come to me for professional advice about your son. You say he can find no position that suits him,— nothing to do. He has become indifferent, and has habits which you fear will bring him to no good."

"Yes, he finds fault with every position I have tried to get for him; says he's not adapted for the work."

"What has he been fitted to do?"

"Nothing that I can discover. He says he'll go to college if I'll send him. Would you advise me to make the sacrifice?"

"No, no; he needs training, not cultivating. He needs to learn something about living men and methods, not about dead men and past manners. Don't misunderstand me. I am an ardent advocate of college training,— of the highest possible work along these lines,— but only for scholars, men born to intellectual labor and investigation. . . .

No Democracy of Brains

"Your son is typical of thousands of helpless youths in this country to-day. He has been unfitted for the work nature intended him to do; not fitted for the work he is capable of doing. To send him to college would only make matters worse, and result in forming habits and acquaintances which would be injurious to his future career: he must be a manual worker; his brain is not made of cells that call for studious application in intellectual work."

"Yes; I have no wealth to give him."

"Well, then, why don't you fathers give your boys an education that will enable them to earn a living? Not all can become lawyers, doctors, or professors; and of many who have tried, I've seen the wrecks, moral and physical. When your boy was in the primary school, he built a boat that beat all the others upon the lake. He should, at that period in his developing ideas, have had a start in the use of tools, in the training of the hands and eyes."

"Yes, that's true, doctor: the boy wanted to go into a shop, but his mother and sisters ——"

"I know all about their ruinous false pride. As a handler of tools, as a skilful boat-builder, he would have been successful; and here is the most important fact, — he would have been mentally contented, physically balanced.

"What is his present attitude? — Discontented; unable to know what he wants. His eyes and hands have been allowed to go untrained; his mind, instead of being drilled to observe facts and apply their lessons, instead of realizing that man must make for proficiency in some line, or fail as a producer, has been absorbing the merry-go-round ideas of girls.

"He has no serious ideas of life; has a false pride due to his associations and the doughty smatterings of French and Latin. Of course he won't go into a carpenter shop in this town now. He feels that such a step would be humiliating. Think of the false ideas he has absorbed! To work with his hands is beneath his social level, so he remains useless and helpless — a parasite.

"It is from this class we specialists get the dipsomaniac, the despondent, and the useless — the men who go to the dump heap.

"Whose fault is this? — You fathers';

every one of you. You send your boy to school — to the public schools — without any care or investigation concerning his tastes, his teachers, or how he is to be made into a useful man. You pay your school tax, and think your duty ends here.

"When you notice that he is dissatisfied with his school, you pay no attention to his need of advice. When he tells you that he wishes Miss Brown would let him stay in the manual-training room instead of going to that 'horrid Latin class,' or says, when he comes home to dinner, 'I wish I could cut out all the po'try and mush, and learn sumpthin' I can get onto,' what do you, fathers, do for him?

"You tell him his teacher knows best; to do as she tells him. What a back slap at your fatherhood! You frankly admit to your sons that a young woman who sees them only in the class room, understands them, knows their desires and longings and capabilities better than you, the fathers, do.

"The fault with the public high school is that it was established with the idea that every boy was born mentally equal to his schoolmate; that every boy's brain was capable of any development under a universal curriculum. It was the impression held by the pedagogues that every boy was made from the same germinal stuff, that all brain cells were capable of the same kind and amount of development; hence a common mold could be used for any and all. Heredity, nationality, environment, prenatal influence, mental strength, and physical vigor were supposedly equal in all.

"You are a horse dealer. You receive a shipment of horses — young horses to be trained and schooled. You look them over carefully, and try them out in the ring. You pick out the horse that shows by his build and action that he is fitted for the park or hunting-field. Another you put aside as a prospective draft-horse, another as a general utility beast, and so on. Each of these horses needs special training along the line of work it was born to follow, and each is turned over to the instructor proficient in his specialty.

"What would have been the result if cart-horse, farm-horse, racer, hunter, and circus actor had all been placed in one ring and under one set of training rules? — Ruin of all the good qualities and natural attributes in each horse. We would have our horse markets filled with useless animals — horses no man wanted.

"The boy is a young animal. Give him training along the lines he was born to follow,— look into his pedigree,— and you will get a contented man and useful citizen. Many a boy who would have been a steady worker in the shafts of a cabinet shop has been goaded to balk and sulk, through the nagging of a teacher who constantly blamed him for not trotting the same speed as a carefully groomed and born trotter.

What Boys Should Be Taught in School

"We must have schools where boys are taught that a blacksmith is a far better citizen than the political clerk who has a high-school diploma, but is dependent upon the ward boss or saloon proprietor for his sporadic jobs.

"Many of the high schools will have to throw out of the windows Latin and Greek text-books, their French grammars and ancient histories, English history and poetry — but not the English language, or the way to speak and write it.

"Last spring I watched, in a small Massachusetts town, the parading of about three hundred boys from an industrial reformatory. These boys were the offcasts of the streets of Boston. They marched behind their own boys' band. Every lad in that little regiment was being trained along some line of industry which would make him an independent youth when released from school. Carpenters, hand-workers in iron, masons, gardeners, musicians — some form of craftsmanship was their gift from the State.

"Watching this parade of youthful craftsmen were a large number of boys who attended the high school. Most of them would have to earn a living; many were then a burden to their parents. Some lived four miles from the schools, yet so solicitous was the State that they all should receive an 'education,' that every school-day a bus, and in some cases a carriage, was sent to transport these young people to school.

"At these schools not one of them was getting a course of instruction which would enable him to compete for a living wage with the 'reform' boys.

"Is there not something ludicrous in sending a carriage every school-day in the year for a boy of sixteen who has not an ounce of scholarship in his mental make-up, and not an extra dollar in his or his parents' pockets, and then pay a teacher to cram some of the humanities into him?

"True, he may get an hour or so of manual training; but it is not enough to give him an understanding of the dignity of labor, or the necessity of training the eyes and hands. In fact, the slight attention given to this art is conducive to the impression that it is subordinate to a knowledge of history and Latin; and this idea leads to failure — to absolute uselessness. . . .

"This story of misfits, of uselessness from want of development of the inherent productive powers, is repeated to me hundreds of times a year. I have seen such pitiable wrecks, mental and physical, the results of false instruction and unguided talents, that I ask each father to stop a moment, shut down the desk or get leave of absence from the ship for a while, and look into his boy's mind; find out what he can do, what he is capable of doing, then send him to be trained along that line, and send God's blessing with him."— *William Lee Howard, M. D., in the American Magazine for November.*

Locked in a Closet

A Massachusetts teacher locked a little boy in a closet for some trifling misbehavior, and forgot him, and he was there twenty hours before he was discovered. The parents were frantic when the boy did not come home. The police department made anxious search for the missing lad; finally the whole community was aroused, and squads of men formed searching parties, and looked for him far and near.

The teacher was much exercised to think that one of her pupils was lost, and talked it over with her fellow teachers without once thinking that she had herself locked the lad in the closet the day before.

The boy's account of the affair is one of the most tragic on record. The offense was of no earthly account, else the teacher or some other pupil would have recalled the incident. The boy was reading a story-book instead of studying. He did not stop immediately, and so, without one word, she quietly took him by the arm, led him to the closet, shut the door, and turned the key. No one noticed it, and it made no impression on the teacher's mind. It was in mid-afternoon. The boy was not concerned until he heard the children marching out. He then fully expected to be let out, and made no disturbance until the teacher had gone. She was bridesmaid that evening, and so left as soon as the pupils were gone. Then he was frightened and frantic, and pounded the door, and shouted and cried himself to sleep, and from exhaustion and lack of air slept indefinitely.

The teacher had occasion to go to the closet for some books during the forenoon, and, naturally, almost fainted when she saw the boy asleep. The light and air revived him, fortunately, else the story would be even more tragic.

When will teachers learn that what is a terrible offense in their eyes is trifling to a child, but that what is so trifling to them by way of punishment that they can forget it may be terrible in the life of a child? Such an event as this may be necessary for the awakening of some teachers. That it was not a case of murder is due wholly to the fact that the door did not fit any tighter, and that it did not happen on a Friday.— *Selected.*

Talk on Discipline

Activity largely initiated by the pupils, and order which is self-sustaining (to which the class gives intelligent and full obedience), are the ideal to be striven for. But this can not be secured in a day. Rigid discipline is better than none; and freedom can be given only as pupils prove their right to it.

Disorderly, ill-mannered, or impudent conduct must not be tolerated. Teachers who fail to deal promptly and effectively with such cases will be relieved of their classes. No one who is a poor disciplinarian can by any possibility be a good teacher.

The ability to discipline easily is usually dependent upon the ability to teach well. Discipline is also made easier by attending scrupulously to the many small things that make up class conduct. Remember the following points in this connection: —

Do not permit conduct which interferes with the work of the class; no one can regulate disorder. Do not permit pupils to divide their attention between class work and the manipulation of knives, pencils, and the like.

Protect furniture, books, maps, etc., from vandal knives and pencils.

Remember that lack of absolute fidelity in carrying out well-known principles of government in passing pupils to the board, in collecting or distributing materials, and the like, affects the entire conduct and tone of your work; so that these neglected matters cause more worry and fatigue than the whole burden of your work. Have a plan for everything.— *Greeley (Colo.) Bulletin.*

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

The Priceless Lesson

I've learned as days have passed me,
  Fretting never lifts the load,
And that worry, much or little,
  Never smooths an irksome road;
For you know that, somehow, always,
  Doors are opened, ways are made,
When we work and live in patience
  Under all the crosses laid.

He who waters meadow-lilies
  With the dew from out the sky,
He who feeds the fluttering sparrows
  When in need of food they cry,
Never fails to aid his children
  In their stress, though great or small,
For his ears are always open
  To their faintest far-off call.

— *Evening Star.*

The Need of the Holy Spirit in Our Lives[1]

MRS. E. G. WHITE

(Concluded)

THE gift of the Holy Spirit is promised to all who believe. But we shall find that it makes every difference whether or not we bear a living testimony in character, in mind, in intellect, and serve the Lord with full purpose of heart as we work to bring the light of truth to souls in every place.

There are places that have never yet been entered with the message of truth. Our camp-meetings in many instances have been held in the same place again and again. The Lord wants us to make a change in this respect. He wants us to work so that the truth will come to all ears and to all hearts, that the world may know what we believe. There are many, many places where such meetings should be held. Perhaps in these places fewer will come out to hear the word, but it is our duty to take the truth to these new places, letting the light of truth shine to every soul possible. When we follow the directions of the Lord, the workings of his Spirit will be seen among us. God will bless the speakers, giving them the words that are essential to the needs of the people, and that will lead them to take hold of the living promises of God, and to enjoy an experience similar to that which those enjoyed who were led to accept Christ by the teachings of the disciples on the day of pentecost.

The Prince of heaven, he who was one with the Father in the creation of the world, came to our world to labor for the salvation of men. He laid off his royal robes and glorious crown, and clothed his divinity with humanity, that humanity might touch humanity, and that divinity might lay hold of the strength of Omnipotence. In this strength he could successfully wrestle with the powers of darkness. Often in his labors, when opposition grew strong, and his enemies would have taken him, he said to his disciples, "Let us go to another place; my time has not yet come." By this he meant that the time of his final suffering and the closing of his earthly work had not yet come. So he would leave the city, and start out for the fields. There company after company would join him until thousands were listening to his words.

We read of one occasion when five thousand men besides women and children were gathered to hear him. When the day was far spent, the disciples came to the Saviour, and urged him to send the people away. Some were fainting by the way, and they had nothing to eat. To the question of Christ, "What food have you?" the reply was given, "Five barley loaves, and two small fishes." "Bring them hither to me," said Christ, and then, breaking the loaves into pieces, he handed to his disciples, and the disciples to the multitude. The hungry multitude ate of the food provided, until all were satisfied. While the food was being passed from hand to hand, the wonderful miracle was wrought that converted that small supply into sufficient to feed so great a multitude. Then said Christ, "Gather up the fragments that remain, that nothing be lost." "And they took up twelve baskets full of the fragments, and of the fishes."

Just such experiences as this in spiritual lines will come to us as we work in faith and obedience to God. As we seek to proclaim the truth for this time, angels of God will be present to minister to the hearts of the people. These heavenly angels are all around us, waiting for opportunities to impress the minds of the people, that they in turn may become instruments in carrying the truth to other souls.

My brethren and sisters, we need to be converted. We need the power of the living God to come upon us, for many of us are without spiritual strength. Let us begin to put forth earnest efforts to carry the truth to places where it is needed. Let us seek for the souls that are perishing around us. Christ is a living Christ to-day. He is waiting to impart his great grace, his salvation and truth, to all who will seek for it with the simplicity of a child. We can not do anything to help ourselves, for we are poor mortals beset with temptations on the right hand and on the left. But with the help that Christ will give us, we may become established in the doctrines of the Word, and give its teachings to others. As we explain the Word of God, heavenly angels will be present to minister grace to the speaker and to the hearers.

Our hearts need to be softened by the Holy Spirit of God. Our own will and ways, our own inclinations and education, will mold and fashion us so that our message to the people will have but little effect. The Lord desires that our hearts shall be subdued by the grace of Christ. He would have us susceptible to the influences of his Holy Spirit.

The Holy Spirit is an educating power wherever it is found. To have the higher education is to have the religion of Christ, the sanctification of the Spirit of God. It is to have close friendship with God, to be in that place where we can have communion with him, and work under the ministration of his Spirit. The reason why I have been so anxious that we should open our proposed new training-school in California is that many youth may be encouraged to seek for this higher education. We want this school to be altogether different from many of the schools that have been established among us. It is to pattern after the schools of the prophets. We want that here the higher education shall be understood and sought for,— the education that comes from Christ and is imparted by God to his people.

We are to teach the youth how to learn of God, how to overcome their unhappy temperaments, how to cling to the Mighty One, that when the gates of the city of God are thrown back on their glittering hinges, and the nation that has kept the truth shall enter in, they will find an entrance there, and join in the song of triumph in the kingdom of glory. My brethren, we need the converting power of God upon us if we would pass safely through the perils of the last days. I want to see the King in his beauty, and I want, by the message I shall give, to help in preparing a people to lay hold of the might and power of God. To obtain a fitness for the coming of Christ in the clouds of heaven should be considered of more importance than anything else. We need to have heaven brought into our souls, and Christ manifested in our lives. We need to be willing to deny self, and to sacrifice our own wills and ways to the will and way of God. It is our privilege to be overcomers by the blood of the Lamb and the word of our testimony. We may follow on to know the Lord, and know that his goings forth are prepared as the morning.

It is our privilege to have a living experience, and to sustain that relation to heaven that the truth will go forth from us as a lamp that burneth. Those who have a living experience in the things of God, will long to see the truth go to places where it has not been. Christ says to his followers, "Ye are the light of the world." Let us take the lamp from under the bushel, that it may give light to all that are in the house. Many of us are asleep, and the end of all things is at hand. Everything testifies to the fact that we are living in the closing days of the earth's history. We should be able at this time to bear a living testimony of a living experience. When we ourselves are converted, we shall be able to strengthen others.

I would say to you, husband your means, that when any call comes to help in extending the knowledge of the truth, you may be able to respond. Let the truth go forth from place to place, that hearts may be converted. We need to make known to the world a new religion. We need to reveal in words and actions what higher education is. At times I have felt so deeply about this matter that I have lain upon my bed and cried to God. "Lord," I have said, "the case seems hopeless. What can we do to arouse the people? What can we say to make them see that the common experience that many are having will never give them an entrance into the kingdom of God?" God's people are to learn what it means to be taught of God, what it means to deny self, to sacrifice self. Heaven is full of power, and this power would come to us did we but feel the need of it. But many of us are satisfied with a common, cheap experience, and do not arise to the emergency. God help us to arise to the emergency.

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[1] Sermon preached at Oakland, Cal., Monday, February 8.

I will not hold you any longer, but I would say that I greatly desire that the glory of God shall be revealed in his people. Shall we not, right here, make a covenant with God by sacrifice? Shall we not come up to the help of the Lord against the mighty powers of darkness? Who will pledge themselves to-day to seek the Lord while he may be found? You can not convert others until you find God for yourselves. Only when you have found him yourselves can you make him known to others. Will you not open your hearts and minds to the influence of the Spirit of God, so that the testimony borne will be lasting in its results? The servants of God may wear out their lives in service for you without result unless you co-operate with them. Unless you make determined efforts for yourselves, the Holy Spirit will not come upon you, and the results seen after the outpouring of the Spirit on the day of pentecost will not be seen among you. Who now, I ask, will make a determined effort to obtain the higher education? Those who will, make it manifest by rising to your feet. [The congregation rose.] Here is the whole congregation. May God help you to keep your pledge. Let us pray.

[Praying]. Heavenly Father, I come to thee at this time, just as I am, poor, weak, unworthy, and I ask thee to impress the hearts of this people gathered here to-day. I have spoken to them thy words, but, O Lord, thou alone canst make the word effective. I ask thee to forgive those who have failed in serving thee. Reveal thyself to them. Impress their minds. Let the converting power of God come upon them. Present before them in clear gospel light their privilege to reflect the character of Christ in words, in actions. Teach them that in order to be partakers in the strife, in order to obtain victories, spiritual victories, they must be partakers of the divine nature.

We beseech thee, for Christ's sake, to sweep away this awful darkness that would hide from view the religion of Christ. We can not do this, for we are mortal; but we can ask thee, thou God of heaven. Impress the minds of this people as thou hast never done before. Reveal it to them that there is a heaven to win and a hell to shun. Grant them the presence of thine angels in every home. These who have pledged themselves to seek the Lord,— help them to be in earnest, help them to understand that they are to be living lights bringing to others the convicting power of the Spirit of God.

We want our school to be established. Lord, thou knowest all about this. We know that we have looked to thee in this matter, that we have cried to thee in the night seasons, asking thee to take charge here. O, I pray thee that thou wilt make it such a school as has never yet been established among us! Let angels of God take charge of the work, and carry it through to thine own name's glory. Let the Spirit of God be present to enlighten the minds and touch the hearts of the students as the teachers give instruction that ought to be given. Let the glory of God come in, and let hearts and minds grasp the truths of the Word of God as they have never before grasped them.

Lord, prepare thy people to meet thee in peace. We need the Holy Spirit of God in every heart. Let thy converting power come upon us as it came upon thy people on the day of pentecost. O God, reveal thyself to us!

Let thy blessing rest upon us, dear Saviour. Let light shine into the chambers of the mind and into the soul temple, that we may see light in thy light, and joy in thy joy, as we see sinners turning to God with the whole heart. We have no power but in thee. We ask thee to mold and fashion us, and give us an experience after the divine similitude.

O God, I beseech of thee to work! Thou didst send one equal with thyself to live in the world a life of poverty and toil. Traveling on foot from place to place, he endured hardness and hunger. My Father, we are ashamed of the presentation we have made. Wilt thou not baptize us, Lord? Let thy converting power come upon this people. Help them to make a determined effort to resist the enemy, that he may flee from them; and thy blessed name shall have all the glory.

The Third Angel's Message

GEORGE I. BUTLER

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:6-12.

In close connection with these events follow the coming of Christ and the end of this dispensation.

I have quoted the scripture containing the series of the three angels' messages, in order that the reader may see their close connection with each other, and especially that they all together form one connected platform of truth upon which God's people must stand as a necessary preparation for the coming of Christ.

The second coming of Christ will be the grandest event that has ever occurred since the creation of this globe. Yea, it will be an event in which all the universe of worlds will be interested; for then God will put down all rebellion, and destroy sin and sinners, and Satan and his rebel angels, and will establish the reign of truth and righteousness forevermore. These three angels' messages united form one grand warning proclamation to the world. It is composed of three great divisions; namely, (1) a grand announcement to the world of the soon-coming Messiah and the beginning of the great assize of the preliminary judgment period for mankind; (2) the statement of the rejection of this light, and the consequent spiritual darkness and apostasy which comes in and becomes more and more apparent as the years go by, till God's people are finally called out of Babylon, and her sad end comes; (3) the last and most solemn and awful message ever given to poor fallen humanity,— a warning against the rejection of light, showing the necessity of an entire separation from all the apostasies of the past and present and of a coming back to all the holy truths of God's Word, summed up in the commandments of God and the faith of Jesus Christ. These truths contained in the third angel's message, if accepted and practised, will result in a full and complete reformation from the errors and false doctrines taught by the papacy in past and present ages. The grand Protestant movement was a reformation in part; but before Christ comes, there must be complete reformation,— a radical turning away from all that system of mixed truth and error fully comprehended in the great apostasy. Who will have the assurance to say that these three great divisions do not contain matters of sufficient importance to constitute a platform of truth sufficient for God's people to stand upon, and thence to proclaim to the whole world a warning of their great danger, and rescue all who will obey? The believers in these messages

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

A Call for Volunteers

CLIFFORD G. HOWELL

When the Master calls for soldiers,
He will lead against the foe.
Do not fear his steps to follow;
He will give thee grace to go.

Fear thou not to trust his guidance,
He has drunk thy cup of woe;
He will lift thy heavy burden;
He's the best friend we can know.

If thou gird the armor on thee,
He will give thee grace to stand;
He will hide thee in the hollow
Of his mighty, nail-pierced hand.

It is not with men, thy warfare,—
Fight thou not with "flesh and blood;"
But uplift "the poor in spirit,"
Lead them to "the Lamb of God."

And when all thy warfare's over,
When have ceased the din and strife,
Thou wilt know a bright forever,
And receive a crown of life.
Daylight, Tenn.

Lessons From the Life of Enoch

MRS. E. G. WHITE

We read of the prophet Enoch, that he "walked with God . . . three hundred years." Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord. His heart was in harmony with God's will; for "can two walk together, except they be agreed?"

Enoch was a public teacher of the truth in the age in which he lived. He taught the truth; he lived the truth; and the character of the teacher was in every way harmonious with the greatness and sacredness of his mission. Enoch was a prophet who spoke as he was moved by the Holy Ghost. He was a light amid the moral darkness, a pattern man, a man who walked with God, being obedient to his law,— that law which Satan had refused to obey, which Adam had transgressed, which Abel obeyed, and because of his obedience was murdered. Now God would demonstrate to the universe the falsity of Satan's charge that men could not keep God's law. He would demonstrate that though man had sinned, he could so relate himself to God that he would have the mind and spirit of God. This holy man was selected to denounce the wickedness of the world, and to give evidence that man can keep the law.

How little is said of Enoch; how brief is his biography! Many volumes are written of Napoleon; much is said of Cæsar and other great men of the world. Their exploits are recorded and sent through the length and breadth of the land; yet we have no evidence that these men honored God, or that God honored them. Of Enoch it is recorded, "Enoch walked with God: and he was not; for God took him."

Enoch walked with God, while of the world around him sacred history records, "The wickedness of man was great in the earth," "every imagination of the thoughts of his heart was only evil continually." Enoch's righteous life was in marked contrast with that of the wicked people around him. His piety, his purity, his unswerving integrity, were the result of his walking with God, while the wickedness of the world was the result of their walking with the deceiver of mankind.

Enoch was an active worker. He did not seek ease and comfort. Nor did he spend his time in idle meditation, or in striving to gain happiness for himself. He did not participate in the festivities and amusements that constantly engaged the attention of the pleasure-lovers of the antediluvian world. In his day the minds of many were absorbed in worldly pleasures,— pleasures that tempted them to go astray. But Enoch was terribly in earnest. With the sinful and with the workers of iniquity he mingled only as God's messenger, to warn them to turn with abhorrence from their evil ways, and to repent and seek God.

Enoch did not become polluted with the iniquities existing in his day. Why need we in our day? But we may, like our Master, have compassion for suffering humanity, pity for the unfortunate, and a generous consideration for the feelings and necessities of the needy, the troubled, and the despairing. Those who are Christians indeed will seek to do good to others, and at the same time will so order their conversation and deportment as to maintain a calm, hallowed peace of mind. Selfishness and worldliness are not fruits of a Christian tree. No man can live for himself, and yet enjoy the approbation of God.

Christ cursed the fig-tree because it bore no fruit. Thus he would teach that God is not pleased with his human agencies if in their lives they utterly fail to fulfil the purposes for which they were created. Through the help provided, man, in his fallen nature, can do the very things God expects him to do. He can walk and work and live by faith in the Son of God. The Lord draws man close to his side, to walk with him, to work with him, and to teach him how to overcome temptation. With every temptation there is a way of escape, by walking humbly with God.

Were Enoch upon the earth to-day, his heart would be in harmony with all God's requirements; he would walk with God, although surrounded with influences which are the most wicked and debasing. So may we remain pure and uncorrupted. He was a representative of the saints who live amid the perils and corruptions of the last days. For his faithful obedience to God, he was translated. So, also, the faithful, who are alive and remain, will be translated. They will be removed from a sinful and corrupt world to the pure joys of heaven.

Enoch meditated and prayed, and put on the armor of watchfulness, and he came forth from his pleadings with God to plead with his fellow men. He did not mask the truth to find favor with unbelievers. His close connection with God gave him courage to work the works of God. He had the testimony that his ways pleased God. This is the privilege of every believer to-day. It is man dwelling with God, and God taking up his abode with man. "I in them, and thou in me," says Jesus. To walk with God and have the witness that their ways pleased him, is an experience not to be confined to Enoch, to Elijah, to patriarchs, to prophets, to apostles, to martyrs. It is the privilege of all the followers of Christ to have Jesus enshrined in their hearts, to carry him with them in their lives. This will make them fruit-bearing trees.

I wish I could impress upon every worker in God's cause the great need of continual, earnest prayer. They can not be constantly upon their knees, but they can be uplifting their hearts to God. We have too slight a hold upon God and upon eternal realities.

Those who teach the word must themselves live in hourly contact, in conscious, living communion, with God. The principles of truth and righteousness and mercy must be within them. They must draw from the fountain of all wisdom moral and intellectual power. Their hearts must be alive with the deep movings of the Spirit of God.

It is our privilege to-day to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life in his day than it is for us at the present time. The world at that time was no more favorable to growth in grace and holiness than it is now, but Enoch devoted time to prayer and communion with God, and this enabled him to escape the corruption that is in the world through lust. It was his devotion to God that fitted him for translation.

We are living amid the perils of the last days, and we must receive our strength from the same source as did Enoch. We must walk with God. A separation from the world is required of us. We can not remain free from its pollution unless we follow the example of faithful Enoch.

The love revealed in the Saviour's life of self-denial and self-sacrifice is to be seen in the lives of his followers. We are called upon "so to walk, even as he walked." The cause of our weakness lies in our refusal to obey this command. On every side there are opportunities to work for our fellow men. It is our duty to lead souls to the Lamb of God, which taketh away the sin of the world. It is important that we fill aright our position in the world, in society, and in the church; but we can not do this unless we have a firm hold on Heaven. Our faith must reach within the veil, whither our Forerunner has for us entered. It is possible for us to take hold by faith of the eternal promises of God; but to do this we must have a faith that will not be denied,— a steadfast, immovable faith that will take hold of the unseen.

Every man, woman, and youth who professes the religion of Christ should realize the responsibility resting upon the believer. All should feel that this is an individual work, an individual warfare, an individual preaching of Christ. If each would realize this, and take hold of the work, we should be mighty as an army with banners. The heavenly dove would hover over us. The light of the glory of God would no more be shut away from us than it was from the devoted Enoch.

Our Message[1]

In all great epochs of this world's history God has sent his own chosen messengers with admonitions suited to the times. There had been heard no prophetic voice for a long time before Christ, not for some four hundred years, till just before Jesus was to make his public appearance. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Matt. 3:1, 2. He did not preach of interesting things about the ancestors, nor tell about a flood. He touched the needs of his own day,— repentance as a preparation for the kingdom at hand.

Six months or more later Jesus was baptized by John in Jordan, and was pointed out as the one whose advent John had come to proclaim. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: *repent* ye, and *believe* the gospel."

Noah's message was repentance toward God, and faith in his word concerning the flood of waters which was to destroy the impenitent.

Isaiah and Jeremiah preached the same message of repentance. *Repent* and *obey*, so shall the kingdom of Israel be preserved. Later the message was, Repent and submit to the king of Babylon As opposed to this the false prophets counseled war, and promised victory. We know the outcome. Jerusalem was laid in desolation.

Luther's message was given of God, and was suited to the generation in which he lived — an age of sin and unbelief. It was a message of repentance toward God and faith in our Lord Jesus Christ.

There are now some seventy or eighty denominations working in China. Each one represents some special doctrine or board of management led by men from various countries. Now we are not to attach ourselves to some particular foreigner from America or England or from any other country, and follow him as our guide, but we must take the Bible, which they as the servants of God have brought to us, and give to China the message of God for this age. We must "preach the word." Some popular preachers take a text from the Scripture, and proceed to tell many stories or pleasing things about it. We must not do so.

Perhaps you have seen the children playing a certain game in which one has a handkerchief tied over his eyes, and is then turned loose to catch some one else. He catches this way and then that way, clutching at the air, because he can not see. We are not to go at our work in this manner. We are to do away with our blinders, and have the Spirit of God to enlighten the eyes of our understanding, so that we shall know what is meat in due season.

When the Jews read the ninth chapter of Isaiah, they thought their Messiah was to be a person of great fame and power and glory, who would lead them in a successful revolt against their Roman oppressors; but they made a great mistake.

In the time of Jesus the Jews said no prophets had ever come out of Galilee, and therefore this man of Nazareth could not be the Christ. Mistaken again! These preconceived theories of theirs blinded them.

God sent a special messenger to prepare the way for Christ's first advent, John the Baptist. He was to make the crooked ways straight and the rough places plain for the coming One. Just so will his second advent be heralded. My brethren, you are now standing in the place of John the Baptist. I am now as John the Baptist. This message of preparation for the return of the King is represented in Rev. 14:6, 7. It calls for repentance and faith in view of the judgment at hand. Some one may say this text says "an angel," and that I am not an angel, and I can not preach this message. Look! The text says this messenger preaches the everlasting gospel. Has God ever sent literal angels to preach the gospel? He sends men: whomsoever he sends, whomsoever he inspires to preach the gospel for this time, are represented by this messenger. Not slowly, slowly; the angel *flies* with the everlasting gospel,— *flies* to do the work of God. This, then, is our work,— this everlasting gospel our message. The judgment is at hand, but as in the days before the flood, men are buying and selling, engaged in worldly business, and know not that the kingdom is at hand.

This world is at strife with the gospel. Jesus said, "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." "But he that shall endure unto the end, the same shall be saved." Matt. 24:9, 13. This gospel of suffering, of endurance with patience, is totally opposite to the spirit of this world. Our only safety is in following implicitly the leading of God.

Gideon and his army did not gain the victory by force of arms. At God's command they broke their pitchers and shouted, "The sword of the Lord, and of Gideon." Some are saying the law of God is done away. Over the chapel doors in many places back in the country we see a copy of the treaty between China and the foreign power represented by the missionary locating a particular chapel. We come with a message by the authority of that law lodged in the ark of the covenant in heaven, in patience to proclaim it, if need be to lay down our lives for it. I do not say it is wrong for us to comply with the request of this government and of foreign consuls in posting treaty regulations, etc., in the chapels, but we can not depend upon the protection of earthly powers in the promulgation of this message; for the dragon (Rev. 12:17) is very wroth with the commandments of God and with those who teach and obey them.

Our message is drawn from the Old and New Testaments. The everlasting gospel embraces the two as representing the revealed will of God. Rev. 12:1 represents the church under the symbol of a woman. The moon under her feet is the Old Testament, with its types and shadows prefiguring the way of salvation. This is the foundation of the church, which is clothed with the full brightness of the gospel of salvation. The Old Testament is not obsolete; it contains up-to-date truth.

This, then,— the everlasting gospel which is represented by the three angels of Revelation 14, and which is to prepare the world for the second advent of Christ,— is our message. It is the present truth of to-day, meat in due season for this generation, a message of obedience to the commandments of God and faith in Jesus Christ.

What Is the Beast?

GEORGE I. BUTLER

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name [or names, margin] of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death: and his deadly wound was healed; and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast, and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to over-

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[1] Abstract of sermon by Elder Keh Nga Pit at a workers' meeting in China. Translated by Mrs. J. N. Anderson.

General Articles

"Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any *virtue*, and if there be any *praise*, think on *these things*." Phil. 4: 8.

Walking With Thee

JOHN M. HOPKINS

LET me walk with thee, my Saviour,
Hand in hand, close by thy side;
I would share thy loving favor,
And to thee my all confide.
Walk with me — how bright the pathway
Strewn with blessings all along;
Hand in hand to heaven's gateway —
Praising thee in prayer and song.

Walk with thee with hearts united
In the bonds of love divine;
Closely clinging to each other,
As the interlacing vine
Round the oak doth weave its tendrils,
For support its strength to share;
Thus would I, O blessed Saviour,
Cling to thee in faith and prayer.

Walk with me on love's sweet mission
To the suffering ones below,
Bearing light, and joy, and blessing
As we journey to and fro;
Seeking for the poor and lost ones
Who have wandered from the fold;
Binding up the broken-hearted,
Sheltering them from storm and cold.

Such to thee I'd bring, dear Saviour,
Once the "Lamb for sinners slain,"
Where alone is perfect cleansing,
And a balm for every pain.
Thus I pray that I may ever
Walk with thee through earthly night;
Then in heaven, with garments spotless,
May I walk with thee "in white."

Hewitt, Minn.

A Perfected Church

MRS. E. G. WHITE

CHRIST "loved the church, and gave himself for it; that he might sanctify and cleanse it with washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

When God gave his Son to the world, he made it possible for men and women to be perfect by the use of every capability of their beings to the glory of God. In Christ he gave to them the riches of his grace, and a knowledge of his will. As they would empty themselves of self, and learn to walk in humility, leaning on God for guidance, men would be enabled to fulfil God's high purpose for them.

A Lesson From the Baptist's Teaching

The message given to John the Baptist for the people of his day is one that every believer might study to advantage. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

"Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

"And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

"Then came also the publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages."

The work of reformation here brought to view by John, the purging of heart and mind and soul, is one that is needed by many who to-day profess to have the faith of Christ. Wrong practises that have been indulged in need to be put away; the crooked paths need to be made straight, and the rough places smooth. The mountains and hills of self-esteem and pride need to be brought low. There is need of bringing forth "fruits meet for repentance." When this work is done in the experience of God's believing people, "all flesh shall see the salvation of God."

"Ye shall know them by their fruits," Christ said. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; and a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit; neither can a corrupt tree bring forth good fruit."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

The fact that our names are on the church books will not secure for us an entrance into the kingdom of heaven. God asks, Have you used your opportunities for service and for the development of Christian character? Have you traded faithfully with your Lord's goods? Knowing the will of God concerning you, how have you obeyed that will? Have you sought to benefit and bless those who needed help and encouragement? There are many souls who would be brought to a higher standard of character if they could be taught to appreciate the work of purifying and refining and sanctification that should go forward daily in their lives. If they could be brought to sense the worth of souls for whom Christ has died, they would realize how perilous is the condition of him who does nothing to help in the work of salvation.

There is no human being in the world but bears fruit of some kind, either good or evil; and Christ has made it possible for every soul to bear most precious fruit. Obedience to the requirements of God, submission to the will of Christ, will yield in the life the peaceable fruits of righteousness. The inhabitants of this world are dear to God's family. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Father permitted his only Son to suffer the penalty of sin; he gave the richest gift that heaven could bestow, that men and women might return from their rebellion to his law, and accept into their hearts and lives the principles of heaven. If men would acknowledge the Gift, and accept his sacrifice, their transgressions would be pardoned, and the grace of God would be imparted to them to help them to yield in their lives the precious fruits of holiness.

"Every good tree bringeth forth good fruit." We have a representation to make to the world of pure principles, holy ambitions, noble aspirations, that will distinguish us from all other people, making us a separate nation, a peculiar people.

In the night season I seemed to be repeating these words to the people: There is need of close examination of self. We have no time now to spend in self-indulgence. If we are connected with God, we shall humble our hearts before him, and be very zealous in the perfecting of Christian characters. We have a grand and solemn work to do, for the world is to be enlightened in regard to the times in which we live; and it will be enlightened when a straight testimony is borne.

The church is yet militant in a world that is apparently in midnight darkness, and growing worse and worse. While the requirements of a plain "Thus saith the Lord" remain unheeded by the worldly element in the church, the voices of God's faithful servants are to be strengthened to give the solemn message of warning. The works that should characterize the church militant and the works of the church that has had the light of truth for this time, do not correspond. The Lord calls upon church-members to clothe themselves with the beautiful garments of Christ's righteousness. Praise and prayer and thanksgiving should now be heard coming daily from converted hearts and lips.

God needs men and women who will work in the simplicity of Christ to bring the knowledge of truth before those who need its converting power. The message of Christ's righteousness must be proclaimed from one end of the earth to the other. Our people are to be aroused to prepare the way of the Lord. The third angel's message — the last message of mercy to a perishing world — is so sacred, so glorious. Let the truth go forth as a lamp that burneth. Mysteries into which angels desired to look, which prophets and kings and righteous men desired to know, the church of God is to make known.

Christ's wonderful sacrifice for the world testifies to the fact that man may be rescued from iniquity. If he will break with Satan and confess his sin, there is hope for him. Man, sinful, blinded, wretched, may repent and be converted, and day by day be forming a character like the character of Christ. Human beings may be reclaimed, regenerated, and may learn to live before the world precious, Christlike lives.

God has "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of the times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his will: that we should be to the praise of his glory, who first trusted in Christ."

What Is the Beast?

GEORGE I. BUTLER

(Concluded)

In the previous article, having quoted at length the prophecy (Rev. 13:1-10) of the power denominated "the beast," and showed it to be a symbol of an influential world-power after which all the world followed, we turned for its complete identification to Daniel's vision of the four great world empires,— Babylon, Medo-Persia, Grecia, and Rome. We learned that Rome existed in two phases: first, as a heathen imperial power; second, as a professedly Christian — religio-political — power. This was shown by the change in the symbol. While Rome in its first phase was a wonderful power, its second phase was still more wonderful. Rome ruled by the popes exceeded in importance Rome ruled by the emperors. "The little horn" exceeded all the rest of the ten in world influence. Leading Protestant commentators agree that "the little horn" represents the papacy.

That which is symbolized by "the little horn" of Daniel 7 is precisely the same as that symbolized by "the beast" of Rev. 13:1-10. Rome in both its phases is represented by the revelator: first, in chapter 12, by the great red dragon with seven heads and ten horns, which stood ready to devour the "man-child," our Lord Jesus Christ, as soon as he was born (Herod, a Roman ruler, attempted his death); the second phase is symbolized by a sea monster having the same ten horns, and represented as doing the same kind of work attributed to the "little horn" of Daniel's prophecy. This similarity — really identity — is so forcibly presented by Elder Uriah Smith, author of "Daniel and the Revelation," page 524, edition of 1897, that we quote it verbatim: —

"1. The little horn was a blasphemous power. 'He shall speak great words against the Most High.' Dan. 7:25. The leopard beast of Rev. 13:6 does the same. 'He opened his mouth in blasphemy against God.'

"2. The little horn made war with the saints, and prevailed against them. Dan. 7:21. This beast also (Rev. 13:7) makes war with the saints, and overcomes them.

"3. The little horn had a mouth speaking great things. Dan. 7:8, 20. And of this beast we read (Rev. 13:5): 'And there was given unto him a mouth speaking great things and blasphemies.'

"4. The little horn arose on the cessation of the pagan form of the Roman empire. The beast of Rev. 13:2 arises at the same time; for the dragon, pagan Rome, gives him his power, his seat, and great authority.

"5. Power was given to the little horn to continue for a time, times, and the dividing of time, or 1260 days [years]. Dan. 7:25. To this beast also power was given for forty-two months, or 1260 days [years]. Rev. 13:5.

"6. At the end of that specified period, the dominion of the little horn was to be taken away. Dan. 7:26. At the end of the same period, the leopard beast was himself to be 'led into captivity.' Rev. 13:10. Both of these specifications were fulfilled in the captivity and exile of the pope, and the temporary overthrow of the papacy by France in 1798.

"Here are points that prove identity; for when we have in prophecy two symbols, as in this instance, representing powers that come upon the stage of action at the *same time*, occupy the *same territory*, maintain the *same character*, do the *same work*, exist the *same length of time*, and meet the *same fate*, those symbols represent the *same identical power*."

With these conclusions, no candid person can disagree. Both must refer to the papacy, that great overshadowing power that ruled the kings of the earth through all the Dark Ages previous to the Reformation. The same Roman Catholic Church exists to-day, representing the largest division of Christendom, still holding all its doctrines of the past, against which the great Reformation protested; and against which the third angel proclaims the most solemn warning to be found in the Canon of inspiration. Its work and influence are still potent in the world, and of late have been steadily increasing, especially in those lands which had once cast off its influence. Every specification of the revelator concerning it has been literally fulfilled, excepting its final destruction, which is now impending.

It arose among the ten kingdoms, out of the great sea of European populations, with all its blasphemous titles of pretended divine authority, wholly of Roman parentage. It was a composite power: its body like that of a leopard, Daniel's symbol of the Grecian power (Daniel 7); its feet like those of a bear (Medo-Persia); its mouth like that of a lion (Babylon), the preceding three universal kingdoms of Daniel's prophecy having been swallowed up by Rome and become a part of its territory. The dragon, the symbol of Revelation 12, — Rome as a heathen power — gave to papal Rome "his [the dragon's] power, and his seat, and great authority." Constantine, the first professedly Christian emperor, moved his own capital to Byzantium, and renamed it Constantinople, in honor of himself, thus leaving Rome, the old capital, to become the great papal capital of Christendom; and Justinian, the emperor of Eastern Rome, by a decree in A. D. 533, made the pope head over all the churches, and gave him the authority to correct heretics. This decree the Catholics themselves quote as a basis of their authority to rule.

The papal head was wounded to death when the French, under Berthier, in 1798, captured Rome, and carried the pope a prisoner into exile to France, where he died. The papacy for a brief period was without a pope, and Rome was declared a republic. A new pope was elected, but the papacy was for many years very much weakened. Indeed, up to the present time its previous power has never been fully restored. But recent indications demonstrate that its influence is rapidly increasing. But of this more will be said hereafter.

"The forty and two months," that is, 1260 years of his supremacy, reached to 1798. These wonderful fulfilments demonstrate beyond all question that we have the right view of this prophecy. The symbolic beast, against which the third angel's message warns, can be no other than the papacy, with all its apostasies from the blessed gospel of Christ, — a spiritual system completely antagonistic to the humble, loving spirit of our Master and many of his glorious doctrines.

In order to bring this power before the reader clearly, that the absolute necessity of such a warning message to the whole world in the last days as will enable all candid people to renounce the errors growing out of this papal system, may be shown, we notice briefly 2 Thess. 2:1-8 (American Revised Version): "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you

CONTRIBUTED ARTICLES

Wholly Thine

JOHN M. HOPKINS

COME, Holy Spirit, fill my heart,
  And all my ransomed powers control,
Until, renewed in every part,
  Christ sits enthroned within my soul.

Yes, every fiber of my frame,
  Lord, I would consecrate to thee,
To magnify thy holy name,
  Since thou didst give thy life for me:

My heart to be thy dwelling-place;
  My feet to walk thy peaceful ways;
My lips to tell thy wondrous grace,
  And sound thy name in prayer and praise;

Till every word that I shall speak
  Shall be what thou wouldst have me say,
Wert thou to stand, holy and meek,
  In just my place in every way;

Till all that I shall say or do
  Shall witness to thy guiding power;
And in thy service kind and true,
  I follow thee from hour to hour.

Hewitt, Minn.

The Need of Earnest Labor for Others

MRS. E. G. WHITE

THOSE who become children of God are under obligation to him to do all in their power to seek and to save the lost. They are to make use of every possible means to give to sinners the word of life and the saving grace of Christ. Remembering the sacrifice that Christ made that he might give to men a perfect example, church-members are to follow his example of self-denial and self-sacrifice, that they may save the souls that are perishing in unbelief and sin.

Heavenly beings are greatly interested in the salvation of the souls for whom the Father has done so much. God gave his only begotten Son to be the Redeemer of the fallen race. Christ gave himself to a life of humiliation and poverty that he might be able to leave to all an example of what life should mean to every member of the human family. He tasted death for all, that every soul might have the privilege of becoming acquainted with God. And heavenly angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

And yet how many church-members there are who feel little responsibility to make Christ known to their friends and neighbors. If all had carried the love of Christ in their hearts, and the truth on their lips, if we had been diligent in opening the word of life to those about us, showing what Christ is to us, and what he is willing to be to them, hundreds more would be rejoicing in the truth to-day. But we shut ourselves up within ourselves. We seem to think that it is well with us, and that it is not in our line to speak of Christ. Is he not all in all to us? If we obtain any victories, is it not through his grace that they are wrought? Then why should we not lift him up? The parables of the lost piece of silver and the lost sheep teach most precious lessons. They deal with the subject of man lost and man recovered. Many, many more would be recovered if they were labored for as represented in these parables.

Growth in grace is shown in an increasing ability to work for God. He who learns in the school of Christ will know how to pray, and how to speak for the Master. Realizing that he lacks wisdom and experience, he will place himself under the training of the Great Teacher, knowing that only thus he can obtain perfection in God's service. And daily he becomes better able to comprehend spiritual things. Every day of diligent labor finds him at its close better fitted to help others. Abiding in Christ, he bears much fruit.

My brethren in the ministry, a most solemn, sacred work is given you to do. Labor to give the light to those who know not the truth. Church-members, ask God to give you a burden to open the Scriptures to others, and to do missionary work for those who need help. Some will be rescued in one way, and some in another, but the work must always be done as the Lord shall lead.

Let us prepare to raise the standard of the Lord, the standard of purity and holiness. Let every soul purify his own heart, and prepare for the Lord when he shall come in power and great glory. Let believers be quickened by the grace of Christ to work for the saving of their fellow beings. Let the publications containing Bible truth be scattered like the leaves of autumn. Lift him up, the Saviour of souls, lift him up higher and still higher before the people. It is time now to gather strength from the source of all strength, to cry aloud and spare not, to press back the clouds of darkness, that the light of heaven may be revealed.

Christ's last act before leaving the earth was to commission his ambassadors to go to the world with his truth. His last words were spoken to impress the disciples with the thought that they held in trust the message of heaven for the world. In obedience to the Saviour's command, the disciples returned to Jerusalem, and there waited for the promised outpouring of the Holy Spirit. Heavenly intelligences co-operated with them, and gave power to the message that they bore. The Holy Spirit gave efficiency to their missionary efforts, and on one occasion three thousand were converted in a day.

The delegated servants of Christ are to bear their testimony in the power of the Spirit. The yearning desire of the Saviour for the salvation of sinners is to mark all their efforts. The gracious invitation first given by Christ, is to be taken up by human voices and sounded throughout the world: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The church is to say, Come. Every power in the church is to be actively engaged on the side of truth. The followers of Christ are to combine in a strong effort to call the attention of the world to the fast-fulfilling prophecies of the Word of God.

O, how solemn and important is the work entrusted to us! How far reaching this work is in its results! How are we to obtain strength and wisdom necessary for its successful accomplishment? As Daniel sought the Lord, so we are to seek him. Daniel declares, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." We are to seek the Lord in humility and contrition, confessing our own sins, and coming into close unity with one another. Brethren and sisters, pray, pray, for your own sakes, and for the sake of others.

We are to come to God in faith, and pour out our supplications before him, believing that he will work in our behalf, and in behalf of those we are seeking to save. We are to devote more time to earnest prayer. With the trusting faith of a little child, we are to come to our Heavenly Father, telling him of all our needs. He is always ready to pardon and help. The supply of divine wisdom is inexhaustible, and the Lord encourages us to draw largely from it. The longing that we should have for spiritual blessings is described in the words, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." We need a deeper soul-hunger for the rich gifts that heaven has to bestow. We are to hunger and thirst after righteousness.

O that we might have a consuming desire to know God by an experimental knowledge, to come into the audience-chamber of the Most High, reaching up the hand of faith, and casting our helpless souls upon the One mighty to save. His loving-kindness is better than life.

If we but realized how earnestly Jesus worked to sow the world with the gospel seed, we, living at the very close of probation, would labor untiringly to give the bread of life to perishing souls. Why are we so cold and indifferent? Why are our hearts so unimpressible? Why are we so unwilling to give ourselves to the work to which Christ consecrated his life? Something must be done to cure the terrible indifference that has taken hold of us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.

My brethren and sisters, I speak to you in word of love and tenderness. Arouse, and consecrate yourselves unreservedly to the work of giving the light of truth for this time to those in darkness. Catch the spirit of the great Master worker. Learn from the Friend of sinners how to minister to sin-sick souls. Remember that in the lives of his followers must be seen the same devotion, the same subjection to God's work of every social claim, every earthly affection, that was seen in his life. God's claims must always be made paramount. Christ's example is to inspire us to put forth unceasing effort for the good of others.

God calls upon every church-member to enter his service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his lot and place as a burden-bearer. Every addition to the church should be one more agency for the carrying on of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active, missionary agency, moved and controlled by the Holy Spirit.

As surely as we seek the Lord earnestly, he will make the way plain before us. All around us are doors open for service. Let us prayerfully study the work to be done, and then enter upon it with full assurance of faith. We are to labor in quietness and humility, in the meekness and lowliness of Christ, realizing that there is a trying time before us, and that we shall always need heavenly grace in order to understand how to deal with minds. It is the patient, humble, godlike worker who will have something to show for his labors.

As a people, and as individuals, our success depends, not on numbers, on standing, nor on intellectual attainments, but on walking and working with Christ. The more fully we are imbued with his Spirit, the greater will be our love for the work, and the greater our delight in following in the footsteps of the Master. Our hearts will be filled with the love of God; and with earnestness and power we shall speak of the crucified Saviour. And as he is uplifted before the people, as they behold his self-sacrifice, his goodness, his tender compassion, his humiliation, and his suffering, their hearts will be melted and subdued, and they will be won to his cause.

The Two-Horned Beast of Rev. 13:11-17

GEORGE I. BUTLER

In considering the third angel's message, we have noticed at some length the warning against the symbolic beast, and have found that beast to be the papacy, with all that term comprehends,—the concrete result and outcome of the great apostasy from the religion of our Lord and Saviour, which sets itself up in the so-called temple, or church, of God, claiming for itself the attributes and prerogatives of God.

But associated in this warning message is another power also,—another so-called "beast," which performs a great work. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:11-17.

Of what is this two-horned beast a symbol? We have seen that in symbolic prophecy living creatures are used as symbols of mighty nations, especially in the books of Daniel and The Revelation. The four beasts of Daniel 7; the ram, the he-goat, and the little horn which waxed exceeding great, of Daniel 8; the great red dragon with seven heads and ten horns, of Revelation 12; the leopard beast, which has been shown to be the papacy, of Revelation 13, etc., are familiar examples. Revelation 12 and 13 are one connected line of prophecy, reaching from Christ onward to the end of the world, the great red dragon representing pagan Rome, and the leopard beast Rome ruled by the popes. It is distinctly stated that the two-horned beast is "another beast;" hence it can not be the same as any of those which preceded it, nor a part of them.

How much territory did the first two include? Pagan Rome had conquered and incorporated into its own territory all that was formerly occupied by Babylon, Medo-Persia, and Grecia; that is, all of western Asia, northern Africa, and all of Europe. Hence there was no portion of the Old World where the two-horned beast could exercise its dominion; for it was "another beast."

About four hundred years ago Columbus discovered America. It was sparsely settled by aborigines. Here was a theater for the development of a great nation. The United States of America, after a little over a century of political existence, has a population of nearly one hundred million people, and no nation on the earth to-day has greater influence in the world's affairs. Should not this wonderful country, with its rapidly growing population, power, wealth, and influence, be noticed in prophecy? Here people have settled from almost every land on earth. Here liberty has prevailed. Here Protestantism has had a greater influence than in any other nation. Here, as in no other nation, the grand truths of Christ's soon coming have been proclaimed. No other country of earth has so rapidly increased in power, prestige, wealth, and population as this.

What was the particular period marked out by the prophecy for this power to rise? It was seen "coming up" in 1798, when the papacy received the "deadly wound." The United States became an acknowledged nation by the other great powers in 1783, at the close of the war of the Revolution. It had fairly begun its wonderful career in 1798, when the French carried off the pope. It was then a youthful power. It had "two horns like a lamb." Its horns were just beginning to develop when John beheld it in vision at that important epoch.

The dragon and the leopard beast arose from the sea, which, as explained in prophecy, means peoples, multitudes, nations, and tongues. Rev. 17:15. Those powers came up among the myriads of peoples of the Old World. But this power came up in the wilderness of the New World, still largely unexplored. Eminent authors and historians, in describing the rise of our country, have used such language as this: "Like a silent seed we grew into empire;" "emerging;" "amid the silence of the earth;" we gained our power "by peaceful conquests." To a great extent this is true of our past progress.

It has a republican form of government. When desiring to accomplish its purpose in making an image to the beast, its appeal to the people is direct: "Saying to them that dwell on the earth, that they [the people] should make an image to the beast," etc. This demonstrates that in this case the people rule. This indicates a republic.

The description of this power in its first appearance, as given by the prophet, indicates innocency and gentleness. No other great nation ever arose to prominence with so much of justice and so much that is praiseworthy as this country. The oppressed people of the world were drawn toward the great republic. They came from every quarter. Various nationalities are incorporated into the United States. Many fled from tyranny, to come and enjoy liberty and human rights under the star-spangled banner. The Declaration of Independence recognizes the equality of men before the law. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." The province of human governments among men is to safeguard these rights. The federal Constitution guarantees these rights. "No religious test shall ever be required as

CONTRIBUTED ARTICLES

In Him Secure

WORTHIE HARRIS HOLDEN

WHAT varied feelings stir our breast
Betwixt the hours of morn and eve!
Like fickle phantoms they possess
The balm to soothe or bane to grieve.

Grim doubt assails us, and we fain
Would e'en deny our hope of heaven,
While our arch-enemy again
With taunts declares such solace riven.

O joy that in our Father's love
He weighed this weak humanity!
Our heart is fixed on things above
Despite all Satan's subtilty.

And feelings rife, temptations sore,
Can ne'er disturb our Rock for aye.
He is my Saviour evermore,
And will be with his own alway.

What though the tempter should assert,
"Thy *feelings* can not claim thy King!"
Christ's power will never me desert
Since I accept his offering.

O Christ, thou knowest all our frame,
Thou, too, wast tempted like as we,
None else can sympathize the same,
Nor understand our moods like thee.

Portland, Ore.

Instruction to Ministers

MRS. E. G. WHITE

A GREAT warfare is before God's servants in the closing work of this earth's history. The God of heaven is soon, very soon, to set up his kingdom,— a kingdom which shall never be destroyed. Every worker is to be an earnest, valiant soldier, fighting under the banner of Prince Emmanuel. Mighty victories are to be gained by the people who bear the banner of truth. We are slow to realize what will be the results of a faithful presentation of the message of the third angel. When they are obedient to the word, when self is hid with Christ in God, and they labor with God's glory alone in view, ministers of Christ will accomplish a work as wonderful as it is far-reaching.

Two Classes of Workers

Because some can readily pray and exhort, and seem to have a knowledge of the theory of the truth for this time, it has been taken for granted that these were called by God to the work of the ministry. But these are no special evidences that one has been chosen by God to teach the truth. Men may be able to pray and to preach fluently, they may have a theoretical knowledge of truth, but unless their hearts have been sanctified through obedience to the principles of the truth, they can not exert a saving influence or build up souls in the faith.

I was shown two classes of men. One class thought themselves competent for the work of the gospel field, and were urging themselves forward in it; but their lives did not reveal a growing Christianity. They had not a high sense of the sacredness of eternal things, and in their lives there were no special marks of devotion. They did not reveal a depth of experience in the things of God.

Then I was shown another class whom God was preparing to labor for the salvation of souls. What a contrast there was between this and the first company! These were unassuming men. They did not seek to bring themselves into notice, or to exalt self, but they exalted Christ. By their modest deportment they adorned the truth they professed. They possessed refinement, good judgment, sound minds. They had elevated ideas of sacred things, and a high sense of the sacredness of the work. The language of their heart was, Who is sufficient for these things?

Some of this latter class were advanced in their preparation for the work of teaching the truth; others needed a deeper experience than they had yet obtained. These I was shown should not be urged to take upon themselves responsibilities in the work of ministry yet. God would lead them, giving them the experience they needed for successful work.

Those with whom the Lord is working, and whom he has called to positions of trust in his cause, will possess wisdom and sanctified judgment. God does not lay the burden of his work upon those who do not honor him in their private lives. Some who do not know the grace of Christ may take upon themselves the responsibility of dealing with minds; but God has not laid this work upon them.

I have been shown that there is danger that those who are not wise in the management of their temporal affairs, may not be wise in the management of sacred interests. "He that is faithful in that which is least is faithful also in much." Some there are who do not manage wisely their temporal affairs; but instead of charging their failures in this respect to unfaithfulness and slackness, they deceive themselves into believing that the Lord has not prospered them in their worldly business because he has called them to preach. They allow this idea to influence their actions, and instead of seeking to overcome their failings, accepting counsel and instruction from those who have had experience, they give up to discouragement and defeat.

Men may think that they are doing an excellent work; but if their work is done to exalt self and to divert the attention of the people to the human agency, it will become a snare. We may preach the gospel, we may visit the sick, and help the poor; we may go through the entire range of Christian activities, and yet never live as in the presence of God, because our work is such as to eclipse Christ and glorify self.

I would plead with our workers to watch unto prayer, lest they fall under the deceptive arts of Satan. Watch, watch, lest the enemy obtain a hold upon your souls. Satan is playing the game of life for every soul, and those who are unguarded will be caught in his snares. These may be men in official positions; they may be ministers of the gospel. They may be physicians in our sanitariums who have not a true sense of their responsibilities, and who are letting precious opportunities slip by unimproved, by which they might speak a word in season to needy souls.

I speak to the men in responsible positions, warning you of the dangers of negligence. Bear in mind that Satan is playing the game of life for your souls. He is working through agencies that you little suspect. Holy and perfect trust in the Lord is your only safeguard.

Ministers of the gospel, the enemy is watching for your souls. Some will fall suddenly who have long been tested and tried, but who are unprepared to close up their earthly account with joy. Let our ministering brethren keep their souls guardedly. Those who claim to be children of God should keep the heart with all diligence, guarding every point of attack, lest Satan take us unawares. Temptations will come to every soul.

"Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness . . .) take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

Words of Encouragement

The Lord has made some remarkable revelations regarding the experiences his people will pass through, and we have reason to wonder that we have thus far been so well protected from the plottings of the enemy, and that his schemes against us have, to such a large degree, been unsuccessful. Let us gather to our souls the sure encouragements the Lord has given, and read often the precious promises of his Word. Christ is our Mediator and our Redeemer.

We are given a special message to bear in times of depression and discouragement: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water."

I ask you to read the whole of this thirty-fifth chapter of Isaiah, with the fifty-sixth chapter. When you are disappointed because of the spiritual lack you see in the churches and in individuals, read these promising words of inspiration. They are given for the encouragement of our churches, and are to be claimed in times of emergency. When you meet with those who are not willing to be helped and strengthened, do not allow yourselves to become discouraged; when you find halting and disaffection among the believers, let your faith in God be strong. I have been shown that evil angels in the form of believers will work in our ranks to bring in a strong spirit of unbelief. Let not even this discourage you; but bring a true heart to the help of the Lord against the powers of satanic agencies.

It is time now that every soul who has a knowledge of present truth come into line and renew his consecration to God. We are to come up to a much higher standard. Let us make the Word of God our strong testimony. We are to learn to lean upon his sure promise, and be ready to communicate encouragement to others. Let us take hold of the mighty assurances that God has given us in Christ and in his Word, and endeavor daily to carry on the work that the Redeemer undertook in behalf of humanity.

The Image of the Beast

GEORGE I. BUTLER

In our investigation of the third angel's message, we considered briefly the prophecy of the two-horned beast of Revelation 13. Every specification concerning its rise has been met, as shown by the facts of history, in the government of the United States of America up to this point, "He shall speak as a dragon." Its lamblike horns, symbolizing civil and ecclesiastical power, with their appearance of youth and innocency, fitly symbolized the principles of this government. Government by the people; the equality of all men before the law — all men having equal rights; the institution of governments among men to preserve those rights; the Bible, and the Bible alone, the foundation of Protestantism; all men having a right to worship God according to the dictates of their own consciences — none other having the right to interfere so long as his rights were not violated; no union of church and state,— surely these doctrines are full of lamblike innocency, and excellent purity. Yet the prophecy goes on to say: "And he spake as a dragon. And he exerciseth all the power of the first beast before him [or "in his sight," American Revised Version, that is, in his presence], and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live." Rev. 13: 11-14.

Surely, here is a career marked out quite different from the innocent and lamblike professions made by this government at its commencement. The American government in its earlier days of comparative purity has been the best on earth. The rights of man have been more respected; greater liberty and freedom have been enjoyed; religious liberty in larger degree has existed; multitudes from foreign lands have poured in to enjoy the liberty here permitted. The people of Oriental lands, who for ages have slept on in the darkness of heathenism, wishing to be let alone, have at last learned of the blessings of freedom, and now greatly wish to emigrate to this country and enjoy its blessings. In the memory of many, Japan isolated herself from all the world. But Commodore Perry, an American officer, opened the door, and now, lighting its lamps from his torch, Japan sends her youth to America to learn civilization and liberty, religion and human rights. The influence of America is world-wide. No nation equals its progress, growth, wealth, and blessings. It is eminently fitting that this last-day power should be noted in prophecy as a remarkable, yea, wonderful nation.

The glorious principles of Protestantism have here had their greatest development. In the Old World there are, to be sure, great Protestant nations. But they have been hampered by church and state influences, which have hindered their full development. Here the consciences of men have been freer to act and develop in the principles of greater liberty. Here we have had a "church without a pope, and a state without a king." Here the greatest, most influential religious systems of mankind had in a sense their local habitat. Earlier Rome, as a universal kingdom, was pagan; later Rome, papal; and in a higher, more fully developed sense than elsewhere, the United States was and is Protestant. Catholics, to be sure, are plentiful in the United States, and are shrewdly hiding their designs of capturing this nation, and placing it in the papal column. But as yet they have not fully succeeded. Though they are more numerous than any one Protestant church, and are making greater progress than any other one of the orthodox churches, yet in this country, Protestantism as a whole, including all its denominations, is still in the ascendant. How long this will remain so is problematical. Influences are at work, and quite fully developing, which threaten great danger to Protestantism as a living, powerful factor in elevating and influencing for good the well-being of mankind.

How gratifying it would be if the facts would justify us in concluding that Protestantism as a whole is to triumph gloriously, and that the great Reformation, begun by Luther, will end in discarding every fragment of papal apostasy and meet the mind of God. But the facts will not warrant such a conclusion. They tell a very different story. They demonstrate that the great Protestant organizations are fast letting go of the principles of the Protestant Reformation, that as bodies they are making overtures to the papacy and reaching forth their hands across the gulf that separates them, and becoming more in sympathy and union with Catholicism than ever before since Luther's time.

This condition is fully manifest in the quotation made from the prophecy, "He shall speak as a dragon." The dragon spirit is a persecuting spirit; it manifests itself in an unwillingness to grant the enjoyment of equal rights to all. That spirit originated with the fallen angel. There is nothing Christlike about it. The papacy above every other power on earth has manifested it. The state churches — the so-called Protestant churches, where secular power has been in their hands — have manifested it in a degree; the Puritans in New England persecuted the Quakers, and Baptists, and others; and in recent years the popular Protestant churches, through Sunday laws, have oppressed Seventh-day Adventists in various instances. More than one hundred instances have occurred where members of this church have been thrown into jail or worked in chain-gangs; and in several instances men have died because of such imprisonment in insanitary confinement.

Determined efforts are being made to secure more and more severe Sunday laws, till they shall have power to put down by the strong hand of the law even the most conscientious people who keep the seventh day and claim the right to work six days in every week.

The limits of this article forbid that we should enter into a lengthy examination of what is occurring in the religious bodies in our own country in the direction of connecting politics and religion and bringing about a condition of affairs where the churches can enforce so-called religious institutions by law. Zealous men of ability and prominence are diligently working in this direction. The change of the United States Constitution by an amendment recognizing God in that great document, thus giving a religious cast to that instrument, is one proposed plan. This is a very plausible idea with many religious people. Strenuous efforts are being made every year to get Congress to enact Sunday laws for the District of Columbia, thus securing the United States' indorsement of the first day of the week as the national sabbath wherever the fed-which come to us. We need to know more of the spirit of sacrifice, self-denial, and economy, that we may thus help to prepare men and women for efficient service.

A young man or woman who comes to the years of accountability and is trained for efficient service is a most valuable acquisition to the cause of truth. We have hundreds, yes, thousands, of sturdy young men and women in these less favored lands who are anxious for an education. Can not our young people deny themselves unnecessary luxuries in order to help in this way? This is the spirit which should actuate the students in all our schools.

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Our Opportunities in the South

In a speech at Atlanta, Ga., recently made before the Conference for Education in the South, a fuller account of which appears elsewhere, Gov. Hoke Smith, of Georgia, offered, as a partial and practical solution of the negro education in the South, the suggestion that Northern men move among them, and that employers in the North seek the services of the negro; for, as the governor showed from statistics, the negro develops best when scattered among the whites. There are two very needy classes in the South, the poor whites and the negroes, both of which demand the uplifting efforts of the gospel. Work for these people is made very possible at this time by a sentiment in the South thus forcibly voiced by the governor of Georgia. (1)

It was conclusively demonstrated at the conference that the most effective means for doing a permanent work of value for these classes is through the school. These people perhaps always need to be led; consequently work of a pastoral character is imperative. The civilizing influence of a school which teaches the value and dignity of manual work, and particularly agriculture, is of the greatest value. While it is true that much of the work begun will have to be followed up by continual labor, yet it is also true that many of these people may be so educated that they can, in turn, carry on similar work for others in like conditions.

Much can be done for this needy people. But it is evident that this work can not be best prosecuted by desultory or spasmodic efforts. If it rests upon us, and it does, whether we realize it or not, we should organize for more effective work than we have heretofore undertaken. The value of unity and organized effort is as great in this field as any in the world. Not every one is qualified for work in this land, and those who go need the counsel and support, financially and otherwise, of those who are studying the field as a whole. We have hundreds of families living in our crowded cities of the North, and even in rural districts, who, it would seem, could be speedily prepared for valuable service as teachers and gospel workers, to live among these needy classes, and give to them the uplifting and soul-saving influence of the gospel. Surely the gateway to a great, broad avenue of opportunity is wide open.

The School

Home Schools

As church-schools shall be established in the future, there is a class of work to be done in connection with them that has not been done in the past. All who can should have the privileges of a home church-school. It would be well if several families in a neighborhood would unite to employ a humble, God-fearing teacher to give to the parents the help that is needed in educating their children. This will be a great advantage, and a plan more pleasing to the Lord than that which has largely been followed of removing the youth from their homes to attend one of our larger schools. The church-members, uniting, could erect an inexpensive building, and secure a wise teacher to take charge of the school.

Our small churches are needed. And the children are needed in their homes, where they may be a help to their parents when the hours of study are ended. The Christian home is the best place for young children; for here they can have parental discipline that is after the Lord's order. God would have us consider these things in all their sacred importance. It is the precious privilege of teachers and parents to co-operate in teaching the children how to drink in the gladness of Christ's life by learning to follow his example. The Saviour's early years were useful years. He was his mother's helper in the home; and he was just as verily fulfilling his commission when performing the duties of the home and working at the carpenter's bench as when he engaged in his public work of ministry.

It is not required that all the youth rush off from home responsibilities to seminaries or higher schools in order to reach the highest rung of the ladder. It should be remembered that right in the home there are generally young children to be instructed. The elder should ever seek to help the younger. Let the elder members of the family consider that this part of the Lord's vineyard needs to be cultivated, and resolve that they will put forth their best capabilities to make home attractive and to deal patiently with younger minds.

There are young persons in our homes whom the Lord has qualified to give the knowledge they have to others. Let these strive to keep spiritual lessons fresh in the mind, that they may impart the knowledge they have gained. If these elder members of the family would become learners with the children, new ideas would be suggested, and the hours of study would be a time of decided pleasure as well as of profit.

The tender years of childhood are years of sacred responsibility to fathers and mothers. Parents have a sacred duty to perform in teaching their children to help bear the burdens of the home, to be content with plain and simple food and neat and inexpensive dress. The requirements of the parent should always be reasonable; kindness should be expressed, not by foolish indulgence, but by wise direction. Parents are to teach their children pleasantly, without scolding or fault-finding, seeking to bind the hearts of the little ones to them by the silken cords of love. Let all, fathers and mothers, teachers, older brothers and sisters, become an educating force to keep up every spiritual interest, and create a wholesome atmosphere in the home and school life that will train the younger children in the nurture and admonition of the Lord.

Our children are the Lord's property; they have been bought with a price. This thought should be the mainspring of our labors for them. The most successful methods of assuring their salvation, and keeping them out of the way of temptation, is to instruct them constantly in the Word of God. And as parents become learners with their children, they will find their own growth in a knowledge of the truth more rapid. Unbelief will disappear; faith and activity will increase; assurance and confidence will deepen as they thus follow on to know the Lord. (2) Their prayers will undergo a transformation, becoming earnest and sincere. Christ is the Head of his church, the dependence of his people; he will give the needed grace to those who seek him for wisdom and instruction.

I speak to fathers and mothers: You can be educators in your home churches; you can be spiritual missionary agencies. Let fathers and mothers feel the need of being home missionaries, the need of keeping the home atmosphere free from the influence of unkind and hasty speech, and the home school a place where angels of God can come in and bless and give success to the efforts put forth.

Let parents unite in providing a place for the daily instruction of their children, choosing as teacher one who is apt to teach, and who as a consecrated servant of Christ will increase in knowledge while imparting instruction. The teacher who has consecrated self to the service of God will be able to do a definite work in missionary service, and will instruct the children in the same lines. Let fathers and mothers co-operate with the teacher, laboring earnestly for the salvation of their children. If parents will realize the importance of these small educating centers, co-operating to do the work that the Lord desires to be done at this time, the plans of the enemy for our children will be frustrated.

Mrs. E. G. White.

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Science as It Is Taught

Some examples of examination questions in science, quoted by H. W. Hornwill in an article on "Science and the Schoolboy Mind," contributed to *The Scientific American* (New York, August 22), are not only extremely ludicrous, but suggest serious doubts regarding the efficiency of instruction in elementary science in some of our schools. Mr. Hornwill himself regards such specimens as well worth the teacher's careful study, since they often point to some flaw in methods of teaching, and suggest in what direction there is need for reform. In the first place, he calls attention to their

dventist Home p. 290 (1)

Child Guidance, p. 498 (2)

CONTRIBUTED ARTICLES

The Relation of Man to His Fellow Man

MRS. E. G. WHITE

IN the Lord's plan human beings have been made necessary to one another. To every one God has entrusted talents, to be used in helping others to walk in the path of right. It is by unselfish service for others that we improve and increase our talents.

Like the different parts of a machine, all are closely related to one another, and all dependent upon one great Center. There is to be unity in diversity. No member of the Lord's firm can work successfully in independence. Each is to work under the supervision of God; all are to use their entrusted capabilities in his service, that each may minister to the perfection of the whole.

There are many who have not a clear understanding of the relation man should sustain to his fellow man in the work of God. How many there are who ask the question, Am I my brother's keeper? Said the angel, Yea, thou art thy brother's keeper. To every professed Christian the words are spoken, Suffer not thy brother to be left unwarned; cherish a spirit of kindness and of love toward the erring. Often when a man commits a wrong, it is because spiritual blindness is upon him; he is deceived and deluded. Treat not such as an enemy. The Lord has bought him with a price. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The soul who accepts the sacrifice of Christ in his behalf is pledged to have a special care for his brother who is erring.

He who claims to be a Christian should examine himself and see if he is as kind and considerate of his fellow beings as he desires his fellow beings to be of him. When this is done, there will be a showing that is after the divine similitude. It is God's plan that each believer shall be a help to those who have not yet become partakers of the divine nature. Christ has pledged himself to co-operate with those who work with him. He has pledged himself to train us to be his colaborers. He will help us to follow his example, doing good, and refusing to do evil. By Christ's wonderful union of divinity with humanity, we are assured that even in this world we may be partakers of the divine nature, overcoming the corruption that is in the world through lust.

Christ taught that rank or wealth should make no difference in our treatment of one another, and that in the light of heaven all are brethren. Earthly possessions or worldly honor do not count in God's valuation of man. He created all men equal; he is no respecter of persons. He values a man according to the virtue of his character.

To possess true godliness means to love one another, to help one another, to make apparent the religion of Jesus in our lives. We are to be consecrated channels through which the love of Christ flows to those who need help. Every true worker is connected with heavenly instrumentalities. All such are workers together with those who are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." God sends his light to those who keep the windows of the soul open heavenward. Under the Holy Spirit's influence, they work the works of God. He who approaches nearest to obedience to the divine law will be of the most service to God. He who follows Christ, reaching out after his goodness, his compassion, his love for the human family, will be accepted by God as a worker together with him. Such a one will not be content to remain on a low level of spirituality. He will constantly reach higher and higher.

In order that Christ's work may be accomplished in the earth, his servants must exert an influence that will draw their fellow men to him. Every one is to work out his own salvation with fear and trembling, lest he make errors that will lead others astray. All are to seek diligently for the wisdom that God gives to those who walk in faith. God sent Christ to our world to show what human beings may become through the aid of divine grace.

Christ was tempted in all points like as we are tempted, yet he maintained his integrity. Not once did he swerve from his allegiance. No stain of sin marred his life. He is our example. We are to follow him. Every good word uttered, every good action performed, will exert an influence that will be as lasting as eternity. God expects his chosen people to co-operate with him. They are to advance constantly in their religious experience, drawing nearer to Christ, becoming more like him, daily revealing more nearly the perfection he requires. Such an assimilation to Christ makes human beings examples of what God expects his children to be. And this experience all must gain who are pronounced worthy to enter the holy city.

The experience of the Son of God in our world exemplifies the love that every pardoned sinner must feel in his heart and reveal in his life,— the love which Christ declared his disciples must show for one another. "Little children," he said to them, "yet a little while I am with you. Ye shall seek me: and as I said to the Jews, Whither I go, ye can not come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

This was a new commandment to the disciples. The Saviour had not yet given his disciples the full revelation of his love for them. After his agony in Gethsemane, his betrayal, and his trial; after his abuse at the hands of his murderers, and his sufferings on Calvary, his disciples realized more fully how much he loved them.

Continuing his instruction, he said, "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

Let the workers in God's cause press together, working in perfect harmony, placing all their faculties at God's disposal, to be used in demonstrating the power of his grace. Then God will be honored and glorified. The Lord wants his people to stand far above all selfish interests. He wants them to conquer the temptations they meet. He calls for the communion of saints. When the Lord's people are filled with meekness and tenderness for one another, they will realize that his banner over them is love, and his fruit will be sweet to their taste. Heaven will begin on earth. They will make a heaven below in which to prepare for heaven above.

Pray for the Peace of Jerusalem

A. SMITH

THE coming General Conference will doubtless be one of the most important assemblies of God's people this side of heaven. Understanding as we do the trend and present status of the third angel's message; the international complications, especially the recent events in Turkey, indicating the speedy fulfilment of Dan. 11:45; and the great religious awakening among the popular churches, sweeping like a mighty wave over the whole world, and designed by a master mind to forestall the "loud cry" of the third angel, we may know that the end is very near. For reasons well known to Seventh-day Adventists this Conference will doubtless be, during its continuance, the central object of interest in the universe. Holy angels will be on the ground to impress hearts and to guide in all the deliberations. But there will be upon the ground, uninvited agencies, and among them the prince of darkness himself, to thwart the counsels of God's people.

If there was ever a time in our history as a people, when every one should earnestly pray that the blessing of God and his guiding hand should be over the General Conference, it is just now at its present session. Let us all seek an individual consecration so that God may pour upon us a pentecostal blessing.

Grandville, Mich.

The General Conference

THIRTY-SEVENTH SESSION, MAY 13 TO JUNE 6

The Work Before Us

[The following is a report of a sermon by Mrs. E. G. White at the General Conference, May 19.]

There is a very great and important work for our conferences in America to do. We are to carry the work in America in such a way that we shall be a strength and help to those who are proclaiming the message in distant countries. Every nation, tongue, and people is to be aroused and brought to a knowledge of the truth. Something is being done, but there is much yet to be done, much to be learned right here at this Conference, in order that the work may go forward in a way that will honor and glorify God.

My soul has been so burdened that I have not been able to rest. What line can we dwell upon that will make the deepest impression upon the human mind? There are our schools. They are to be conducted in such a way that they will develop missionaries who will go out to the highways and hedges to sow the seeds of truth. This was the commission of Christ to his followers. They were to go to the highways and the byways bearing the message of truth to souls that would be brought to the faith of the gospel. I felt deeply in earnest as I saw how much needs to be done in the places I have recently visited. We must stand in the strength of God if we are to accomplish this work.

In his labors each worker is to look to God. We are to labor as men and women who have a living connection with God. We are to learn how to meet the people where they are. Let not such conditions exist as we found in some places when we returned to America, in which individual church-members, instead of realizing their responsibility, looked to men for guidance, and men to whom had been committed sacred and holy trusts in the carrying forward of the work, failed of understanding the value of personal responsibility and took upon themselves the work of ordering and dictating what their brethren should do or should not do. These are things that God will not allow in his work. He will put his burdens upon his burden-bearers. Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God.

Study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. The light of heaven is to be appreciated and cherished. This light is for the laborers. It is for those who feel that God has given them a message, and that they have a sacred responsibility to bear in its proclamation.

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do, and God would have us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray together, and to plan together for the advancement of the work. Let laborers kneel down together and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God.

Wherever you may be sent, cherish in your hearts and minds the fear and love of God. Go daily to the Lord for instruction and guidance; depend upon God for light and knowledge. Pray for this instruction and this light until you get it. It will not avail for you to ask, and then forget the thing for which you prayed. Keep your mind upon your prayer. You can do this while working with your hands. You can say, Lord, I believe; with all my heart I believe. Let the Holy Spirit's power come upon me.

If there were more praying among us, more exercise of a living faith, and less dependence upon some one else to have an experience for us, we would be far in advance of where we are to-day in spiritual intelligence. What we need is a deep, individual heart and soul experience. Then we shall be able to tell what God is doing and how he is working. We need to have a living experience in the things of God; and we are not safe unless we have this. There are some who have a good experience, and they tell you about it; but when you come to weigh it up, you see that it is not a correct experience, for it is not in accordance with a plain Thus saith the Lord. If ever there was a time in our history when we needed to humble our individual souls before God, it is to-day. We need to come to God with faith in all that is promised in the Word, and then walk in all the light and power that God gives.

I felt very deeply when our brethren who have come from foreign fields told me a little of their experiences and of what the Lord is doing in bringing souls to the truth. This is what we want at this time. God does not want us to go on in ignorance. He wants us to understand our individual responsibilities to him. He will reveal himself to every soul who will come to him in all humility and seek him with the whole heart.

There are schools to be established in foreign countries and in our own country. We must learn from God how to manage these schools. They are not to be conducted as many of them have been conducted. Our institutions are to be regarded as God's instrumentalities for the furtherance of his work in the earth. We must look to God for guidance and wisdom; we must plead with him to teach us how to carry the work solidly. Let us recognize the Lord as our teacher and guide, and then we shall carry the work in correct lines. We need to stand as a united company who shall see eye to eye. Then we shall see the salvation of God revealed on the right hand and on the left. If we work in harmony, we give God a chance to work for us.

In all our school work we need to have a correct understanding of what the essential education is. Men talk much of higher education, but who can define what the higher education is? The highest education is found in the Word of the living God. That education which teaches us to submit our souls to God in all humility, and which enables us to take the Word of God and believe just what it says, is the education that is most needed. With this education we shall see of the salvation of God. With the Spirit of God upon us, we are to carry the light of truth into the highways and the byways, that the salvation of God may be revealed in a remarkable manner.

Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer? Will we receive the baptism of the Holy Spirit? This is what we need and may have at this time. Then we shall go forth with a message from the Lord, and the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. If we will walk humbly with God, God will walk with us. Let us humble our souls, and we shall see of his salvation.

Report of the Australasian Union Conference

[Elder O. A. Olsen, as president of the union, presented the following report to the Conference, May 21.]

Review of the Union Field and Work

It is with hearts full of sincere gratitude to God, from whom is every good gift and every blessing, that we here recount some of the mercies that have been so graciously bestowed on the work in the Australasian field. The country as a whole has enjoyed general prosperity, and this in turn has made our situation the more favorable for the work of the message.

Our field is an extensive one, taking in, as it does, the Commonwealth of Australia, New Zealand, all the South Sea Islands, the Philippines, the East Indies, the Straits Settlements, and Malay Peninsula; an immense area stretching from 20 north latitude to 46 south latitude; and from 95 east longitude to 130 west longitude; with a great variety in the way of population, numbering, at a conservative estimate, from sixty to sixty-five millions.

CONTRIBUTED ARTICLES

The Trouble and the Cure

S. O. JAMES

THERE are letters that ought to be written,
There are kind words that ought to be said,
To the souls that have been sorely smitten,
To hearts that have recently bled;
But the cares of this earth-life are pressing;
They are claiming my hands and my mind;
O, is it not sad and distressing
When a worker has fallen behind!

I know you are sick of transgression,
Being bound by the enemy's chain;
But the Master will hear your confession,
And kindly employ you again.
Don't question, like poor doubting Thomas,
And say, "If he'd show his dear face,"—
But remind him just now of his promise,
And claim the abundance of grace.

Spencer, Iowa.

Words of Counsel to the Church

MRS. E. G. WHITE

SANCTIFICATION of character is the work of a lifetime. It is a work of education that will result in a life molded and fashioned after the divine. Our lives are to be hewed, and squared, and polished until they reflect the likeness of Christ. "I sanctify myself," the Saviour declared, "that they also might be sanctified through the truth." "Thy word is truth." The word of God is to be the daily meat and drink of all who love and serve him. That word, received into the heart, will cleanse the life and sanctify the entire being.

To those who keep the mind stayed upon Christ, he will come as the rain, "as the latter and former rain unto the earth." And by constantly looking to Christ and patterning after him, we shall grow up into him in all things. Faith will grow; conscience will be sanctified. And the fruits of the Spirit in the life will be "love, joy, peace, long-suffering, gentleness, goodness, faith."

No human power can put unselfish love in the heart of man; only Christ can do this. He alone can give heavenly wisdom, and this he does in response to our expressed desire to be led by his pure Spirit. He who is the light of every man that cometh into the world promises that his righteousness shall go before us, and his glory be our rearward. While we follow his guidance, we shall walk safely; we can not make crooked paths for our feet. The Saviour asks those who receive him to look to him for wisdom, and righteousness, and sanctification, and redemption. He calls them children of the light, children of the day, because the light of Christ's character is reflected in them. The light of heaven dwells in their hearts, and his grace is daily conforming them to the divine image.

My brethren and sisters, you can individually subordinate eternal interests to those of eternal worth, but God is calling you to seek not for the bread that perisheth, but for that which endureth unto eternal life. Eternal riches are within your reach. The gold currency of heaven is offered you,— that which bears the image and superscription of the Infinite. Beware of the temptation to lavish your affections upon things unimportant. The world's Redeemer would disenchant the mind that is mistaking phantoms for realities and realities for phantoms. Minds are absorbed with earthly, temporal things, but God bids you leave not eternity out of your reckoning. He would have you extend your point of vision beyond the bounds of earth; for there is infinity beyond.

We need to cultivate faith. If in faith we would seek the wisdom that cometh from above, we would obtain a rich experience in the things of God. By receiving and obeying the truth, we may bring into the life a power that will keep the love of God fresh in heart and mind and soul.

The religion that has power to govern our thoughts and words will be a blessing to all who come within the reach of our influence. It will be productive of good fruit in our own lives and in the lives of others. It is the privilege of every child of God to gather from his Word that strength that will give him peace with God and peace with his fellow beings. God's people need to be in earnest in drawing near to him, and making their own hearts right. Then the grace of God will rest upon them. When the Holy Spirit is allowed to do its work on human hearts, self will be crucified, and Christ will give to his people the gift of his grace and a perfect understanding of their great need. When they make a full surrender of themselves to him, the work that he desires to see done for his people will be accomplished.

The Son of God came to our world, and took humanity upon him, that fallen men and women might have the privilege of becoming the children of God. "You hath he quickened, who were dead in trespasses and sins," the apostle writes; "wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

It is the gospel, and the gospel alone, that will sanctify the soul. It is this that makes possible to the receiver the life that measures with the life of God. This is the record that God hath given us, even eternal life; and that life is in his Son. He who is partaker of the divine nature will escape the corruptions that are in the world through lust. His faith in Christ as the Life-giver, gives him life. Those who submit their will to the will of God will grow in grace. A faith that works by love and purifies the soul will give them a rich experience. The fruits of the Spirit will be seen in their life, and the efficiency of the Spirit be seen in their works.

When those who have had the light walk in the light, humbling the heart before God and daily conforming to his will, then the church will be an honor to the cause of truth. Upon those who uphold the principles of the Word in all their sacred purity, and who labor faithfully for the souls ready to perish, God will put his seal of approval.

The Former Days

WASHINGTON MORSE

I WISH a little space in the good old REVIEW to call to remembrance the former days, and thus celebrate my ninety-third birthday. Since the close of our Conference, I feel like the man who was healed (Acts 3:8) —"walking, and leaping, and praising God" for the third angel's message. Never in my experience in fifty-nine years have I seen the greatness of this message as now. No wonder that the unmixed wrath of God is to be poured out upon those who are found, when probation comes to an end, worshiping the beast and his image.

What has the beast done? He has put to death fifty millions of God's people; he has taken away God's holy Sabbath, and brought in the first day a counterfeit sabbath.

In 1 Sam. 10:6-9 we learn that the Spirit of God came upon Saul, and he was turned into another man. This

CONTRIBUTED ARTICLES

Hills and Valleys

S. O. JAMES

OUR life is a journey of ups and downs,
And the valleys are full of sorrow;
For our City in Canaan will sink from sight,
The shadows will come, and the chilly night,
When we dare not move to the left or right,
Only long for the sunny morrow.

Yes, life *is* a journey of ups and downs;
But the valleys are seen from heaven.
Faith whispers, "I'll order your steps aright;"
The just must follow, nor ask for sight;
True wisdom is certain to win the fight;
Just ask, and it shall be given.

'Twill help us all through the ups and downs;
Dear heart-broken one, believe it.
Whether you labor in country or town,
Whether you meet with a smile or a frown,
Jesus will furnish you stars for a crown;
Look up and prepare to receive it.

Spencer, Iowa.

Revealing Christ

MRS. E. G. WHITE

THE Father in heaven desires that the world shall see Christ in his followers. Life and immortality are to be brought to light through those who are one with God in Christ. It is our privilege to have the spirit of light and knowledge that is the wisdom of heaven. All who have this spirit, in whatever position they may be placed, the highest or the lowest place of service, will reveal in their work the power of this light and knowledge. Constantly we are to behold him who lived among men a life of perfect obedience. And the more closely we study him, the more nearly shall we resemble him in character, and the greater will be our efficiency in working for others.

The sacrifice of the Son of God was made that human nature might be elevated, and restored to its original purity. Jehovah suffered the glory of his Son to be veiled that the fallen race might be redeemed. Amazing love was revealed in the sacrifice thus made. He who was rich with the riches of eternity became poor, that we through his poverty might be made rich. He was high and exalted in heaven, crowned with glory, and honored by all the angelic host, yet he, the brightness and glory of heaven, consented to sojourn among fallen mortals, and by dying in their stead, rescue them from death. It behooved him in all things to be made like unto his brethren, that he might elevate them from the degradation into which they had fallen through sin.

The condescension of Christ in behalf of men was a marvel to the angels. Redemption through Christ was to them a mystery of love and wisdom, and it absorbed their interest even more than had the work of creation. Such love amazed and enraptured them. It was so ardent, so matchless, so devoid of selfishness, they could not comprehend it. The creation of man in the beginning, the formation of the heavens and the earth, the beauty and glory with which the Creator had clothed all nature, had called forth the wonder and admiration of the universe of heaven, their reverence and love. But this condescension of their Commander in exchanging a throne for a manger in Bethlehem, and subjecting himself in mockery and insult, poverty and a felon's death, called forth from the shining hosts of heaven the highest adoration and the deepest joy. Their joy and praise burst forth, at the announcement to the shepherds on the hills of Bethlehem, in the song, "Glory to God in the highest, and on earth peace, good will toward men."

Man alone, he for whom this great sacrifice was made, manifested indifference. He who should above all others have been interested, charmed, captivated, and filled with the deepest gratitude, was unmoved, untouched. This indifference is apparent to-day not only in those who are in open rebellion to God, but in those who profess to be the followers of Christ. These will receive the greater condemnation; for Christ is more greatly dishonored by those who profess his name, yet in works deny him, than by those who stand in open rebellion to his will. Christ is not put to shame by the sinful lives of sinners as he is by professed Christians whose lives are not circumspect, and sanctified by the truth they profess.

The enchantments of the world, the riches of the universe presented with all their attractions, could not for a moment divert the Son of God from the work before him, though the path before him was marked with suffering, tears, and blood. The accomplishment of his purpose was more to him than the woe, more to him than the enrapturing joys of heaven.

How should we, the objects of such love and condescension, appreciate the mystery of redemption. The splendors of the world, presented in their most attractive form, should sink into insignificance before this great condescension. Those who are true followers of Christ will be willing to suffer for his sake. As they contemplate this mystery, the heart will be filled with tender love, a lively devotion. They will feel that they must follow the example of him who went about doing good, and who cheerfully gave his life to ransom us from the degradation of sin. Selfishness and worldliness will be seen to be inconsistent with the profession of the name of Christ. They can not live for themselves and be Christians.

We need in all our churches the evidences of the meekness of Christ. In order to do intelligently the solemn work committed to us, we must hide self in Christ. We have a short time in which to accomplish the work that is essential. Let us earnestly prepare for the conflict that is before us. I am instructed to say to all our people, Let your light so shine in words and deeds, that you will reveal that truth is cherished in the heart.

If we reveal the meekness and self-abnegation that was seen in Christ's life, the seed we sow will grow. As our experience enlarges, our opportunities will multiply, our knowledge will increase, and through Christ we shall become strong in bearing responsibilities. O precious privilege to co-operate with heavenly and divine agencies!

Those who labor for souls need to remember that they are pledged to co-operate with Christ, to obey his directions, to follow his guidance. Every hour they are to ask for and to receive power from on high. They are to cherish a constant sense of the Saviour's love, of his efficiency, his watchfulness, his tenderness. They are to look to him as the Shepherd and Bishop of their souls. Then they will have the sympathy and support of heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will be controlled by the Holy Spirit. They will go forth clothed with holy zeal, and their efforts will be accompanied by a power proportionate to the importance of the message they proclaim.

The Mark of the Beast and the Seal of the Living God

GEORGE I. BUTLER

(Concluded)

IN our last article it was clearly shown four times by the Word of the Lord that the seal or sign of God's law is the seventh-day Sabbath. The work of restoring to the law its seal by calling the attention of mankind to the requirements of the fourth commandment, has been in progress ever since the proclamation of the third angel's message. This message is being proclaimed practically to all the nations under heaven to-day. Over one hundred thousand believers have already embraced it. Never did it make such rapid progress as now. The fourth command of the decalogue has been practically trampled under foot for ages, and another sabbath, nowhere taught in the Bible, has been substituted for the true by the papal beast, and blindly held as sacred by the majority of the Protestant world. The effort of some to make the people believe that the fourth commandment furnishes authority for the observance of Sunday is too transparently wrong to deceive

CONTRIBUTED ARTICLES

Marah and Elim

To-day 'tis Elim with its palms and wells,
And happy shade for desert weariness;
'Twas Marah yesterday, all rock and sand,
Unshaded solitude and dreariness.
Yet the same desert holds them both, the same
Hot breezes wander o'er the lonely ground;
The same low stretch of valley shelters both,
And the same mountains compass them around.

So it is here with us on earth, and so
I do remember it has ever been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.
Sometimes God turns our bitter into sweet,
Sometimes he gives us pleasant water-springs;
Sometimes he shades us with his pillar-cloud,
And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long;
Marah and Elim will alike be passed;
Our desert wells and palms will soon be done,
We reach the "City of our God" at last.
O happy land! beyond these lonely hills,
Where gush in joy the everlasting springs;
O holy paradise! above these heavens,
Where we shall end our desert wanderings.

— *H. Bonar.*

* * *

Awake, Thou That Sleepest!

MRS. E. G. WHITE

I am instructed to arouse our churches in every place from their sleeping condition. Those who hear the word of life, but do not practise it, can not hope to escape the corruption that is in the world through lust. In the great work that is before us, we shall meet with constant temptation. Though many of us are sleeping at our post, Satan does not sleep; and he will put forth untiring efforts to bring in heresies that will turn us from a whole-hearted worship of God. Not as a fiend, not as a being that repels, but as an angel of light he will come, and those who are not watchful and grounded in the truth for this time will be overcome by his wiles.

In the wilderness of temptation Satan came to Christ as an angel from the courts of God. It was by his words, not by his appearance, that the Saviour recognized the enemy. The record states: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."

Though he appears as an angel of light, these first words betray his character: "If thou be the Son of God." Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an acceptance of the doubt. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

In quoting this scripture, Satan left out the words, "in all thy ways," meaning, in all the ways of God. So long as Christ stayed in the path of duty, to carry out the work that God had appointed him, Satan could gain no advantage over him. Again the Saviour resisted temptation by presenting the word of God: "Thou shalt not tempt the Lord thy God," he said. No rash, presumptuous act would the Saviour perform to give proof to Satan of his divinity.

This circumstance was to be a lesson to every child of God. It teaches us not to accept any challenge of the enemy. As Satan was the adversary of Christ, so he is of all who believe in Christ. But to every tempted soul the words are spoken, "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess."

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

Christ is the way, the truth, and the life. I ask you to study his life, my brethren and sisters. He came to bring to men the gift of eternal life. In the sacrifice of his Son, the Father revealed how much he desires that sinners shall be saved. "Therefore doth my Father love me," Christ declared, "because I lay down my life." The Father loves us with a love that is but feebly comprehended.

It is because men and women lack the spirit of self-denial and self-sacrifice, that they can not comprehend the sacrifice made by heaven in giving Christ to the world. Their religious experience is mingled with selfishness and self-exaltation. How can such professors have anything but a meager hope of sharing the inheritance of Christ? "Verily I say unto you," he said to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

There are many who, while professing godliness, measure themselves among themselves, and in consequence grow weak in spiritual life. Pride is not overcome. Not until these souls fall on the Rock and are broken, will they understand their need. O, that they might confess their wrongs before God, and plead for the presence of the Holy Spirit in their lives! Truth and righteousness will flow into the hearts that are cleansed from selfishness and sin, and through the lives of those in whose souls truth occupies the first place.

Let our ministers set an example of humility of spirit. My brethren, let your hearts melt as you consider the price Christ has paid for your soul's salvation. Let your conduct be governed by the pure principles that governed in the life of Christ. The meek and lowly in heart will be sanctified by their belief of the truth. This is the sign of Christ's followers, the world over.

Christ encouraged men to study the Word, and to give its truths to others, imparting, at any sacrifice of self, the light and life of heaven. This was the antidote of the incoming evil. He assumed human nature that he might save to the uttermost all who would come unto God by him. And he prayed that the sanctifying grace of truth, received into the lives of its converts, might call the attention of the world to the wonderful plan of salvation. Those who truly love Christ will not be satisfied with a cheap experience. They will work out earnestly the characteristics of the divine pattern. Their hearts will seek for purity and true holiness. To such the Lord will reveal his grace, and will give power to win souls to heaven.

The wickedness of the world is not abating. Every year evil becomes more prevalent, and is more lightly regarded. Let our gatherings together be made seasons of heart searching and confession. It is the privilege of this people who have had such great blessings to be trees of righteousness, shedding forth comfort and blessing. They are to be living stones, emitting light. Those who have received pardon for their sins should with earnest purpose lead those who are in the ways of sin into paths of righteousness. Partaking of Christ's self-denial and self-sacrifice, they will teach men and women to give up selfishness and sin, and accept in their place the lovely attributes of the divine nature.

There is great need for studying the Word of God. From one end of the world to the other the message of Christ's righteousness is to be sounded by human lips, to prepare the way of the Lord. The youth, the aged, and the middle-aged are to act a personal part in preparing their own souls for the great event that is soon to take place, even the second coming of Christ in the clouds of heaven, and in so doing they will reflect light upon many other souls.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom."

Like John the Baptist, we are to point men and women to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." In the message we bear, the character of God, as revealed in Christ, is to be manifested to the world. The call is to be sounded by human lips and exemplified in human lives. By word and by action we are to repeat the divine call, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Impressions of the General Conference

GEORGE I. BUTLER

The World's General Conference of Seventh-day Adventists, for 1909, will long remain a remarkable epoch in the history of the denomination. It was held at the American capital. The leading papers of the city gave extended notices of its most important transactions. Indeed, many leading papers in various portions of the country gave more or less space in their columns to this quadrennial gathering. These facts simply show that the growth of this denomination and the principles for which it stands are of considerable interest to the public as matters of news. The denomination is more and more attracting public attention. This is an encouraging omen.

The meeting continued nearly a month. Some attended a part of the time, and then went home to give others of the family a chance to attend. But the congregations remained quite uniform from the commencement to near the close. There was an attendance of not far from two thousand Sabbath-keepers. The buildings were fully occupied, and there was a large city of tents well filled. It was by far the most important meeting ever held by the denomination. Its leading characteristic was that of a great missionary meeting. The chief theme was the carrying of the last warning message to the world in the present generation. The leading plans and business questions studied, largely centered in this important question. The field considered was the whole world.

To a true believer in this, the most grand and momentous message the world ever heard, demonstrating the nearness of the appearing of the blessed Saviour, the last General Conference will ever be a glorious landmark, a bright spot in his memory. From almost all parts of the earth were gathered the representative men in the work of this last message,— the missionaries who have taken their lives in their hands to go to earth's teeming millions. From Korea, Japan, China, India, the Polynesian islands, Malay Peninsula, Australia, New Zealand, the dark continent of Africa, Central Asia, all of Europe, South America, West Indies, all of North America, representative men came to this great Conference. It was an inspiring assemblage. All had but one story to tell,— the swift progress of the all-important message. Their stirring reports were most inspiring. Many of them greatly touched our hearts.

It would seem that Europe was becoming acquainted with the message almost as fully as the United States. It, too, is sending out its missionaries to the regions beyond. Prosperous missions have been established in the darkest places in the Dark Continent. God is working wonderfully in Russia, and even in cold Siberia and many other countries. Hundreds of Catholics have been embracing the message of present truth. Station after station of missionaries is being established in Africa in various places. Delegations of prominent men from various tribes are beseeching that missionary stations may be established in their tribes. Students go long distances on foot to attend our schools and to learn the gospel of salvation. Indeed, some of the missions of other churches are wondering how it is that our work accomplishes so much more than theirs. The answer is easy enough to those who know and love the truth,— we have a message of great and precious light to give to the people, while they are not giving the message now due the world. Protestantism seems to be going into decadence, or, in other words, the popular churches are really leaving their former Protestant principles.

There were weighty problems to be solved at this Conference. With the multitude of openings springing up in every direction, how should persons and means be raised with which to meet these demands of the message? Great plans were laid, and these may be learned from the *Bulletin* and our other periodicals. They will be laid before our people at the camp-meetings. Every earnest Seventh-day Adventist will want to know what these plans are, and do all he can to help carry them into effect. No other people has ever had such an important work to do as have Seventh-day Adventists. The world is to be warned in this generation. Never was greater consecration required of any people. All who want to hear at last, "Well done, good and faithful servant," will certainly rally round the cause at this important epoch in its history.

The perfect union of sentiment throughout the entire camp was most noticeable. Some came wishing to raise questions which would produce discord, and such had the discouraging experience of seeing their plans come to naught. The whole interest was in the cause of giving the last warning message. Nehemiah's sentiments seemed to be in the ascendant, We "are doing a great work" and "can not come down" to enter into any controversy. The writer never saw our people apparently more united. All seemed cheerful and happy and hopeful in God.

The servant of the Lord, Sister E. G. White, came all the way from the Pacific Coast to attend this meeting. Although eighty-two years of age, she was given strength to stand before the vast congregation and make her voice heard. Age and abundant labors have left their marks upon the physical system, but her mind, so often illuminated by the divine Spirit, seemed perfectly clear.

Her example of continued labor in faithfulness and earnestness, even with the physical weaknesses of old age upon her; her exhortations to earnestness and faithfulness, greater devotion to God's work and Word; her intense interest in the salvation of all; her pity for those in darkness and sin, were a stern rebuke to ease-loving ministers, and careless, selfish souls satisfied with their own indifference; also, a great encouragement to those who long for greater usefulness.

From the labors of the Conference, she has gone to New England, to the scenes of her earliest labors, to give her testimony there. What a life of earnestness, sacrifice, industry, spirituality, and of following after the blessed Master has her life presented to this people and to the world! May our dear Lord grant strength and grace for its continuance years yet to come.

Bowling Green, Fla.

The Sin of Ananias

G. B. THOMPSON

God's hatred of sin is forcibly illustrated in the case of Ananias and Sapphira, recorded in Acts 5.

What was their sin? — They told a lie. They lied to Peter, and they lied to the Holy Spirit. Lying is common. Ever since Satan lied in Eden, men have been addicted to it. With a pretense of telling the truth, men add to, pervert, and deceive. And because they do not fall dead on the spot, many seem to think that the Most High does not care. But this record of the sin of Ananias and his wife contains a warning for us at this time against the sin of lying. Let us study it.

Pentecost was past, the gospel was being preached, and thousands were em-

CONTRIBUTED ARTICLES

My Need

MARY VALLIANT NOWLIN

Quicken me, all-glorious Son,
With life the Father giveth thee —
With light and immortality —
Thou Christ, who art my judge to be.
O let me never be undone!

Lord, through thy Spirit so impart
The fullest riches of thy grace,
The glory shining from thy face,
That in my actions all may trace
The throbbing of thy love-filled heart.

And let there mingle in my voice
The tones that stirred the far-off sea —
The far-famed, blue-waved Galilee —
That gentle, loving sympathy
That made all lonely hearts rejoice.

O Christ, this fulness I so crave,
So feel the lack, I'd faint to-day,
If thou, Lord, hadst not bid me pray,
And watch for souls along the way,
And tell them of thy power to save.

Then let these graces in me meet,
O thou who knowest all my need!
Come, teach me by love's simple creed,
That I may gather gems indeed,
And some day lay them at thy feet.

O, I will sing all heaven through,
If I should find in that glad place —
Which I shall reach, Lord, by thy grace —
Some trav'ler, lost in earth's dim maze,
That I had told thy story to!

Takoma Park, D. C.

Be of Good Courage

MRS. E. G. WHITE

There are some in our churches who, if there is discouragement in any line, are sure to talk about it. This is not the right way to do. Those who do not work in hopefulness, keep themselves under a cloud of doubt. The enemy is not dead, and the nearer we come to the close of this earth's history, the more vigilant will be his efforts to keep souls in discouragement, that the light of heaven may not be revealed in words and acts to bring hope and cheer and courage to others. We must be wide-awake to meet the wiles of Satan. We should ever be drawing nearer and nearer to God, for we need increased faith and a firm reliance on the help that God can give. These will make us a help and blessing to others.

I am so thankful that we have a faith that will stand the test of trial and opposition. As trouble in the world increases, the Lord's children will have to suffer; but the Word of God affords comfort and encouragement for such a time. Read the first and second chapters of First Corinthians; there are precious assurances here for the child of God.

Paul is speaking to his brethren in the faith: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

We have some understanding of what this waiting means. The testimony of the Spirit of God to-day harmonizes with that given through the apostle Paul. "God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord."

The apostle continues, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In our labors there is need of carefulness of speech, watchfulness of each action, that through the grace of Christ the responsibilities that have been placed upon us may be borne in the spirit of Christ. Christ would have us united in Christian fellowship, — a tie more binding than the ties of human kinship. He would have us take our stand upon a higher platform. Christ has pledged himself to work for us if we will take hold of him by faith.

We are now in the closing work of this earth's history. There is not a moment's time to be given to doubting. My brethren and sisters, let your faith increase. However discouraging appearances may be, believe that the Lord will work in behalf of his cause and his people. The Spirit of God is everywhere knocking for admittance to the hearts of men. God is caring for his work in every place. His children are the special objects of his care. If by faith we will accept the light God gives in messages of encouragement or reproof, and advance step by step in the right way, keeping our eyes steadfastly fixed on our Leader, light will shine along the pathway, the approval of God will stimulate us with hope, and ministering angels will co-operate with all our efforts.

Consider the estimate that Christ places upon those who follow his example: "Ye are the salt of the earth," he says, "but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

These are wonderful lessons for us. Study them carefully, and profit by their instruction. A higher spiritual tone is required of us. The Lord would have us spiritually minded, that we may be able to see the working out of his plan in our lives. We are to be laborers together with God in accomplishing the work that he would have done. Wherever we are, we are to reflect light.

It is our privilege to gain precious victories day by day. Let us go forward in faith and hope and courage. Let us regard patience and kindness as sacred things which we must bring into every line of our work. Let us vindicate the greatness of the work by building up amiable, hopeful characters. This we can do through the grace of Christ.

We have no need to be sad and discouraged. The words and example of our Redeemer should bring us comfort and joy and strength to work his works. Let us reveal in our lives the fact that we are relying upon him who gave his life that we might not perish, but have everlasting life. Let us draw by living faith on the power of God. In no other way can we obtain the victory over the hosts of Satan. If by faith we will lay hold of the heavenly provision, the greatest powers in the universe will enable us to make complete our triumph over Satan and sin.

Thank the Lord that to human agencies is committed the grand work of extending the triumphs of the cross. Let us keep our eyes fixed on the mark of the prize. Let us not fail nor be discouraged. The words in favor of truth, spoken with the assurance that comes from the possession of a right purpose, and in cheerful hope, from a pure heart, will make angels rejoice.

"In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth.

"Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

Let us keep our eyes fixed on the city

of God, where the Prince of heaven will one day welcome his faithful ones. Let us think of him looking down upon our world, and watching with earnest desire those who are striving to overcome by the blood of the Lamb and the word of their testimony. When his work on earth is finished, he will welcome the righteous to the mansions he has prepared, and place on their heads the crown of the overcomer.

Increasing Confidence

GEO. O. STATES

In the fifty-seven years that I have been a Sabbath-keeper, nothing has ever so inspired confidence in the final triumph of the third angel's message as do the *Bulletin* reports of the General Conference. Just as far back as I can remember, when there were only a few of our people in the Eastern States, and Elders M. E. Cornell and J. B. Frisbie began giving the message in Michigan, our people believed that this truth would go to every part of the world, and that there would be gathered out one hundred forty-four thousand from all nations. These grand truths used to inspire our very beings. As I read the proceedings of the Conference, and the reports of the delegates from nearly every part of the world, telling how the message was spreading, I could almost hear their voices, and I said, "This is the truth, and I know it is."

Courage, brethren and sisters; the city is almost in sight. We have no time to look at the mistakes of our brethren. Doubtless they have made mistakes, and do still make mistakes; we all do. The servant of the Lord has said: "But when, in a General Conference, the judgment of the brethren assembled from all parts of the field, is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body."

As I carefully read the proceedings, and saw how strongly our leading brethren differed on vital questions which affected the interests of the work, how the questions were freely discussed, and when they were finally acted upon, were passed unanimously by a rising vote, I said, "Thank the Lord for the spirit of prophecy. Our leading brethren believe, and practise what they preach." "Thy watchmen shall lift up the voice; with the voice together [all united] shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

Now let these brethren and sisters who were permitted to attend this World's Conference go to their respective fields of labor and spread that spirit of unity among the laborers that could not attend, then let all the laborers go out and infuse that spirit through the rank and file, all standing firmly on the Word of God and the spirit of prophecy which God placed in this church from the very start, and the message will swell into the loud cry, and a short work will the Lord make in the earth. "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

I believe, brethren and sisters, that if all our laborers would do this, and give the message with the old-time ring, it would soon swell into the loud cry, the power of God would be seen, and the sick would be healed. "I asked the angel why there was no more faith and power in Israel. Said he, 'Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.' I was pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial." "If the enemy can get the desponding to take their eyes off from Jesus, and look to themselves, and dwell upon their own unworthiness, instead of dwelling upon the worthiness of Jesus, his love, his merits, and great mercy, he will get away their shield of faith, and gain his object, and they will be exposed to his fiery temptations. The weak should therefore look to Jesus, and believing in him, they can then exercise faith."

During the five years, and more, since my nervous breakdown, many times I have gone before the Lord in secret and asked him if I might not be laid away to rest, for it did seem to me that if I could not have a part in giving the message, I would rather await the first resurrection. Brethren and sisters, my very life is bound up in this truth, and since reading the reports of the Conference, I have wondered if I have learned the lessons God has for me in my terrible affliction, and if I have come to the place where I can say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." I need your prayers as I work in the quiet of my home to build up my health, that I may have that submissive spirit that our Example had when he said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." If I should be healed and have a part in the loud cry, those who know my affliction would say, Surely that is the work of God.

Cedaredge, Colo.

Achan

G. B. THOMPSON

"There must be an Achan in the camp," we sometimes hear it said when there is trouble and a waning of spirituality in the church. Achan seems to be to this day a synonym for spiritual stagnation. In the midst of discord and wrangle somebody is impressed that an Achan should be weeded out, and unless this is done, Israel will probably languish nigh unto death.

But who is Achan anyway? and what did he do that he has become a synonym for hypocrisy and spiritual declension even to this time? Achan was "the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah." Joshua 7:1. With the rest of Israel he had marched around the city of Jericho, and probably lifted his voice in the shout of victory which overthrew the walls. No doubt he rejoiced when he saw the mighty power of God displayed in delivering the city into their hands. We have no record which shows that Achan was specially bad at heart. He was numbered with God's chosen people. But a temptation came upon him. He "committed a trespass in the devoted thing." Joshua 7:1, A. R. V. He "coveted," and as a result "took" that which belonged in the treasury of the Lord, instead of in his own. It was through yielding to this sin that he lost everything, and became a byword of unrighteousness to this day.

But what did he do? Simply this: Concerning the spoil of Jericho, the Lord had said: "All the silver, and gold, and vessels of brass and iron, are holy unto Jehovah: they shall come into the treasury of Jehovah." "Keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so would ye make the camp of Israel accursed, and trouble it." Joshua 6:19, 18, A. R. V. This was plain instruction, and there was no reason why it should not be understood and obeyed. Certain things were holy, and were to be placed in the Lord's treasury, and Israel were to "keep" themselves "from the devoted thing."

But Achan did not do this. After witnessing and sharing in the great victory which came to God's people, he was one day walking among the ruins of the city and saw among the spoils "a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight." He "coveted them," and when none of his brethren were looking, he "took them," and hid them in the earth in the midst of his tent. Joshua 7:21.

Sad spectacle indeed! A professed servant of God digging a hole in the ground in his tent to hide something that was holy and belonged in the Lord's treasury, but which because of covetousness, he had stolen, and put among his own stuff!

But there is nothing uncommon about Achan's transgression. Many are doing the same to-day. He was covetous, and as a result, that which was holy and belonged to God and his service, he took for himself. Many in the church to-day are covetous and guilty of this same sin.

"Achan understood well the reserve made, and that the treasures of gold and silver which he coveted were the Lord's. He stole from God's treasury for his own benefit.

"I saw that many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has entrusted to them, and which should come into his treasury."—"*Testimonies for the Church,*" *Vol. III, page 269.*

CONTRIBUTED ARTICLES

(1)

Lead Me, Lord

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet;

For one thing only, Lord, dear Lord, I plead:
Lead me aright,
Though strength should falter and though heart should bleed,
To thee, my Light.

— *Selected.*

A Revival Needed

MRS. E. G. WHITE

The Lord calls for a revival among his people, an acknowledgment of the peculiar obligations he places upon them. He calls upon every soul who has the fear of God before him to walk and to work with an eye single to the glory of God. There is a great work to be done, and none can properly represent that work unless they humble their hearts before God day by day, and walk in all the light he sends. (1)

A great work will be accomplished by God's people if they will work in unity and unselfishness and with humility of heart. All self-exaltation must be seen and put away. Truth and righteousness alone will stand the test for this time. We need to have the Spirit of God daily with us, that we may be kept from all evil thoughts and unwise actions. We should fear lest our eyes become blinded to our individual spiritual needs in these perilous times. Many professed Christians have been allowing themselves to become absorbed in the upbuilding of selfish interests. We are now to awake from our spiritual sleep.

Brethren and sisters, let us begin at once the work of consecrating ourselves to God. Let every church-member offer himself a humble offering to the Lord. Parents, bring your children to the Lord. Be determined to seek the Lord with all the heart, and make a full surrender of yourselves to him. Pray, and believe the promises of God. Seek for the grace of Christ, that you may be taught his way and his will. As fathers and mothers, a sacred work is yours to remove every stumbling-block from the path of your children. Then the Lord can work. My brethren and sisters, labor for your own souls, and for the souls of others, that you may be accounted laborers together with God.

When church-members are fully decided to be Christians, which means to be Christlike, to be humble, pure, honest, the Lord will manifest himself by his Holy Spirit. Now is the time to do the work that needs to be done. It is self-esteem that leads men and women away from God and away from those who need their help and tender sympathy.

While he was clothed with human nature, Christ had such a firm conviction that he was doing the will of his Father that he could say, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. . . . And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye will ask anything in my name, I will do it." Blessed be God for this assurance. The name of Jesus is all powerful to save. It is this magic name that dispels our darkness, and gives us light in the Lord. It cheers our hearts in the darkest seasons of our pilgrimage, and gives us peace with God.

We have a work before us in preparing for the constantly changing scenes of the world's population. There needs to be a living testimony borne from converted hearts. God is our sufficiency. The church needs to awake to an understanding of the subtle powers of satanic agencies that must be met. If they will keep on the whole armor, they will be able to conquer all the foes they meet, some of which are not yet developed.

Confederacies will increase in number and power as we draw nearer to the end of time. These confederacies will create opposing influences to the truth, forming new parties of professed believers who will act out their own delusive theories. The apostasy will increase. "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Men and women have confederated to oppose the Lord God of heaven, and the church is only half awake to the situation. There needs to be much more of prayer, much more of earnest effort, among professed believers.

Satanic agencies in human form will take part in this last great conflict to oppose the building up of the kingdom of God. And heavenly angels in human guise will be on the field of action. The two opposing parties will continue to exist till the closing up of the last great chapter in this world's history. Satanic agencies are in every city. We can not afford to be off our guard for one moment. The true, stanch believers will pray more and more, and will talk less of matters of little consequence. More and more decided testimonies will come from their lips to encourage the weak and the needy. This is no time for the people of God to be weaklings, neither one thing nor the other. Let all be diligent students of the Word. We must (2) be strong in the Lord and in the power of his might. We can not live haphazard lives and be true Christians.

With emphasis these words were spoken: "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

The Lord would have us awake to our true spiritual condition. He desires that every soul shall humble heart and mind before him. The words of inspiration found in the nineteenth and twentieth psalms are presented to me for our people. It is our privilege to accept these precious promises, and to believe the warnings. I pray that our hearts may be fully awake to the perils that surround those who are indifferent to the soul's eternal welfare. We need to search the Scriptures as never before. The Word of God is to be our educator, our guide.

Let humility of soul be cherished, and entire surrender to God be made. Let our churches put away selfishness and pride, and cease to lift up the soul unto vanity. The end is near, and we are to give the message of warning and mercy to the world. And not only are our lips to proclaim this message, but by lives of simplicity and meekness and right-doing we are to reveal that we believe the truths of the Word of God.

(2)

The Turkish Revolution — No. 5

PERCY T. MAGAN

A Triangular Question

For more than half a century the Seventh-day Adventist people have maintained that the Scriptures plainly teach that in the last days the Ottoman empire in Europe will come to an end, and that following this there will be world-wide war — "a time of trouble, such as never was since there was a nation, even to that same time." And we have further declared that according to the Word of God this universal war would terminate in the battle of Armageddon, the end of the world, and the coming of our Lord and Saviour Jesus Christ. Amid all the ebb and flow of international events af-

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CONTRIBUTED ARTICLES

Hidden Beauty

HETTIE L. OLSEN

'Tis only a piece of marble,
  Awkward and rough and tall,
All covered with dust, and unnoticed;
  It seems of no use at all.
Some tired, way-worn traveler
  May rest in its kindly shade,
And at its base, on the greensward,
  May his weary head be laid.

'Tis passed by the high and noble,
  By the rich, the poor, the lone,
To them a blot on the landscape
  Is that block of ugly stone.
One day a far-famed sculptor
  By chance passed by that way;
He pauses, examining closely
  That giant so dusty and gray.

He sees not the grimy surface,
  He sees not unyielding rock;
Nay, he sees a beautiful image
  In its rough exterior locked.
To his workshop he has it taken,
  Where the hammer and chisel he plies,
Till a white-robed, wingèd angel
  Stands before admiring eyes.

So many of us, like that marble,
  Seem worthless and in the way;
But there is a wise, true Sculptor
  Who can chisel the worthless away;
The blows may fall fast and heavy,
  But the quicker the work will be done,
And then God will see perfected
  The image of his dear Son.

Allegan, Mich.

* * *

What the Cause of God Demands of His Servants

MRS. E. G. WHITE

The work of God is a straightforward, sensible, loving work, and belief of the truth for this time should lead to a straightforward, sensible, loving experience in God's people. Truth must be received and practised in every opportunity given us for doing good. We are to treat the great subjects of eternal interest as all-important. We are to urge the truth for this time on those who know it not, saying, "Choose you this day whom ye will serve," while we pray that the Lord will bring conviction and conversion to their hearts. In this work the Holy Spirit is to be our sanctifier and our efficiency. The assurance of success is ours, because of the provision made by Christ. We shall meet with obstacles and difficulties; bitter and relentless will be our enemies; but as we follow on to know the Lord, we shall know that his going forth is prepared as the morning. Christ's presence is promised to us in our labors. "Lo, I am with you alway," he says, "even unto the end of the world." In his presence there is fulness of joy; at his right hand there are pleasures forevermore.

The Lord is true to all the terms of salvation. He longs to work for his people. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." This work will be done through the agency of those who are truly the Lord's, and who are standing on vantage-ground.

The Lord has pledged himself to make his name a praise in the earth. What power he has promised to all who will work in co-operation with heaven! The three highest powers in the universe are pledged to labor with those who will seek to save the lost. God wants his people to claim his promised help for the accomplishment of his work in the world. "Harken unto me, my people;" he declares; "and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust."

In a special manner truth is adapted to the necessities of every human heart. As the children of God comprehend the ability of the Lord to supply their needs, they will reach out to meet the needs of the souls who are perishing in sin. God will accept all who will exercise faith in him and become doers of his word.

Christ's Example

Christ labored untiringly to accomplish the great work that he came to the world to do. His desire to save the lost race was manifest on all occasions. He went about doing good. It was his mission to help those in need, to seek the lost, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. His heart was ever touched with human woe. How earnestly he worked for sinners! And how constant were his efforts to prepare his disciples to carry the gospel message to the ends of the earth!

Christ placed himself on the altar of service a living sacrifice. Should we, his disciples, spare ourselves? In these days when there is so great a work to be done, unceasing activity is called for. Darkness has covered the earth, and gross darkness the people. Many are far from Christ, wandering in the wilderness of sin. They are strangers from the covenant of promise; and the Lord is coming soon. Already the judgments of God are in the land. Shall we let the unwarned multitudes go down into darkness and death without a preparation for the future life?

A Call to Consecration

The testimony comes to every believe at this time, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality."

It is not learned men, not eloquent men, who are so much needed now, but humble men, who in the school of Christ have learned to be meek and lowly, who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls will be successful.

It is a law of heaven that as we receive we are to impart. The Christian is to be a benefit to others; thus he himself is benefited. "He that watereth shall be watered also himself." This is not merely a promise. It is a law of God's divine administration, a law by which he designs that the streams of beneficence shall be kept, like the waters of the great deep, in constant circulation, perpetually flowing back to their source. In the fulfilling of this law is the power of Christian missions.

God calls for whole-hearted, sympathizing, liberal, unselfish men, for nobility of dealing. He will not tolerate selfishness. Christ's servants are to have his spirit; they are to be lifted far above all littleness and cheapness of thought or action. They are to lay hold of the merits of a crucified and risen Saviour. Human hands may never have been laid on them in ordination; but there is One who will give them a fitness for the work, if they will ask in faith. I entreat of you to ask and to receive the Holy Spirit. This Spirit can be received only by those who are consecrated, who deny self, lifting the cross and following after the Lord. We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of his people and quicken their dulled senses, that they may comprehend the great truths of the gospel — the power of God unto salvation to those who believe.

The whole body of believers needs to

be vitalized by the Holy Spirit of God. We should study, plan, economize, and set in operation every means possible whereby we may reach and bless suffering and ignorant humanity. The light which God has given to us as a people is not given that we may treasure it among ourselves. We are to act in harmony with the great commission given to every disciple of Christ, to carry to all the world the light of truth. The human family is God's heritage. "Ye are not your own; for ye are bought with a price," the apostle declares. When this great truth is realized by believers, the affections of the heart and the powers of the being will co-operate to render to God the highest service.

A Thousand Dollars a Day

G. B. THOMPSON

A THOUSAND dollars a day is quite a large sum, yet this is practically the amount that is needed to carry forward the work already begun in planting the standard of the third angel's message in the regions beyond. Think of it! Every time the sun rises in the morning, Sabbaths and all, from some source there must come a thousand dollars to feed and clothe our faithful laborers toiling at the front. And we must either furnish this amount or recall some of our laborers, and dismantle some of our mission posts established in the midst of teeming millions who know nothing of this message.

But, you say, our missionary operations in foreign lands are becoming quite expensive. They are, thank the Lord! And it will take more each year, until the work is done. Next year's budget must be larger than this year's. If it is not, it will indicate stagnation in some place. As the lines of the message extend, more laborers must be sent to strengthen the work; and the more mission stations opened and the more laborers sent to fill the Macedonian calls, the more funds it will require. A thousand dollars a day will not long suffice. An individual offering of a dime a day will do just now, perhaps, as a financial shibboleth, but the growth of the work already warns us that we must soon pass on to something larger.

Back in 1874, when Elder J. N. Andrews, our first missionary across the sea, went to Europe, it did not require so much as it does now to finance the work. We did not have to plan for a thousand dollars every time the orb of day came up. A few thousand dollars would suffice while the earth was describing its yearly orbit around the sun. Would you be glad if it took no more than that now? Hardly, for we desire to see growth. We all are glad the message is taking on new and greater strength, and taxing our resources to the utmost to furnish the recruits needed to advance into new fields, and to strengthen the work already begun. But in order to keep pace with the work we must continually lay broader plans. To depend on the plans laid in the past to carry forward the work of the future is folly. This would be something like putting a full-grown man into the clothes he wore when a boy.

But who is responsible for securing this thousand dollars a day? Dear reader, as you see the sun come up each morning, remember that another thousand dollars must be found to use in forwarding God's last message, and ask yourself the question, "How much am I responsible for raising this amount?" Is the treasurer of the General Conference responsible alone? — No, indeed. Are the union and local conference treasurers responsible? — In part they are, but not wholly. The responsibility must be laid where it belongs, and that is upon the local churches. Every church elder, deacon, and treasurer, the officers and teachers in every Sabbath-school, should all wrestle with this financial problem, and help solve it. It is an *individual* responsibility, and nothing is needed more in this cause than a recognition of *individual responsibility* in all lines of work. Why should a few men carry all the burden in this matter, and the great majority in the churches scarcely ever think of it? My brethren, these things ought not so to be. Ministers and laymen should keep this stupendous work constantly before them, and be ceaseless in their activities until they know that what is actually needed to carry forward the work in an economic manner, is placed in the treasury. When all do this, there will be no scarcity of funds for carrying forward the message either at home or abroad.

Takoma Park, D. C.

"Here Is the Patience of the Saints"

GEORGE I. BUTLER

"AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

We have quoted this scripture more than once, because of its great importance, and because we wish all who read these articles to become very familiar with it. Never was there a message to mankind of greater importance than this. It is the most solemn to be found in all the canon of inspiration. Let all notice that in this message there are two important divisions: (1) That most fearful threatenings are uttered against beast and image worshipers,— those who receive the papal beast's mark; and (2) that in the latter part of this message God's true people are plainly recognized. The language is peculiar and emphatic: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Under this last message to humanity that will ever be heard in this world, those who will accept that light and be faithful in the promulgation of it, are recognized as God's peculiar people; those who will not accept and obey it, will help to compose that great mass against which his fearful threatenings are uttered.

The Lord calls attention to a peculiar characteristic of the period of time during which his great work will be done. It is a special time of patience, spoken of in various scriptures,— the time of the saints' special exercise of patience: "Here is the patience of the saints." When is it? — It is at the time of the proclamation of the third angel of the message series. This particular feature is not mentioned in either the first or the second message. The special period of patience is not reached until the time when the third angel proclaims his message,— not until the time of the great disappointment in 1844 has passed, and Babylon's spiritual fall has taken place. Then the time of special patience is entered upon.

What is patience? — "The act or power of calmly or contentedly waiting for something due or hoped for." This is Webster's second definition of patience. And how wonderfully well it applies to those who have so long been waiting for their Lord's coming! None but the old believers can appreciate the full force of the application. In the great advent movement of 1840-44, they fully believed his coming was to take place immediately, because of the fulfilment of the prophecy, "Unto two thousand three hundred days [years]; then shall the sanctuary be cleansed [" justified," margin]. That prophecy did reach to that great judgment period allotted to an examination of the books of God's remembrance and the final decision of all cases just before Christ's coming to execute the sentence of that grand assize. But the believers then had no conception of the great work to be done in warning the world fully of the coming of Christ. That warning must and will be given. God's Word declares it; it says, "The earth was lightened with his glory." That is the warning message of which the revelator speaks. The warning of the world of Christ's soon coming is the last special work of God's people, even as Noah, the preacher of righteousness, warned the antediluvian world during the one hundred twenty years while the Spirit of God was still striving with that generation.

The advent believers fondly hoped to see their Lord in a comparatively brief time. They knew the Lord must come soon, for over and over the Saviour had declared most positively that he would come soon after the signs which he gave

CONTRIBUTED ARTICLES

The Resurrection

Forth from the grave at break of day
Jesus the Conqueror treadeth the way;
Vain is the tomb, the watch, or the seal,
Death hath he spurned 'neath the touch
of his heel.
Saw you the gleam of the messenger
bright,
As back from the tomb in his wonderful
might,
With a sweep of his arm, the grim stone
he rolled,
While the guards fall affrighted his face
to behold? (1)

O Death, thy dominion forever is lost,
When Christ paid all debts at such infinite cost;
No longer the grave shall boast of its
slain,
For Jesus the Crucified liveth again.
He lives, and because of his life we shall
live,
For vict'ry to all who believe he shall
give;
When he cometh to reign, we shall reign
with him there,
With our glorified Lord, whom we'll
meet in the air.

But O, my beloved, the midnight is here,
Long pauses the stroke we are waiting
to hear,
While the world and the careless sleep
on to their doom,
And the messenger cries, "Behold he
shall come!"
Then watch while you wait for that glorious dawn,
As heirs of the kingdom to which you
are born;
For the King in his beauty shall come to
his own,
And the saved of all nations shall serve
at his throne.

— *Colwell Townsend.*

"As Ye Have Received . . . So Walk"

MRS. E. G. WHITE

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

We need a firm reliance upon God if we would be saved from the power of satanic agencies. If we will keep close to the teachings of the Word, the truths of that Word will be our safeguard, saving us from the delusions of these last days. We need the truth. We need to believe in it. Its principles are adapted to all the circumstances of life. They prepare the soul for duty, and brace it for trial. They bear the stamp of the divine Author. Upon all with whom they are brought into contact, they exert a preserving influence. (1)

The natural stubbornness of the human heart resists the light of truth. Its natural pride of opinion leads to independence of judgment and a clinging to human ideas and philosophy. There is with some a constant danger of becoming unsettled in the faith by the desire for originality. They wish to find some new and strange truth to present, to have a new message to bring to the people; but such a desire is a snare of the enemy to captivate the mind and lead away from the truth.

In our experience we shall see one and another start up with new theories in regard to what is truth, and, irrespective of what the influence of the advocacy of such theories may be on the mind of the hearers, they will launch out into the work of advocating their ideas, even though these teachings may be in opposition to the belief that has called out Seventh-day Adventists from the world, and made them what they are. The Lord would have those who understand the reasons for their faith rest in their belief of that which they have been convinced is truth, and not be turned from the faith by the presentation of human sophistries.

The warning comes down the line to our time: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Let us heed this warning, and not be too ready to accept the productions of those who come to us presenting new light. We have the truth in the Word of God; we have the light that has come to us in the proclamation of the first, second, and third angels' messages. The injunction is given us, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

In these last days we need a large and increasing faith. We need to be established in the faith by a knowledge and wisdom not derived from any human source, but which is found only in the riches of the wisdom of God. Men may claim great intelligence, but they need more than human intelligence to grasp the revelations of the Word of God, which Inspiration declares have been hidden for ages. "The world by wisdom knew not God," but "it pleased God by the foolishness of preaching to save them that believe." "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

The apostle Paul lifts up the Saviour before men, declaring, "In whom are hid all the treasures of wisdom and knowledge." Why then should we seek wisdom of those who have not learned the wisdom of God? Why should we not come ourselves in faith to Christ and receive the fulness of which the apostle speaks? The grace of Christ has made it possible that there be a close union between the receiver and the Giver. Those to whom God reveals by his Spirit the truths of his Word will be able to testify to an understanding of that mystery of godliness which from eternal ages has been hid in the Father and the Son.

Those who have accepted the truth of the third angel's message are to hold it fast by faith; and it will hold them from drifting into superstitions and theories that would separate them from one another and from God. Our reception of the truth we hold as Seventh-day Adventists was not a chance experience. It was reached by earnest prayer and careful research of the Inspired Word. The Lord would have us walk and work in perfect unity. His name, Christ Jesus, is to be our watchword, his example our badge of distinction, the principles of his Word the foundation of our piety. In unity of spirit and action will be our strength. Satan is at work to create differences of opinion among us, and to shake our faith in one another. Thus he seeks to lead us to yield our minds to be worked by a spirit that is not of God, and that will bring in alienation and disaffection. But Christ's prayer that we all might be one as he is one with the Father, is to be fulfilled in his church in these last days. Our unity one with another is to be our credentials to the world that we have accepted him whom the Father sent to the world to represent the principles of heaven.

Christ took his stand among men as the Oracle of God. He spoke as one having authority, addressing himself in strong terms to the people, and demanding implicit faith and obedience. We as a people have based our faith upon the principles set forth in his Word. We have pledged ourselves to bring heart and mind to obedience to the living Word, and to follow a "Thus saith the Lord."

All our present and future hopes depend upon our kinship with Christ and with God. The apostle Paul speaks strong words to confirm our faith in this respect. To those who are led by the Spirit of God, in whose hearts the grace of Christ is dwelling, he declares: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ: if

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so be that we suffer with him, that we may be also glorified together." "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

We are called by Christ to come out from the world and to be separate. We are called to live holy lives, having our hearts continually drawn out to God, and having in our lives the Holy Spirit as an abiding presence. Every true believer in Christ will reveal that the grace of his love is in the heart. Where once there was estrangement from God, there will be revealed copartnership with him; where once the carnal nature was manifest, there will be seen the attributes of the divine. His people are to become workers of righteousness, constant seekers after God, constant workers of his will. This will make them complete in Christ. To angels and to men and to worlds unfallen they are to make it manifest that their lives are conforming to the will of God, that they are loyal adherents to the principles of his kingdom. The Holy Spirit, dwelling in their hearts by faith, will bring them into fellowship with Christ and with one another, and will yield in them the precious fruits of holiness.

"Here Are They That Keep the Commandments of God"

GEORGE I. BUTLER

Here we have another specification which will characterize the believers developed by the third angel's message of Rev. 14:9-12. What are the commandments of God here referred to? We answer, with perfect certainty, that the term "commandments of God" must clearly refer to the decalogue,— the ten commandments. These were spoken by God from Mount Sinai with a voice which shook the earth, and were written with his own finger upon the imperishable tablets of stone,— an honor conferred upon no other document under heaven: "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. These ten commandments, therefore, themselves constitute a law. God calls them that. In the typical system they alone were placed in the ark, under the mercy-seat, over which the wings of the cherubim were spread, the typical representation of the throne of God, from which mercy and forgiveness come. Other laws were given, but no other law had such honor as was placed upon the decalogue.

The ten commandments are a summary of the moral law. Scores of texts of Scripture teach the truthfulness of this statement. For fifteen centuries all Christians have admitted that the ten commandments were so held, and that all the commandments of the decalogue were binding upon God's people. And most denominations still admit it in their articles of faith, catechisms, etc. Some, however, claim that the fourth commandment was abolished by Christ, and that another day was substituted for the Sabbath, which is the seventh day of the weekly cycle.

What does our Saviour say in his great inaugural address, the sermon on the mount?—"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled ["accomplished," American Revised Version]. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

These words will forever stand as most conclusive evidence that the moral law is perpetual in its duration. As long as heaven and earth remain, not a letter or point of a letter will be removed from it. The context demonstrates that our Saviour was speaking of the ten commandments, because he quotes two of them in close connection: "Thou shalt not kill," and "Thou shalt not commit adultery."

The apostle upheld in the strongest possible language the obligation of the law of God, even as Christ did: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. In the verse following, Paul says, "By the law is the knowledge of sin." John says, "Sin is the transgression of the law." 1 John 3:4. All have sinned,— broken the law,— and the moral law therefore condemns all mankind,— condemns them because they have broken God's commandments; hence they must have a Saviour, or all are forever lost. By the law is the knowledge of sin; by the gospel is the cure for sin. Sin, or the breaking of God's law, causes all the woe, sorrow, and curse of this wicked world. Therefore God's law will stand and testify against sin as long as the world lasts. Not a letter of it has passed away: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. To establish is to make firm, immovable. The law then stands as a whole,— every commandment, every word, every letter, every point of a letter: "Wherefore the law is holy, and the commandment holy, and just, and good." "For we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:12, 14.

The law and its principles search every heart, and condemn all the transgressors thereof. The keeping of the ten commandments is one of the conditions of our final salvation: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. These words especially apply at the time when Christ is about to come; for in close connection we find this text: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

This is not saying that we are saved by works, or that of ourselves we can keep the commandments of God. We can of our own selves do nothing. The law can not save; it can only point out the wrong. The gospel through faith in Christ furnishes the only remedy for sin. To every repentant soul Christ gives pardon full and free. He changes the sinful heart, imparts a new spirit and a new life, and writes upon the tablets of that regenerated heart his own law. Then in the joy of his new-found experience, his child exclaims, as did David of old, "How love I thy law." The keeping of the commandments is accomplished by the power of the indwelling Saviour. The disciple gives proof of his love and loyalty by walking in the paths of obedience. We are saved by faith without the works of the law, but we are saved by a faith that works, by a faith which demonstrates its life and genuineness by walking in the footsteps of our blessed Example. Keeping the law does not put Christ into the heart, he enters the heart through faith; but Christ in the heart and controlling the life, says: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8.

Hence the keeping of God's commandments is a most important matter. The third angel's message declares, "Here are they that keep the commandments of God." This is one of the most prominent marks which will identify the last gospel church on earth. What is it to keep the commandments of God?—It is to keep all of them: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For that law which said [margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12.

1. God's law is called the royal, that is, the kingly, law. It was given by the God that made the universe.

2. The law of God is that which convinces a man of sin; because sin is the transgression of the law, and by the law is the knowledge of sin.

3. In order to become one who keeps God's commandments, we must keep all ten of them. The illustration given demonstrates that beyond all question. If we commit no adultery, yet if we kill, we become transgressors of the law. Hence, if we keep the commandment against murder and yet break the Sabbath commandment, we by the same process of reasoning will be accounted transgressors of the same law. Therefore,

CONTRIBUTED ARTICLES

Give the Best

THERE are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your words and deeds.
— *Madeline S. Bridges.*

God's Desire for His People

MRS. E. G. WHITE

GOD is waiting to see revealed in his people a faith that works by love and purifies the soul; for this alone will fit them for the future, immortal life. There is a great work to be accomplished, and little time in which to do it. The cause needs converted, devoted men who will make the Lord their dependence. Through such workers the Lord will reveal the power of his grace.

Christ placed himself where he could, by word and work, become a minister of healing and blessing. As the sin-pardoning Saviour, he was a well-spring of life wherever he was. In his work to relieve the sick and suffering, he was fulfilling his mission to men. His example is to be prayerfully followed by his servants. Believers are first to be converted to obedience to God's commandments; then as obedient children they will minister of their abundance to the suffering and the needy. There will be an example given of true Christian self-denial and self-sacrifice. The time now devoted to pride of dress and love of the world will be given to the uplifting of humanity. And when God's word is presented in simple faith, Christ will make the word effectual.

My brethren and sisters, let the truth of God abide in your heart by a living, holy faith. Bible truth must be comprehended before it can convict the conscience and convert the life. The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have true, eternal faith that this message will go forth with increasing importance to the close of time.

Christ desires to see his likeness reflected in every renewed soul. Those who continue meek and lowly in heart, he will make laborers together with God. Our spiritual conflicts might often be called our spiritual rebellions. It is the heart's lack of submission to the will of God that so often brings us into difficulty. We want our own way, and this often means rebellion against God's way. We need to do as Christ did — wrestle with the Father in prayer for strength and for power to make him known in our words and actions.

Study the instruction given in the fifty-eighth chapter of Isaiah. Here are life and light, goodness and truth, for all who will receive the words of warning and encouragement, and will apply the truth to their individual lives. In working to benefit and bless others, a sense of satisfaction is experienced. The Lord creates peace in the soul. This is of more value than gold. Every faithful performance of duty stands registered in the books of heaven, and receives more than an earthly reward. It is a sacred duty that we owe to God to receive his grace that we may give it to others.

All that we have has been entrusted to us by God for wise investment. We are to devote our means, and our physical and mental powers, in the service of the Master. We are to seek to increase our talents. With them we are to accomplish results that will be as far-reaching as eternity. Our Lord's entrusted goods are sacred, and are to be kept unmingled with worldly merchandise. Few, even among church-members, realize their accountability to God as his servants. The leaven of worldliness permeates the mind, and spiritual discernment is lost. My brethren and sisters, let us cleanse the soul-temple from the buyers and the sellers.

To do the Master's bidding, and to promote his work in the earth, should be the one aim and purpose of our lives. Then there would be an upward growth, and the Holy Spirit would work upon the heart to transform the character. A generous spirit would be revealed in kindness and tender regard for others. Self would be hid with Christ in God. Beholding the character of Christ, we would become changed into his likeness.

Let us forsake self, and accept Jesus Christ as the way, the truth, and the life. Faith in him is the only valuable science. He is the living representative of perfect obedience to the eternal word. He took human flesh into vital union with divinity. He passed over the same ground where Adam fell. He bore the test upon which our first parents failed; he was tempted in all points like as we are, yet without sin. Had he failed on one point, Satan would have been victorious.

In the night season my mind often dwells upon the work of infinite sacrifice revealed in the humiliation and death of Christ. The Creator of man, he who upon Mount Sinai proclaimed the eternal law; in his dying agony vindicated his right to pardon transgression and sin. As he hung upon the cross, his murderers and they that passed by reviled him: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he can not save."

O how his mother and his disciples hoped that he would manifest his mighty power, and silence his revilers by coming down from the shameful cross! They were pained by the unfeeling taunts of the ignorant revilers. "Let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom."

The faith of the dying thief grasped the truth of a sin-pardoning Saviour. And Jesus showed himself able to save to the uttermost all who should receive him. Verily I say unto thee to-day, he said, thou shalt be with me in paradise. Even in the agonies of death, in his humiliation and apparent defeat, he asserted his right and his power to forgive sin.

For you and for me, our Saviour hung on Calvary's cross. What are we willing to do and to sacrifice for his sake? Let every soul make some sacrifice for Christ. He has given his life for us; he has risen from the dead, and is now at the right hand of God. He is still at work for the salvation of men and women. Who will unite with him in labor?

"The Faith of Jesus"

GEORGE I. BUTLER

"HERE are they that keep the commandments of God, and the faith of Jesus." In the preceding article some attention was given to what is meant by the term "the commandments of God," and what it is to keep them. In this article some attention will be given to the last term, "the faith of Jesus."

At this particular point it may be proper to call attention to the importance of thoroughly comprehending the force of these expressions in the special connection in which they are used by the revelator. The term "the commandments of God" is often used in the Scriptures, also "the faith of Jesus," either in this exact form or equivalent expressions.

CONTRIBUTED ARTICLES

This Day Is Mine

THIS day is mine! To-morrow may not be!
I do not know that it will ever come!
Another day I may not live to see;
These lips which now can speak may then be dumb.

This day is mine! No moment can I spare
For idle thoughts or self-indulgent ease;
The work He gives to-day, with love and care
Must be done *now*, if I my Lord would please.

This day is mine! It soon will pass away,
Swept backward in the tide of vanished years:
I can not have again a misspent day,
Though I should seek it carefully with tears.

This day is mine! How swift the moments fly!
Alas for me if when at set of sun,
In looking back, with sad and tearful eye,
I find, too late, my work has not been done.

This day is mine! God gives me all the days
That I may work for him and do his will;
And if each day I walk in wisdom's ways,
He'll guide my steps, and love and keep me still.

This day is mine! O then with all my might,
For love of him, and with a faith sublime,
Let me each task perform, and feel at night
That all my work is even with my time.

— *W. R. Fitch, in Christian Advocate.*

* * *

Ministers as Christ's Representatives

MRS. E. G. WHITE

THE religion of Jesus Christ should be an apparent quality in the lives of his workers. They must know Christ, and to know him, they must know his love. Their fitness as workers should be measured by their ability to love as Christ loved, and to work as he worked. The whole man must be sanctified, purified, refined, ennobled. When Christ is formed within, the hope of glory, the worker will realize that as the representative of Christ, words and works and thoughts must be such as can meet the approval of God.

The Lord's messengers should have an intelligent understanding of the pattern that Christ came to the world to give to men. The Saviour was a man of tenderest sympathies; he was susceptible to the needs of all with whom he came in contact, and who were in need of his help. He was a man of sorrows and acquainted with grief. In presenting the word, let the workers dwell on his susceptibility to the griefs and sorrows of men. Let them present before those who have spoiled their lives by self-indulgence, and who are impatient and fretful, the beauty of Christ's life from the manger to the cross. His lovely character is the pattern for every human soul.

To labor for the conversion of souls is the highest, noblest work in which the human agent can engage. But in our working for this object must be revealed the fact that we are laying hold of the grace of Christ, that we are guided and controlled by the Spirit of God. His holiness, his power, his unbounded love, revealed in the human instrument, will convict and convert souls. When the presence of Christ fills the life, the worker has a sense of divine power with him. The fact that he is a joint worker with God captivates his affections and desires, and fills him with earnest love for the souls for whom he labors.

We need to have a broader view of the Saviour as "Christ and Lord." "All power" is given to him to give to those who believe in his name. We do not half acknowledge his right to our homage and obedience, and to our increasing faith in him. We need to understand the depth of significance there is in the words of the apostle, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. . . .

"Put on therefore, as the elect of God, holy and beloved," the apostle continues, "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The work to be done at this period of time demands that the channels appointed to receive the living waters for thirsty souls be greatly multiplied. The work is to be done through unselfish effort. Every advance move made now must be made with increasing effort; for Satan is working with all his powers to increase the difficulties in our way. He works with all deceivableness of unrighteousness to secure the souls of men. I am charged to say to ministers of the gospel, and to our missionary physicians, Go forward. The work to be done calls for self-sacrifice at every step; but go forward. The worker who reveals a right spirit and consistent behavior under trying circumstances is proving his adaptability for his work. He is qualifying himself to meet all kinds of minds, and to be a true representative of the Master Worker. Those who will yield to the Holy Spirit's guidance will come forth purified and refined, as gold from the fire.

The knowledge that souls are perishing in their sins should arouse every worker to greater fervor in giving the light of present truth to all within his reach. He should never forget that whenever a soul is truly converted, God is glorified, and angels in heaven burst forth into singing.

All who would have success in the work must tarry long with God. The story is told of an old Lancashire woman who was listening to the reasons her neighbors gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. "Nay," said the old woman, "I will tell you what it is. Your man is very *thick* with the Almighty."

Our fitness for God's service will be found in constant communion with him. When we consecrate ourselves to God, the power which comes alone from God will bring definite results in our work. We are to act as in the presence of God; his eye is ever upon us; his eye is guiding us. We must die to self before God can use us fully to his name's glory. If we will learn of Christ as little children, we shall make a success wherever we are.

The workers need to study the life of Christ until they give themselves unreservedly to him. "It is the spirit that quickeneth," Christ declared, "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Those who practise the words of Christ become one with him. Their lives represent the pure principles of the Word in simplicity and meekness. The apostle Paul wrote, "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

I am very thankful for the instruction

that has come to us regarding the relation we sustain to God as his servants. We are to be under the rule of Christ, to work out the mind and will of God. We are to be kind and courteous to our fellow workers because they also are the property of Christ, bought with a price. The price that Christ paid to purchase our redemption we can not estimate. He, the only begotten Son of God, gave his precious life that those who believe in him should not perish, but have everlasting life. When we comprehend more fully this amazing sacrifice made in our behalf, we shall not be indifferent and ungrateful, but we shall partake with him of self-denial and self-sacrifice. The Lord is to be our praise in this life, and in the future eternal life. Let us strive for the crown of life that is to be given to every faithful soul.

Here Are They That Keep the Commandments of God, and Have the Testimony of Jesus Christ. Rev. 14:12

GEORGE I. BUTLER

God teaches his people, precept upon precept, line upon line, here a little and there a little, the great lessons of heavenly origin. It is the true method of all successful teaching. His great volume, the Canon of Inspiration, which we call the Bible,— in other words, *The Book,* because the most important of all books,— is made up of treatises written by inspired men as they were moved upon and their minds illuminated by the Holy Spirit. The light was God-given. It is not merely one continued narrative, written by some one person, but the united spiritual testimony of numerous chosen agents, each adding something important to the testimony of those preceding him, all constituting one grand whole, the Word of God, all in beautiful harmony when truly understood.

Having given considerable attention to the connected prophetic three angels' messages of Rev. 14:6-12, and considered with some care every specification contained in them, and found each and all met in the great advent movement of our time, we unhesitatingly conclude that this is the true fulfilment of the prophecy. We know of no other way to ascertain the fulfilment of any prophetic utterance: when all the points given are met in the fulfilment, that is the true solution. They will never be duplicated. If they were, then we could never tell when they were fulfilled. It would throw complete uncertainty over all prophetic statements of Holy Writ.

We now proceed to give a brief exposition of a parallel prophecy, the twelfth chapter of Revelation. For the sake of brevity, we request the reader to read the whole chapter. It commences with the appearance of a great wonder in heaven,— a woman clothed with the light of the sun, crowned with twelve stars, the moon under her feet. To the woman was given a son, a man child, who was to "rule all nations with a rod of iron." There appeared a monster before the woman, a great red dragon with seven heads and ten horns, seeking to devour the child as soon as it was born. But the dragon did not succeed; for the man child was later caught up to the throne of God.

When this wonderful description is reduced to our common language, what do we have? The introduction of wonderful events about the commencement of our Christian era. Breaking forth from twilight darkness, came a flood of gospel light, a newer and clearer dispensation, the light of the Mosaic dispensation retreating like the moon before the rising light of the gospel sun, the twelve apostles appearing as stars, the woman, the true church, presenting the child, Immanuel, to the world. Before her stood a great red dragon with seven heads and ten horns, ready to devour the man child as soon as born. This dragon was a symbol of Satan, as shown in verses 9-12. But Satan works through human agents, hence in this chapter we find him working through earthly governments.

In the book of Revelation any symbolic creature with seven heads and ten horns always symbolizes Rome in some of its many phases. Here it represents Rome in its pagan form, as the leopard beast of chapter 13 represents Rome as a so-called Christian power. Herod, the Roman governor or king of Judea, represented Rome seeking to destroy the infant Jesus. Herod failed; for Joseph and Mary, being warned of God, fled with the child into Egypt and remained there till Herod was dead. Nevertheless, Rome in the person of Pilate, another Roman governor, did put to death the Son of God. But he was raised from the dead, and ascended to his Father above.

The woman, the symbol of the true church of God, did at last flee into the wilderness before this persecutor, Rome, where in obscure, hidden, retired places she existed for twelve hundred sixty years, while papal Rome ruled the world. In 538 the head of the papal system had received from Justinian, the emperor, authority over all churches, with power to correct heretics. Twelve hundred sixty years from that date brings us to the year 1798, when France dethroned the papacy, and it received a deadly wound. Not even yet has the pope recovered the full power which he held before. He hopes to do so, however; and by the help of apostate Protestants he doubtless will. In that "wilderness" condition God's true church was comparatively hidden from public view.

The great Protestant Reformation crippled the papacy exceedingly. This experience occurred within the last few centuries. It is brought to view in the prophecy (Rev. 12:16) as the powers of the earth (i. e., earthly governments) helping the woman, God's true people being protected from papal persecutions by German princes, Scandinavian powers, and by the English government. Now we come to our own time: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. This brings us to the close of that line of prophecy, and necessarily to the last body of believers on earth.

His last great effort will be made against the "remnant" of the true church, "which keep the commandments of God, and have the testimony of Jesus Christ." His wrath against them will be greatly stirred and powerfully manifested. The meaning of remnant is "that which remains after a part is removed," a "small portion," etc. It is used quite a number of times in the Bible, always with that sense. A "remnant of the woman's seed" must be the very last generation of the true church of God on earth, the very same people that the third angel's message develops. The same distinguishing characteristic identifies both — they "keep the commandments of God." They are the same people. To keep these commandments, all of them must be kept; the fourth commandment as well as the other nine.

One other feature must be noticed. They have "the testimony of Jesus Christ." Let the Word define what the testimony of Jesus Christ is: "For the testimony of Jesus is the spirit of prophecy." Rev. 19:10. Let us put the definition of the term in the place of the term itself. This will always give the true meaning. "And the dragon [Satan] was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the spirit of prophecy." Such, in effect, is the statement concerning the last of the true church on earth, the "remnant" of the true people of God.

As the spirit of prophecy is the leading, crowning gift of those gifts Christ bestowed upon his church when he left them to ascend to his Father, we are authorized by this scripture to expect that the church of Christ in the last generation, composed of those living when he comes, will be characterized by special manifestations of that gift which he placed in his church on earth. Why not? In every great crisis of God's cause he has manifested his special power to help his people. In the Egyptian exodus what mighty spiritual evidences God gave of his presence and power! In every important crisis in the history of that people God raised up persons, and clothed them with spiritual power to perform mighty works. In every step of that people's progress God's power was manifest. He warned them faithfully through his servants the prophets. After the captivity in Babylon, Ezra, Nehemiah, and other prophets had his special help and guidance. After a long interim from Malachi onward till Christ was about to come, these manifestations seemed to cease. But what an outpouring of the Spirit was manifest in connection with the first advent! That was called the "former rain," watering the gospel seed. But before Christ's coming the second time, there is

CONTRIBUTED ARTICLES

My Prayer

PEARL HEFTY

Blessed Saviour, hear my pleading!
  Broken-hearted, now I cry;
Be my helper, strong exceeding,
  Ever watchful, ever nigh.

Jesus, help me bear my crosses
  Meekly, as thou didst bear thine;
Help me not to feel earth's losses,
  Since thy loving heart is mine.

When the path seems dark and lonely,
  And the way I can not see,
May I, looking to thee only,
  Jesus, safely walk with thee.

Anlauf, Ore.

Words of Instruction to Workers

MRS. E. G. WHITE

Representations have been made to me that show how greatly our physicians and ministers and teachers need a development of Christian character, that they may properly represent the love of God to a fallen world. They are to speak the word of God from hearts melted in tenderness. In the large assemblies there are those who will be reached by words that tell of God's pardoning mercy and his matchless love; and these, in turn, will be the means of enlightening others in regard to the love of God. The Lord rejoices over the one repenting soul; he alone can measure the influence for good that one soul can be in drawing others to the foot of the cross. If the workers' labors are prompted by devotion to God and a desire to see souls saved in his kingdom, the Lord will impress them with words to speak that will represent his grace and love; and through the aid of the Holy Spirit souls will be convicted and converted. Their words will inspire faith and hope in the heart, and large numbers will be blessed with the light of truth, and be led to rejoice in the mercy and love of God.

Christ consented to suffer much in order to save souls. Should we not manifest patience and gentleness and long-suffering in dealing with the perishing? The words were spoken, "Love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

We must expect to meet all classes of minds. And when we are falsely spoken of, let us remember that the Prince of life passed through the same experience. Let ministers, physicians, and teachers take a straightforward course, "having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

And we are to be faithful in reproving wrong-doing. This God requires of every one of his laborers. Pure and unadulterated trust will always meet the elements of unsanctified profession. There will always be those who claim to be doing God service, but who are serving him not. Those who are blinded by erroneous opinions are to be treated with gentleness, yet labored for faithfully that their minds may be undeceived. Saving truth must be repeated over and over again. If these deceived souls can be convinced of their errors and converted, what rejoicing there will be in the heavenly courts!

Those who minister the word of God to the people are to remember that they are dealing with souls for whom Christ has died, and that they must meet the record of any unfaithfulness in the judgment. It is not merciful or just to allow a course of deception to be practised upon human minds. Satan will surely use erroneous theories to deceive and confuse minds, and we can not pass by these errors and be guiltless before God. Patiently, and in a spirit of meekness and gentleness, yet with a firmness that can not be misinterpreted, we are to reprove wrong, and to teach professed believers to adorn the doctrine of Christ our Saviour.

The work of the Lord is to be carried forward intelligently. Clear, well-defined plans must be laid for the extension of the message. Workers are needed who will reveal the spirit and mind of Christ, men who are consecrated to God, body, soul, and spirit, and who will carry out his will in meekness and humility, respecting the counsels given by his Spirit. Let every man stand in his lot and place, looking to Christ as his guide and counselor, and yoking up with his brethren in service for the Master. Christ will instruct those who manifest a teachable spirit.

We are engaged in an important and an essential work, and we must carry on an aggressive warfare. We are to stand for true Protestant principles; for the policies of the papacy will edge their way into every possible place to proscribe liberty of conscience. Every eye should now be single to the glory of God.

Those who have been seeking to undermine the confidence of our people in the testimonies of the Spirit of God, and in the leadings of Providence in our work, will one day be revealed as having acted a part similar to that of Judas. Judas was tempted and tried, but not rising above these temptations, he lost ground, and finally went so far as to betray his Lord. Christ permitted Judas to go with the other disciples on their evangelistic tours, but on these occasions, Judas often manifested a spirit of superiority. He sought to exercise authority over his brethren. This spirit, unchecked, opened the way for the enemy to work upon his heart and mind, until at length he went so far as to betray his Saviour with a treacherous kiss. There are to-day, among the professed people of God, some who are walking in the same path; and unless they are converted, they will one day be numbered with the open enemies of God's work for this time.

My brethren, withhold not the testing truths that should come to every soul at this time, and which must be practised by those who would find acceptance with God. We are to let the word of God come to every appointed agency, for there is a crisis before the people of God. Labor that souls may receive that word of truth that refines and sanctifies the soul, finding delight in the truth because Christ is identified with truth.

Study the Master's methods of labor and teaching. All his illustrations were so simple that even the lowliest could understand the truths they symbolized. It is said of his instruction, "The common people heard him gladly." So today he would have ministers and teachers use words that all, even the most ignorant, can understand. The Lord rejoices when simplicity marks the words and works of his ministers. Let his followers copy his example, and thus magnify his name.

The end of all things is at hand, and there is much important work to be done. The work at our camp-meetings should be conducted, not according to man's devising, but after the manner of Christ's working. The church-members should be drawn out to labor. The light is to be taken from under the bushel, that it may reach to the many who need it. God calls upon believers to obtain an experience in missionary work by branching out into new territory and working intelligently for the people in the byways. To those who will do this, openings for labor will come. Angels of God will direct in the opening of fields nigh and afar off, that the work of warning the world may be accomplished.

To every church the instruction is given to gather in the ignorant and those who need help. Our brethren and sisters need to go forth as the first disciples went, to the byways and the highways, teaching the message of truth. They need to become laborers in the Lord's vineyard. God's servants must not be idlers, but must work diligently to win souls. One soul saved is of more consequence than all the riches of the world. Let our church-members ask themselves the question, Do I improve my opportunities? What fruit am I bearing to the glory of God?

Why did the Saviour choose as his missionary field places which others did not discern as being of special advantage? Why did he labor to sow the seed in out-of-the-way places? Why did he travel slowly away from the villages where he had been communicating light and opening the Scriptures? There was a world to hear, and some souls would accept the truth who had not yet heard it.

My fellow workers, there is missionary work to be done in many unpromising places. The missionary spirit needs to take hold of our souls, inspiring us to reach classes for whom we had not planned to labor, and in ways and places that we had no idea of working. The Lord has his plan for the sowing of the gospel seed. In sowing according to his will we shall so multiply the seed sown that his word will reach thousands who have never heard the truth.

Opportunities are opening on every side; press into every providential opening. Eyes need to be anointed with the heavenly eye-salve to see and sense these opportunities. God calls now for wide-awake missionaries.

We need more of the love of Christ expressed in our lives for the souls perishing all around us. Christ looks upon these souls, not as they are in themselves, but as they may be if they will surrender themselves to him in sincerity, as did the thief on the cross. In the hour of his greatest suffering, Christ responded to the prayer of the penitent thief with the words, Verily I say unto thee to-day, Thou shalt be with me in paradise. The Son of God gave his life that he might uplift and ennoble all who would repent of their sins, accept his mercy, and trust in his power to save.

The Saviour in his labors had to deal with all classes of men, and all characters, and his life was the daily lesson book of those with whom he came in contact. Let us bear this in mind. The Lord is testing us individually; our motives are being held under close examination. As the truths of the Word are taught, let the evangelist and the physician remember that they have a part to act in bringing about the fulfilment of that word. If they will work in faith and humble dependence upon God, many will be led to accept the evidence of the word and to obey a "Thus saith the Lord."

Robbing God

G. B. THOMPSON

THE question is asked, "Will a man rob God?" Mal. 3:8. Hardly, one would think. Well might one shudder at the thought of a sin of such awful turpitude.

But the inspired seer continues, "Yet ye have robbed me." Then some are guilty at the bar of God of this great sin. In the presence of such an indictment by the Holy Spirit each will do well to inquire, like the disciples of old, "Lord, is it I?"

But, you say, I do not rob God, for I pay him an honest tithe. Very well, but we may do all this and still rob God. Withholding our tithe is not the only way by which we can rob the Lord. The Great Benefactor says some have robbed him in "tithes *and offerings.*" We may pay a faithful tithe, and yet withhold offerings and in this way be guilty of the sin charged.

Are any doing this, you say? Well, in view of the shortness of time, and the vast import of the message with which we are entrusted, were all as liberal as they should be, we would certainly be able to raise a sum equal to ten cents a week a member. Do you not think so?

Reader, please look over your stuff, look over your farm, your store, your business, your bank account, and see if you have put all in the cause you should, or have withheld, and thus robbed the Lord. Look at this now, as you will when face to face with the record in the judgment.

Takoma Park, D. C.

Spiritual Gifts Designed for the Church in All Ages

GEORGE I. BUTLER

OUR last article brought us to the remnant church, the last division of the true church of the gospel dispensation. The inspired description of it is found in these words: "Which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. This church must be the one brought to view in the third angel's message: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

We are logically compelled to conclude that the true spiritual gifts with which Christ endowed his church will be manifested in the last true church on earth. Before discussing the question as to whether they have been actually so manifested in connection with the proclamation of the messages of the three angels, let us consider briefly the question of the perpetuity of the spiritual gifts which Christ placed in his church. The general opinion of the Protestant churches is that those gifts were designed for the apostolic church and were particularly confined to that period. Do the Scriptures teach the truthfulness of that view? Let us examine their testimony.

On the very night of the Saviour's arrest, in his last discourse previous to his crucifixion, he spoke these words: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter [Greek, *Paraclete*], that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John 14:15-17.

Here is the direct promise of the Holy Spirit to be with his disciples in a measure and sense that it had never been with his believing people before. Behold the wonderful pentecost, when this promise began to be fulfilled in that special sense. "And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:2-4. These one hundred twenty disciples gathered in that room, after ten days of humiliation of soul and confession of sin, were in a fit condition of mind and heart to receive this outpouring of "the former rain" of the Holy Spirit. In all of the four thousand years of previous history from creation till that point had there ever been a scene equal or like to it? It is not known that there was a single learned speaker of other tongues present. But in the large crowd which soon gathered were representatives of eighteen different nationalities. The Spirit of God present enabled these poor Galileans to speak the word of God in the languages which these visitors could readily comprehend. All these persons were greatly amazed. Nothing like it had ever been seen before.

Then Peter arose and distinctly declared this occasion to be a fulfilment of the prediction of an ancient prophet. He said: "This is that which was spoken by the prophet Joel; . . . I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Joel 2:28; Acts 2:17, 18. As the result of Peter's brief discourse, three thousand souls were converted to God and baptized. This shows what can be done when the Spirit of God is powerfully present. What a contrast to many so-called "revivals" of the present age!

A prominent question worthy of consideration now confronts us. Was the outpouring of the Spirit on the day of pentecost a complete fulfilment of the Saviour's promise of sending them the Comforter? Or was it but the beginning of the fulfilment of that promise? Let the record decide: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." The Comforter was not merely for the one hundred twenty assembled on one day, but for his disciples forever. John 14:16. Peter's testimony is much to the point: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

How then can Christians, with any reason, claim that the promise of the outpouring of the Spirit was only designed for the apostolic age? How can they cut out of that promise the children of the apostolic church, and those afar off? yea, and "even as many as the Lord our God shall call"? Is not the Lord calling any one in our age? If not, why are all churches making such efforts to call in the unconverted? Spiritual gifts are still for the church.

"Wherefore he saith, when he

CONTRIBUTED ARTICLES

Better Things

BETTER to feel a love within
  Than be lovely to the sight,
Better a homely tenderness
  Than beauty's wild delight.

Better to love than to be beloved,
  Though lonely all the day;
Better the fountain in the heart
  Than the fountain by the way.

Better to be a little wise
  Than learnèd overmuch,
Better than high are lowly thoughts,
  For truthful thoughts are such.

Better to have a quiet grief
  Than a tumultuous joy;
Better than manhood age's face,
  If the heart be of a boy.

Better a death when work is done
  Than earth's most favored birth;
Better a child in God's great house,
  Than the king of all the earth.
    — *George Macdonald.*

* * *

An Appeal for Self-Sacrificing Effort

MRS. E. G. WHITE

THE Lord claims the service of all who believe the truth for this time. They are to be laborers together with Christ in proclaiming the message of mercy to the world. God has committed to each talents to be used for his name's glory. The vineyard is the world. The soil to be cultivated is found in every city, in every village, in the highways and byways, in places near and afar off. Seed is to be sown in good works that will benefit those who have not had the light of present truth. The kind of ministry brought to view in the fifty-eighth chapter of Isaiah is to be faithfully done. Those who are arrayed in Christ's righteousness, the beautiful garments of truth, and whose lives are being sanctified by the truth, will go forth to labor for all classes with equal solicitude. They will not be bound about by bands of selfishness, but will regard all the world as the field.

"Let your light so shine before men," the Saviour declared, "that they may see your good works, and glorify your Father which is in heaven." There is to be no limit to the places where the light should shine. It is to reach to the regions beyond. Tell it, urge upon all with earnest force, to give their service for those who are in the darkness of error. To teach the word of God to unbelievers, to unite our prayers for them, are duties that we owe to our Redeemer.

This is a time when every church and every family should be exercised unto godliness. I feel sad as I see men and women and youth spending time and energy in self-gratification. Selfishness is occupying much time that the Lord would have devoted to religious activities. I have been shown that the money that is lavishly spent by many believers for unnecessary things should be given to the work of winning souls that are ready to perish. It is time that our people felt the need of being laborers together with God. Self-denial and self-sacrifice are highly appropriate for this time. "We are laborers together with God," the Spirit through Paul declares. If unbelievers see in our works and lives devotion and self-sacrifice in order to save souls ready to perish, they will be impressed with the reality of the truths we profess. The truth that sanctifies the receiver will make its impression upon them.

This is a time when every soul needs to cling earnestly to God. Those whom the Lord is leading to do his last work in the earth are to stand as Micah and Zephaniah and Zechariah stood in their day, to call to repentance and good works. The writings of these prophets contain warnings and instruction applicable to this time, and should receive our careful study. They should teach us to shun every phase of evil that made such warnings essential to the people of the past. Let every soul arouse and make diligent examination of self, that everything that would separate the people of God from righteousness may be put away.

O that our people would arouse and put away all weakness of the flesh and spirit! It was for this that Christ wept and prayed. The heart of Infinite Love was stirred as he saw souls being snared and selling themselves for worldly gain. "Lay not up for yourselves treasures upon earth," he said, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon."

I have thought much of how little burden is carried by those who know the truth for those who know it not. Christ came to this world to call sinners, not the righteous, to repentance. Those who know the truths of the Word of God are not to hide their light in obscurity, but as faithful missionaries are to give the warning message to unbelieving neighbors and friends. They are to work as Christ has given them example. All who have a knowledge of the testing truths for this time should ask themselves the question, Am I giving the time and labor to the work of saving souls that Christ requires of his followers?

I would say to all our people, Place yourselves in the light, that you may reflect light, and that souls may be led to see the great and soul-saving truths of the Word of God. Every believer in Christ should be a laborer together with him in drawing souls from sin to righteousness. We are to keep in view the life that measures with the life of God. We are to watch for opportunities to bring the truths of the Word before those who do not see and understand. Christ is not now with us in person, but through the agency of the Holy Spirit, he is present to impart his power and grace and great salvation.

A review of our churches is being made by the One who says, "I know thy works." The need of the church to-day is true conversion, consecration, zeal, and whole-hearted service. These elements, brought into the life, will make church-members vessels unto honor, men and women through whom the Lord can communicate the teachings of his Spirit.

Another great need of the church is humility,— the deep humility of Christ. Believers need to see the necessity of working as Christ worked. O for that devotion and humility of heart that will lead God's people to do those things that Christ has commanded, and still in all humility and truth say, We are unprofitable servants; we have done only that which it was our duty to do! But many, many are swelling with pride and importance, who in God's estimation are lukewarm. Self-gratification is revealed because of a few things accomplished. Where do we hear the testimony of hearts that are broken in repentance and confession before God? Where do we see professed believers wearing the yoke of Christ? How little time is given to fervent prayer, the result of which would be the possession of a meek and quiet spirit, which in the sight of God is of great price.

When the Captain of our salvation descended to earth, he brought with him the interests of all heaven. He advanced to Calvary with all the lovers of mercy and the friends of mankind in his train. I ask, Had angels of God taken the place of human agencies in the administering of the gospel, think you there would be whole regions to-day sitting in darkness and in the shadow of death? Were angels given power to revolutionize and prescribe the duties of the church, would they not say, "Go, stand and speak . . . to the people all the words of this life"? How can those who have been converted, be so indifferent? I call upon them in the name of the Lord, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

The Lord demands the cultivation of

every talent. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Our words, our prayers, our voluntary and sincere service, our humble, earnest efforts to represent precious, saving truth,— by all these we are to show our love for him who gave his life for us. O that our efforts to bless others might be in proportion to the light we have received! But we do not render to God returns that are proportionate to the wonderful truths we claim to believe.

My brethren and sisters who claim to believe the truth for this time, let the books of heaven record of you a righteous zeal; let it be said there, as God views your self-denying, self-sacrificing works, that you are laborers together with God. I speak to all, lay members as well as ministers: Be laborers together with God. Let humility be cultivated. Christ will be your efficiency if you will look unto him, the Author and Finisher of your faith.

Spiritual Gifts for the Church in All Ages

(*Concluded*)

GEORGE I. BUTLER

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

The apostle has been teaching a lesson of unity in the church, likening it to the human body and its members. He sums his arguments up in these words: "Now ye are the body of Christ, and members in particular." Verse 27. Then come the words quoted above. The gifts of the Spirit are the agencies designed to bring about and maintain union in Christ's spiritual body; they, especially the spirit of prophecy, are absolutely essential for the accomplishment of that object. Human nature, unaided by the Holy Spirit, since the moral fall of man under Satan's temptations, is selfish, morally weak, given to pride and vainglory. It can not raise itself to holiness, love of God, and fitness for the life eternal. The body of believers in Christ is simply a company of human beings full of human infirmity. The Spirit of God with its heavenly agencies, placed in the church, will enable the church to rise above human infirmity, and be a unit, even as Christ and the Father are one. John 17. The apostolic church was thus a unit, and was a mighty power for good in this world of sin. The gospel, through the help of this divine influence, went in one generation to the ends of the earth. Rom. 10:18; Col. 1:23. But gradually the church backslid, and did not realize its need of this constant Helper; it began to absorb the spirit of the world, and became more and more like the world, by mixing heathen doctrines and practises with the pure doctrines which Christ and the apostles taught. Corruption was the sure result. The church was tainted with the doctrines of paganism. Many false doctrines were believed and advocated. Error seemed to hold well-nigh supreme control, and truth was at a discount. It might be classed as an axiom, a self-evident truth, that God's Spirit could no longer acknowledge such a church as his true representative on earth. Then there came the great Reformation of the sixteenth century. The Bible, and the Bible alone, was the motto of this great religious movement. Tradition was rejected. An excellent work was done, and God wrought mightily in behalf of his servants to bring the church back again to apostolic purity of doctrine and holy living. But soon the spirit of reformation lost its vitality. The great Protestant churches became converted by the influences which they opposed, and at the present time we see many so-called Protestant churches rejecting the Word of God and accepting modern traditions and theories. The doctrine of the Sunday Sabbath, the immortality of the soul, the conscious state of the dead, sprinkling instead of the true mode of baptism, and other beliefs which might be mentioned and which are still believed by Protestants, show that the Reformation failed in fully accomplishing the work that God designed it to do. And added to these evils are other great errors which are sapping the very foundations of Christian faith, such as the modern doctrine of evolution as taught in some of the great Christian universities and colleges.

It is time now in the providence of God for a new movement to rise which will stanchly stand for the Word of God as a basis of Christian faith, and reject all fellowship with these disintegrating and infidel-making theories that are now revolutionizing the great religious world. It is a time to cry aloud and spare not, to lift up our voices like a trumpet, and show God's people their transgressions and the house of Israel their sins, as the prophet of old declared. Isa. 58:1. This is the last great religious movement of God's people in our world, proclaiming the coming of the Son of man the second time without sin-offering unto salvation.

Can such a movement be carried on successfully without those spiritual gifts God "set" in his church? We see no possible hope that it could be. Every evidence of God's dealings in the past with his people in important crises in the earth demonstrates that the presence of the special gifts of the Spirit were essential to the accomplishment of his work.

In Noah's time, when the world was to be warned of the coming deluge, God had inspired Noah as a preacher of righteousness to understand his will about the flood and warn all who would listen. When the great mass of mankind again had gone into idolatry, he raised up Abraham, Isaac, and Jacob, and commenced an important work with them, which accomplished vast results in preserving the knowledge of God in the world. All of these were inspired men of God.

After a long captivity in Egypt, and such a wonderful schooling in sorrow that they felt a great need of help from God, the time came for their deliverance. Moses and Aaron were raised up, and a wonderful work of miraculous power was manifested. God's servants had special spiritual gifts imparted to them, or nothing could have been done for the deliverance of that people. It was a great era in the history of God's work in the world, and a wonderful record concerning it has been left for the world's perusal.

So it has ever been. Samuel was a mighty prophet. The era of David and Solomon was the most glorious in the history of Israel. Spiritual gifts and power were most manifest. It was so in every important crises. In the return of the captivity, Ezra, Nehemiah, and other prophets were spiritually endowed to enable them to do their work successfully.

What a remarkable display of spiritual agencies was manifested at Christ's first advent. It far exceeded any previous movement. The Son of God came down and was incarnated among men. His apostles were inspired, and the world was wonderfully blessed by these agencies.

And now after ages of backsliding, apostasy, false doctrine, and perversions of God's truth, we have come down to the very last days of this world's history. The cry has gone forth, "Behold, the bridegroom cometh!" Some thirteen lines of prophecy all center here at this time, and are fulfilled before our eyes. The Lord is coming in this generation. We are in the very closing of the time of the end. The message is sounding to the ends of the earth, solemnly announcing the rapid approach of the greatest event of all the ages. The Lord of glory is about to come as a triumphant conqueror, to put down forever all rebellion in God's universe, and gather every true believer into the mansions of glory. Will any person in his senses, in view of such an event, suppose for a moment that there will be no spiritual gifts in connection with it, no manifestation of spiritual agencies out of the ordinary routine of Christian work? Such a conclusion would be preposterous. It would be in direct contradiction of Christ's words to the revelator, when speaking to him of the remnant of God's church, the last church of this world's history, which has the testimony of Jesus Christ, defined to be the spirit of prophecy.

Bowling Green, Fla.

Turkey in Prophecy

Six of the Seven Last Plagues

PERCY T. MAGAN

Last week we spoke of some general features relative to the seven last plagues. This week we desire to present six of these plagues; viz., the first five and the seventh, and to notice especially one striking feature prominent in all of them.

The opening verse of the sixteenth chapter of Revelation relates the commission which is given to the angels hav-

CONTRIBUTED ARTICLES

In the Dawning

INITA S. CHILSON

In the dawning, O my Saviour!
I shall see thee face to face,—
Thou in thy transcendent beauty,—
And behold thy matchless grace,
When with host angelic winging
Earthward their majestic flight,
Thou descendest, mid the singing
Of heaven's choir of angels bright.

In the dawning, O my Saviour!
First of all thy face I'll greet,
Clasp in mine thy hands once bruisèd,
Kneel and kiss the nail-pierced feet.
Haste the dawning, O my Saviour!
We have waited for thee long,
Haste the time when thy redeemed shall
Sing the great redemption song.

Haste the dawning, O my Saviour!
Speed thy coming, O my King!
When throughout the endless ages
Thy dear praises we shall sing;
When through golden fields of Eden,
With our loved ones we shall roam;
No more weeping, no more parting,
But forever "home, sweet home."

Day is dawning, O my Saviour!
Light is breaking through the gloom,
Soon the coming of the morning
That shall open wide the tomb;
Soon the sound of thy dear footsteps
Through the heaven-illumined sky;
Soon — ah, soon — the glad ascension
To our glorious home on high!

"That They All May Be One"

MRS. E. G. WHITE

The Lord has given me a special message for the churches that claim to believe the truth for these last days, and especially for those who carry responsibilities in connection with our school and sanitarium enterprises for the education and training of the youth for the work of God.

Those who hold positions of trust in the work of God are in need of constantly seeking the Lord; for there is a great missionary work to be accomplished. It is a work similar to that of the one whom the prophet Isaiah describes as "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

All who profess to believe the truth for this time need to make the Word of God their constant study; its principles are to be brought into the life experience. As a people we need to understand that the time has come when all differences should be acknowledged and put away, when everything that is not in accordance with the Word of God should be taken out of the life. Probation is soon to close, and God's people need to humble their hearts before him, seeking him with humility of mind for grace to perfect a righteous character.

Disunion among professed believers is a great dishonor to the cause of Christ; but in unity there is convincing proof of what the word of the Lord will accomplish for those who humble themselves before him and seek him in earnest prayer. Believers in Christ are not to see how far apart they can draw, but they are to draw together in the bonds of love and faith. A united communion with God on the part of his church is something that is greatly needed at this time.

Christ's Prayer for Unity Among His Followers

If we would study the prayer of Christ recorded in the seventeenth chapter of John, we would understand what a grievous mistake we make when we introduce into the church those things that create division and strife. Christ prayed that his followers might be one with him as he was one with the Father. He desired that they themselves should pray earnestly to become one in faith and understanding of his Word. The closeness of the relation that he would have exist between himself and his people is brought to view in the words, "All mine are thine, and thine are mine; and I am glorified in them."

One of Christ's last works for his disciples before his betrayal and crucifixion was to commit them to the keeping of his Father, and to pray that the spirit of unity and love might be always manifest in them. "I am no more in the world," he prayed, "but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth."

There is no genuine sanctification except through the truth. Everything depends upon our sacredly cherishing and advocating the truth we hold. Those who are saved through faith in Christ will exert a saving influence upon others. And wonderful will be the results of the influence of those whose words and works express their faith in Christ. Their lives will be made a convincing power in the great work that Christ came to the world to do. Their unity and love will convince men and women that God has sent his Son into the world with saving grace for all mankind.

"As thou hast sent me into the world, even so have I also sent them into the world," Christ continued. "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Here we see the need of faith leading to harmonious action. A spirit of harmony and love in labor is to give evidence of our faith in Christ. This unity of sentiment and works is not revealed among Christ's followers to-day as he desires it should be; and because of this, objections to our faith are raised by some. The presence of the Holy Spirit with any people will lead them to speak the same thing and to work the will and works of Christ. This is the most convincing of all arguments.

"The glory which thou gavest me," Christ declared, "I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Let those who are ready to differ and to separate into factions, consider the teachings of this prayer. When as a people we see the necessity of maintaining a sacred unity among ourselves, remarkable changes will take place in the hearts and lives of some who are now eagerly striving for the supremacy. Every verse in this chapter contains instruction of the highest and most essential kind,— instruction that every church should have. If there are higher attainments to be reached than are here brought to view, where shall we learn about them? where are they to be found? Christ presents eternal principles for our study that we may answer his prayer in our own experience. O that these teachings might be brought more fully into the religious life of our people, and its refining, purifying, unselfish principles be truly appreciated!

(To be concluded)

CONTRIBUTED ARTICLES

Emmanuel's Sign

WORTHIE HARRIS HOLDEN

Across the hills the evening shadows lengthen,
And night draws on — the night of all the earth;
The while above a quiet peace seems brooding,
The air is rife with revelry and mirth.

We, children of the day, behold the token —
A sign our long-expected Lord is nigh!
At midnight will we see the Bridegroom coming,
In majesty descending from on high.

Let not vain pleasure for a moment beckon
Thy weary soul to seek an hour's repose;
O listen not to foolish comrades pleading,
Nor e'en permit thy sleepy eyes to close.

Far from the din of earth-joys and amusements
Seek an anointing, wrestling in prayer,
Nor let Him go until he grants his blessing,
Changing thy name to that of conqueror there.

Ne'er wilt thou, even for a moment, reckon
Earth's sacrifice too great for heaven's store,
When thou shalt meet thy King, with lamp well burning,
And "enter in" to joys forevermore.

"That They All May Be One"

(Concluded)

MRS. E. G. WHITE

Truth a Sanctifying Power

"For their sakes I sanctify myself," Christ said, "that they also might be sanctified through the truth."

No error can sanctify the soul; we must bear this in mind. Sanctification comes not through error, but through belief of the truth. We need to possess a faith that is based upon the sure word of promise.

The Word of God specifies the quality of the faith that will distinguish between the sacred and the common, and will render the life well-pleasing to him who has purchased the powers of our being by the redemption price of his blood. All men have a certain kind of faith; but it is that faith which works by love that purifies the soul. This faith cleanses the life from all self-serving, from all acquiescence to man's arbitrary exactions. It is a genuine faith that is revealed in the spirit, in the speech, and in the actions. In the life of the one who possesses such a faith as this the will of Christ will be daily carried out.

The soul who really believes the truth will carry out in his life the principles revealed in the life of Christ. Of Enoch it is written that his ways pleased God; and without faith it is impossible to please God. Not a thread of coarseness or selfishness was woven into the web that this servant of God was weaving in his daily life. And of him we read, "Enoch walked with God . . . three hundred years; . . . and he was not; for God took him."

The Lord's measure of correct character is given in the words of the prophet Micah: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" There are men who may be represented as doing justly and loving mercy, but who have not the true principle within them, the faith that will lead them to walk humbly with the Lord. They may seem to have every specification needed but that of sanctified faith, but lacking this, they lack all. The life is not sanctified, and without this sanctification of motive and purpose, it is impossible to please God. God has given men and women affections and intellect that they may appreciate the character of God as it was revealed in the earthly life of Christ, and through faith in Christ reveal the same attributes. Christ is to be manifest in the life of every true believer. Each is to prove in his life his right to the claim he makes for citizenship in the kingdom of Christ and of God.

The Sacrifice of Christ

I am instructed to keep before our people the need of having high, pure motives and sanctified purposes. The church of Christ on earth is to represent Christ's character and work. The aim of Christ's life was to receive of the Father, that he might give, in precept and in unselfish service, that which would save men and women from sinning, and turn the rebellious into paths of righteousness. "For their sakes I sanctify myself," he said, "that they also might be sanctified through the truth." He stood before the human race as the representative of the Father. He devoted all the powers of his being to the work of redemption. For this he withdrew from the glories of heaven, and set his feet in the path of humiliation and trial. He humbled himself that he might uplift mankind. As he took up his earthly work and saw the duties and the trials that confronted him, he did not fail nor become discouraged. His great desire was to establish the cross between divinity and humanity, that man might be reconciled to God.

The question was put to Christ at one time, If your doctrine is true, if you are, as you claim, the Son of God, why do you come to the world like this? Why do you subject yourself to humility and privation? Had it been possible for men to be redeemed with a smaller sacrifice than was made, the Son of God would not have taken the guilt of the transgressor upon his sinless soul. But the spotless Son of God was the only offering that would atone; none but his life would suffice to save the sinner from ruin.

Christ was sent from heaven with the gift of eternal life for all who would receive it. The message he brought was true; but it cost the life of him who gave it. "I am come," the Saviour said, "that they might have life, and that they might have it more abundantly." Never was there such depth of meaning in any words as in those of the Saviour as he stood before the world, with the cross in view, and said, "I am come;" "he that sent me is true."

The power and authority of God are supreme, and he is true. He gives, to all who accept Christ, power to live the truth under the most trying circumstances. Those who have broken his law are sinners; but he says to them, I gave my only begotten Son to die for sinners. He bore the penalty of the sins of the world. He is sufficient for your redemption. If you will plant your feet upon the platform of obedience; if you will repent and accept the merits of the Son of God, you may have hope of eternal life. The soul who will take God at his word, and obey his law, may live. To such the assurance is given, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The science of overcoming as Christ overcame is the science of salvation. If we will unite with Christ in the work of developing Christian character, if we will maintain unwavering faith in God and in the truths of his Word, we shall be given strength to overcome every evil thing in the life. But there are some to whom Christ says to-day, "Ye will not come to me, that ye might have life,"— eternal life which my Father will give to all who believe. "I am the way, the truth, and the life," he pleads; "come unto me, all ye that labor and are heavy laden, and I will give you rest."

Christ is grieved to-day at the manifestation of unchristlike spirit and unchristlike actions among his professed followers. Many who bear his name are bringing reproach upon his cause by their unchristian words and deportment. I am instructed to say to our people, Guard your words and actions. Let every messenger of the Lord comprehend the truth as it is in Jesus, that he may become a laborer together with God. It is the power of God, and that alone, that can soften and subdue our hearts, and expel the worldliness and pride that exist among us.

The love of Christ for the human family led him to assume human nature, and to submit to every test that human beings must bear, that man might be brought into right relation to his Maker. Human beings had taken sides with the first great rebel, and the angels whom he had deceived. When Satan and his rebel host were defeated and cast out of heaven, they did not give up the struggle against right. Satan's work has been the same since the days of Adam to the present, and he has pursued it with great success, tempting men to distrust God's love and to doubt his wisdom. And in the great closing work of the rebellion the powers of evil will unite in a desperate struggle to work out their deceptive plans to lead souls to ruin. Ministers and physicians and men in positions of trust as lawmakers will unite in this work of rebellion. Thousands are already taking their place on the side of satanic agencies. Some of these wear a pretentious garb of righteousness, but it is the form of godliness without the power. Clear light has been permitted to shine upon all; but when Satan's sophistries are heeded, when men and women reject light and evidence, gradually they become converted to the theories that Satan offers. Too late, too late they will see that angels of God are in the warfare against all who have departed from the faith.

(1) [In the night season I seemed to be enumerating in my mind the evidences we have to substantiate the faith we hold. We see that seducers are waxing worse and worse. We see the world working to the point of establishing by law a false sabbath, and making it a test for all. This question will soon be before us. God's Sabbath will be trampled under foot, and a false sabbath will be exalted. In a Sunday law there is possibility for great suffering to those who observe the seventh day. The working out of Satan's plans will bring persecution to the people of God. But the faithful servants of God need not fear the outcome of the conflict. If they will follow the pattern set for them in the life of Christ, if they will be true to the requirements of God, their reward will be eternal life, a life that measures with the life of God.

At this time a very decided work in character building should be going forward among our people. We are to develop before the world the characteristics of the Saviour. It is impossible to please God without the exercise of genuine, sanctifying faith. We are individually responsible for our faith. True faith is not a faith that will fail under test and trial; it is the gift of God to his people.] We are to experience a true conversion; we are to study earnestly and prayerfully the example of Christ. God is waiting to bestow wonderful endowments upon his church if they will seek him with the whole heart in unity of spirit.

Brethren and sisters, let us study carefully the prayer of Christ. Let us seek to experience the oneness in faith and works for which he prayed. The Fatherhood of God is given to us in the gift of Jesus Christ; and as God was one with his only begotten Son, so he would have his earthly children one with him. Faith in Christ will help us to overcome all weakness of the flesh. It is our privilege through faith in our Redeemer to become sanctified, holy, cleansed from all sin in this life, and in that life that measures with the life of God to be partakers in the joys of the redeemed.

(1) Selected Messages, Bk. 2 p. 375

The Appalling Price of an Armed Truce

G. B. THOMPSON

UNDER the above heading the *Christian Endeavor World* of July 15 contains the following in its editorial page, concerning the tremendous increase in war preparations being made by the United States: —

"Burns sang, 'Facts are chiels that winna ding.' If he were alive to-day, he would no longer sing; he would weep over some of the facts that confront us, and that we are passing on as a legacy to our children.

"Twenty years ago the United States navy cost twenty-two million dollars a year. This year the cost is one hundred thirty-five million dollars. The population has increased thirty-five per cent, while the naval expenditures have advanced six hundred per cent. Edward Everett Hale wrote not very long ago: 'Think of it! I heard Sumner's peace oration in 1845. He amazed people by saying that the ship of the line, "Ohio," then new, cost eight hundred thousand dollars, *and that was more than all the gifts made to Harvard College in two hundred years*. Now we propose to spend twenty million dollars on one ship!'

"We are spending seventy-two per cent of the income of the government for purposes of war, past and present, and only twenty-eight per cent for peaceful government. The combined cost of army and navy from July 1, 1908, to April 30, 1909, that is, for ten months, was $206,483,937.37. We throw more than three hundred million dollars into the yawning maw of the war-god every year, and his appetite is increasing. The nations of the world are verily seized with insanity, lashed into madness by hysterical fear of what the other nations are going to do.

"Nobody has any idea where it will all end. That the present rate of increase can not go on is evident, yet no nation will begin to retrench. We are treated to the amazing spectacle of a world governed by fear and jealousy and greed, and this condition, which seems to us so natural, is plunging us into a debt that is growing positively appalling. While thousands of families are starving, and millions of workmen can not find employment, we are emptying our bags of gold into this war abyss which always claims more. The high angels must weep over the superlative folly of the statesmen and the kings of the earth."

When this terrible strain of the nations to keep their war equipment up to the highest standard will end no one knows. A recent despatch says that Japan has decided to build a monster war-ship of thirty-six thousand tons. The *Christian Herald* of August 25 takes from the Michigan *Christian Advocate* the following statement of Bishop Mallalieu concerning the "Dreadnaught" discussion, which is much to the point: —

"It costs about fifteen hundred dollars every time a twelve-inch gun is fired. This, of course, includes the wear and tear of the gun. But fifteen hundred dollars would build a neat cottage for a laboring man. It would support two first-rate female teachers. It would support a minister of the gospel of peace in heathen lands for a whole year. Then it costs ten million dollars of good money to build one of those horrible 'Dreadnaughts;' and one million dollars per annum to keep one of them afloat, and in ten years or less the ship that costs all this goes to the junk-heap. But what could be wrought with the twenty million dollars thus spent on one engine of war in the brief space of ten years? A thousand churches could be built, each costing twenty thousand dollars; or two thousand schoolhouses could be built, each costing ten thousand dollars; or twenty thousand school-teachers, good men and college graduates, could be employed at a salary of one thousand dollars; or five thousand farms could be bought, paying four thousand dollars for each one of them; or forty thousand young men or women could be kept in college for a whole year, allowing each one of them five hundred dollars. . . . More than fourteen million have lost their lives in the wars of the nineteenth century, and, sad to say, most of these have been slain within the bounds of Christendom."

All this war preparation is made in view of an inevitable conflict which statesmen foresee. Just when or how the match will be applied to the great war magazine of the world which will result in an international explosion no one can exactly foretell. But this dreadful day is surely hastening on. The heathen nations are waking up. Plowshares are being beaten into swords. War is absorbing agriculture. Mr. B. F. Yoaman, the well-known railroad man, in addressing a farmers' union in Oklahoma recently, said: —

"We would better spend more of the money we burn up in powder in making new farms. A forty-acre farm of irrigated land will comfortably support a family of five. It costs fifty-five thousand dollars to make a twelve-inch gun. The money that goes to pay for this gun would reclaim fifteen hundred seventy-one acres of land, providing homes for one hundred ninety-six persons. When all the guns on all the battle-ships are shot at one time, the government blows off in noise and smoke one hundred fifty thousand dollars. This would reclaim more than four thousand acres of land, giving homes to more than five hundred farmers and their families."

These are stirring words. And what is true of this nation is equally true of all the great nations of the world. What will the end be? Simply this: Armageddon. The nations are preparing for a terrible conflict which they see is coming; and the armed truce can not much longer continue. Diplomacy may avert the catastrophe for a little time, but erelong the whirlwind will break loose. When all the flower of manhood, now training in all the world, and equipped with the best implements of destruction the inventive genius of man can construct, meet on the field of com-

CONTRIBUTED ARTICLES

Love and Hope

L. D. SANTEE

The love of my Saviour prevents me
From sharing the sins of the world;
But a glorious prospect contents me,
Where the banners of peace are unfurled.

For my heaviest loss it requites me,
That prospect of heaven and home.
From the cross, 'tis the crown that invites me,
To be given when Jesus shall come.

O that "home of the soul"! with emotion
I dream of its bright jasper walls,
With a loving and loyal devotion,
Of the Saviour who patiently calls.

And now, in my chamber, while kneeling,
What hopes are enshrined in my heart;
What visions of beauty are stealing,
Of the country where friends never part!

I'm free from the world, I can never
Engage in its sin and its wrong;
For Christ has redeemed me forever,
His love is the theme of my song.

Moline, Ill.

Sanctified Service

MRS. E. G. WHITE

When Christ gives to any of his followers a place in his service, he expects that they shall not only learn how to work intelligently, but that they shall labor in his spirit of consecration and submission to the will and ways of God. No worker is to bring into his labors ungoverned, unsanctified traits of character; for Christ can not co-operate with unconsecrated human beings; he can not use unsanctified human talents. He who has not learned to be a laborer together with God is to search the Word diligently that he may learn God's perfect will concerning him. "The flesh profiteth nothing," Christ declared, "the words that I speak unto you, they are spirit, and they are life."

The Lord will work for his people if they will work for him in his way, and not according to the ways of unsanctified hearts. The diligent, humble worker, seeking by earnest prayer and study of the truth as it is in Jesus, will most assuredly be regarded. He seeks for help, not from the ideas of human writers, but from the very fountain of wisdom and knowledge; and the Holy Spirit fulfils his office work to empty the golden oil into the golden bowls, that the lamps may send forth clear, perfect light, bringing to the understanding of others the purposes of God.

Those who work for God need a daily supply of divine power. They need to be filled with a determined purpose to run in the way of God's commandments. As little children, they must come in humility and meekness to the feet of Jesus, and learn of him how to promote the glory of God by working for the salvation of their fellow men.

God would have his ministering servants come up to the standard which in their sermons they set for others. The principles of self-sacrifice which they lay down for others, they should exemplify in their own lives. The Spirit of God can enable them to reach this perfection of character. It is possible for all who believe in Christ to reveal in their lives the grace of humility, of liberality, of self-denial and self-sacrifice. Christ is our example in all things. He laid aside the glory that he had with the Father, that he might live on earth the life of a poor man, and reveal to all classes of society, rich and poor alike, the principles of the kingdom of heaven. His perfect life, in which were so fully revealed the attributes of mercy and compassion, enabled him to say to men and women, "Be ye therefore merciful;" "Do good unto all men;" "Be ye therefore perfect, even as your Father which is in heaven is perfect."

There is no defect in God's plan for the salvation of men. If the gospel is not to every soul the power of God unto salvation, it is not because the gospel is at fault, but because men are not practical believers, practical receivers of the grace and righteousness of Christ. It is because professing believers do not take Christ as their personal Saviour, but follow Jesus a long way off.

The Holy Spirit through the apostle Paul declares, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Since the ministry of the word is the appointed agency for the perfecting of the saints, is there not a deficiency in the ministry which will in some way explain the deficiency in our churches? Have believers been educated in the vital principles of practical religion? or has this work been neglected because the one who ministered the word was not himself maintaining a living connection with God?

The direct teachings of the Word of God must be brought to bear on the practical life, and no minister should feel satisfied unless fruit is seen as the result of his personal labor. Eloquent sermons will seldom do the work of breaking up long-established habits of selfishness, and leading the church to a deep Christian experience. The true servant of God will be in earnest. He will manifest humility of soul, and will labor untiringly for the church of God. He will reveal the attributes of the faithful shepherd, and will tenderly care for the sheep of the Lord's pasture. He will "be watchful, and strengthen the things which remain, that are ready to die."

A true shepherd of souls will care for the sheep and lambs of his flock; and the love of Christ, filling his own heart, will flow through him to them. He will guard them carefully. His tender love for his charge has been presented in a picture I have seen representing Christ, the true Shepherd. The shepherd is leading the way, while the flock follow closely behind. Carried in his arms, and enfolded in his robe, is a helpless lamb, while its mother walks trustingly by his side.

The prophet Isaiah, speaking of the work of the true Shepherd, says, "He shall gather the lambs with his arm, and carry them in his bosom." The lambs need more than daily food. They look to the shepherd for protection. They need watchcare. The one that goes astray must be faithfully searched for until it is found and restored to the fold. The figure is a beautiful one, and well represents the faithful, loving service that the under-shepherd of the flock of Christ is to give to those under his protection and care.

My ministering brethren, arouse the people,— those who know not the present truth, those who are strangers to the blessings of the gospel, and those who are neglecting their work for God. God is waiting to give to men and women the riches of his grace, that truth may become to them a sure refuge in time of trial and need. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. . . . Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen."

All the congregations in our land need to learn more of Christ and him crucified. A religious experience that is not founded on Christ, and him alone, is worthless. Let the truth, in its simplicity and power, be presented to them. This will hold the attention and arouse the interest, and lead the mind to heavenly and divine things. In every congregation there are souls who are unsatisfied. Every Sabbath they should hear something that will help them in the way of salvation and teach them how to become better Christians. The important thing for them to know is, How can a sinner be justified before God? Let the way of salvation be presented before them in simplicity. Lift up Jesus as the sinner's only hope.

Let the one to whom God gives success in his work, keep on the garments of humility and contrition, if he desires to remain of value in the sight of heaven. Whether he be a successful evangelist, a gifted teacher, a clear writer, let him also be a man of faith, a man of prayer; let him never place human merit where God's honor should be. Only those who are cleansed from all self-exaltation can become complete in Christ. While the workers keep their eyes fixed on Christ, they are safe. When they lose sight of him, they are in the greatest danger.

The spirit of wisdom that dwelt in the early disciples was the secret of their success. And Paul declared, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

Jesus is the fountain of all wisdom. Those who connect with him receive their counsel from a divine source. And it is only such as have "the wisdom that is from above" who can "walk in wisdom toward them that are without." If we keep the glory of God ever in view, our eyes will be anointed with the heavenly eye-salve, and we shall be able to see deeper, and to behold afar off what the world is. As we discern its dishonesty, its craftiness, its selfishness, its eye-service, its pretense and boasting and grasping covetousness, we are to take our stand to represent the cause of truth by a revelation of sound principles, a firm integrity, and a holy boldness in acknowledging Christ.

The End of All Things Is at Hand

FLORENCE LLOYD EVANS

THE "time of trouble, such as never was since there was a nation," is at hand. The earth is laying aside her usual quiet habits, and is participating in a general unrest. Cyclones and hurricanes, earthquakes and tidal waves, are no longer unusual things, neither are they confined to a few localities, but are becoming much more frequent, and are often felt in places where the reeling "to and fro" of the earth was never before known.

Any one who is candid with himself must admit, in the moment of his soberest reflection, that the world is in a terrible condition. Never before have the nations made such gigantic preparation for war as at the present time. To-day there is not a single nation that is not straining every resource to increase its fortifications, armies, and navies.

We are confronted with a social problem that increases in difficulty with every new day. Oppression of the lowly and unfortunate — the amassing of money out of the miseries of life — is one of the noteworthy abuses. The great concentration of wealth, whether it be in corporate trusts or by individuals, has reached a point dangerous to the future prosperity of the nation. In every strike it may be seen that "violence" is becoming more pronounced. We can easily recognize that the greatest evil of any civilized age is confronting us.

Society to-day is a school that is filling the world with criminals. The world is driving headlong unto the time when every imagination will be only evil continually, as in the days of Noah; when the corrupting vice of Sodom, as in the days of Lot, will break out as a debasing plague.

Though this violence has not as yet broken out with all its malignant powers, nevertheless the seeds of the evil are rapidly growing into a prolific harvest. Stability of governments is no longer a fact. Change is in the atmosphere. There is dissatisfaction everywhere. Statesmen are at their wits' end, and philosophers speculate in vain.

New diseases are constantly breaking out upon man and beast. Even the tiller of the sod is painfully aware of the fact that it is becoming more and more difficult to raise a crop. The outlook before the world to-day is filling men with fear and perplexity. What does all this mean?

Jesus gives a vivid description of the conditions that will prevail on the earth near the close of time. He foretells the time of trouble, the last-day perils, and the distress of nations: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

Looking down to the end of time, the prophet beheld the angry nations. He heard the piteous cry of the laboring man oppressed by those who are heaping to themselves treasures for the last days, and he saw the injustice, crime, and violence that fill our land. Who can doubt the fulfilment of prophecy? Will God allow sin to reach to the heights of folly, plunging men to the lowest depths of wickedness, and do nothing to expose the danger, and to rescue those whom he gave his only begotten Son to save? — No, never! "Behold, he cometh with clouds; and every eye shall see him, . . . and all kindreds of the earth shall wail because of him." Rev. 1:7. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17.

But to those who have heeded the admonition of the Father in heaven, it will be the gladsome day of all ages. With exultant joy God's people will shout, "Lo, this is our God; we have waited for him, and he will save us." The Lord is coming soon to destroy all evil, and if wickedness is still found in our hearts, we shall perish with our sins. But just now he is inviting us to come to him. The same Jesus that hung on the cruel cross on Calvary is pleading for us. Let us not crucify him again, but accept him while mercy pleads, that we may greet him with rejoicing when he shall come. Who will heed his warning? Is it possible for any to spurn so devoted and faithful a friend? "To-day if ye will hear his voice, harden not your hearts."

Los Angeles, Cal.

Turkey the Flash-Point

PERCY T. MAGAN

IN the last issue of the REVIEW, under the title "The Great Sign Plague," it was made clear from the Word of God that the sixth in order of the seven last plagues is the only one that can be seen taking shape and coming into being. It was further established that this plague has to do with the operations of "the kings of the East," or, as the Revised Version reads, "the kings that come from the *sunrising,*" and with "the kings of the earth and of the whole world," and that all of these are to be gathered to "the battle of that great day of God Almighty." And again it was made manifest that the lining up of the world powers for the final fray constituted God's great sign that human probation is about to close, that opportunity for salvation is soon to cease.

It is therefore all-important that every point in the Scripture bearing upon this plague be thoroughly and clearly understood. I quote again the story of this plague as it is in the Scripture: —

"And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for *the kings that come from the sunrising.* And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And *they* gathered them together into the place which is called in Hebrew Har-Magedon." Rev. 16:12-16, R. V.

Now notice that the closing scene in this plague is the "war of the great day of God," and that by means of the agency of unclean spirits, "the kings that come from the sunrising," and "the kings of the whole world," are gathered together for the battle of Armageddon. And notice again that the starting point of this entire drama, the opening scene in the plague, is laid around the river Euphrates,— is the drying up of the water of the great river Euphrates.

Whatever this is, it is the flash-point of the whole international situation. It is the thing which touches off the powder in the world-wide magazine. For it is when the water of the great river Euphrates is dried up that the way of the kings that come from the sunrising is made ready — made ready for them to do battle with "the kings of the whole world."

philosophy; for it is as old as the paganism of the ancients. The youngest convert, with a heart glowing with the love of God and the lamp of God shining upon his pathway, ought to be able to see that such a religion is no part of God's message to men. It is, by its own confession, wholly human in origin, and is therefore necessarily "of the earth, earthy." Such a religion can light the path of no sin-sick soul, give no comfort in trouble, offer no hope for a life beyond the grave; for all that comes to a ransomed soul in the life beyond must come from and through the supernatural, and "in the new religion there will be no supernatural element." Its basis of morals will be a human basis only, frail, imperfect, and always subject to change. A religion with no message of God in it has no place in this world, which needs God so much.

Catholic Federation

The American Federation of Catholic Societies was planned for a definite object. That object was to bring the united power of American Catholics to bear upon American politicians for the shaping of American legislation in harmony with the purposes of the Catholic Church. The federation is growing in numbers continually, and its purposes are being taken out of the mist of uncertainty and indecision, and focused upon definite objects. It is an organization that is to play a very important part in the history of this nation from now on.

Says the editor of *America* (a Roman Catholic journal), in speaking of the desirability of eliminating unimportant resolutions from the proceedings of the society: —

> It is desirable to agree upon a few very definite and practical points, and to turn the whole machinery of the organization upon their accomplishment. Other points might be mentioned and recommended in proportion to their importance, for such local branches of the federation as may deem them most necessary and feasible. We should then expect to find in the annual report submitted to the subsequent convention an account of the results effected in accordance with the resolutions.

We as Protestant Christians understand very well that one of the "definite and practical points" toward which this organization will work is the securing and enforcing of laws regarding the observance of Sunday. The organization has definitely committed itself to a policy of opposition to what it terms "Sabbath desecration," and the Catholic Church has signified its willingness to unite with the Protestant churches for the enforcement of Sunday laws. In view of this prospect, Sabbath-keeping Christians can not look with unconcern upon the declared purpose of this strong Catholic organization.

CONTRIBUTED ARTICLES

He Has Broken

MARY VALIANT NOWLIN

He has broken, and he will bind;
  He has bruised, and he will heal.
God's ways are hid from finite mind.
Still in his presence let me find
  All, all I need for my heart's weal.

I do not ask thy hand to stay —
  Break on, till every cord is riven
That clings to idols but of clay.
Break on, dear Christ, weep as I may:
  Take all the toys that earth has given.

O tender hand, O mystic touch,
  Strong as thy love, and full of peace,
Help lest I sorrow over much
If my heart's quick thy hand should touch,
  And cry unwittingly, Release!

O Christ of God, all that I ask,
  If every heart-string must be riven,
Stay not thy hand, nor quit thy task,
Till everything thou dost unmask,
  Till every cord is bound to heaven.

Takoma Park, D. C.

*FE 529-532 (ENTIRE ARTICLE)

* *The Work Before Us*[1]

MRS. E. G. WHITE

There is a very great and important work for our conferences in America to do. We are to carry the work in America in such a way that we shall be a strength and help to those who are proclaiming the message in distant countries. Every nation, tongue, and people is to be aroused and brought to a knowledge of the truth. Something is being done, but there is much yet to be done, much to be learned right here at this Conference, in order that the work may go forward in a way that will honor and glorify God.

My soul has been so burdened that I have not been able to rest. What line can we dwell upon that will make the deepest impression upon the human mind? There are our schools. They are to be conducted in such a way that they will develop missionaries who will go out to the highways and hedges to sow the seeds of truth. This was the commission of Christ to his followers. They were to go to the highways and the byways bearing the message of truth to souls that would be brought to the faith of the gospel. I felt deeply in earnest as I saw how much needs to be done in the places I have recently visited. We must stand in the strength of God if we are to accomplish this work.

In his labors each worker is to look to God. We are to labor as men and women who have a living connection with God. We are to learn how to meet the people where they are. Let not such conditions exist as we found in some places when we returned to America, in which individual church-members, instead of realizing their responsibility, looked to men for guidance, and men to whom had been committed sacred and holy trusts in the carrying forward of the work, failed of understanding the value of personal responsibility and took upon themselves the work of ordering and dictating what their brethren should do or should not do. These are things that God will not allow in his work. He will put his burdens upon his burden-bearers. Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God.

Study the first and second chapters of Acts. Light has been given me that our work must be carried forward in a higher and broader way than it has ever yet been carried. The light of heaven is to be appreciated and cherished. This light is for the laborers. It is for those who feel that God has given them a message, and that they have a sacred responsibility to bear in its proclamation.

The message of present truth is to prepare a people for the coming of the Lord. Let us understand this, and let those placed in responsible positions come into such unity that the work shall go forward solidly. Do not allow any man to come in as an arbitrary ruler, and say, You must go here, and you must not go there; you must do this, and you must not do that. We have a great and important work to do, and God would have us take hold of that work intelligently. The placing of men in positions of responsibility in the various conferences, does not make them gods. No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray together, and to plan together for the advancement of the work. Let laborers kneel down together, and pray to God, asking him to direct their course. There has been a great lack with us on this point. We have trusted too much to men's devisings. We can not afford to do this. Perilous times are upon us, and we must come to the place where we know that the Lord lives and rules, and that he dwells in the hearts of the children of men. We must have confidence in God.

Wherever you may be sent, cherish in your hearts and minds the fear and love of God. Go daily to the Lord for instruction and guidance; depend upon God for light and knowledge. Pray for this instruction and this light until you get it. It will not avail for you to ask, and then forget the thing for which you prayed. Keep your mind upon your prayer. You can do this while working with your hands. You can say, Lord, I believe; with all my heart I believe. Let the Holy Spirit's power come upon me.

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[1] Sermon at the General Conference, May 19, 1909.

If there were more praying among us, more exercise of a living faith, and less dependence upon some one else to have an experience for us, we would be far in advance of where we are to-day in spiritual intelligence. What we need is a deep, individual heart and soul experience. Then we shall be able to tell what God is doing and how he is working. We need to have a living experience in the things of God; and we are not safe unless we have this. There are some who have a good experience, and they tell you about it; but when you come to weigh it up, you see that it is not a correct experience, for it is not in accordance with a plain Thus saith the Lord. If ever there was a time in our history when we needed to humble our individual souls before God, it is to-day. We need to come to God with faith in all that is promised in the Word, and then walk in all the light and power that God gives.

I felt very deeply when our brethren who have come from foreign fields told me a little of their experiences and of what the Lord is doing in bringing souls to the truth. This is what we want at this time. God does not want us to go on in ignorance. He wants us to understand our individual responsibilities to him. He will reveal himself to every soul who will come to him in all humility and seek him with the whole heart.

There are schools to be established in foreign countries and in our own country. We must learn from God how to manage these schools. They are not to be conducted as many of them have been conducted. Our institutions are to be regarded as God's instrumentalities for the furtherance of his work in the earth. We must look to God for guidance and wisdom; we must plead with him to teach us how to carry the work solidly. Let us recognize the Lord as our teacher and guide, and then we shall carry the work in correct lines. We need to stand as a united company who shall see eye to eye. Then we shall see the salvation of God revealed on the right hand and on the left. If we work in harmony, we give God a chance to work for us.

In all our school work we need to have a correct understanding of what the essential education is. Men talk much of higher education, but who can define what the higher education is? The highest education is found in the Word of the living God. That education which teaches us to submit our souls to God in all humility, and which enables us to take the Word of God and believe just what it says, is the education that is most needed. With this education we shall see of the salvation of God. With the Spirit of God upon us, we are to carry the light of truth into the highways and the byways, that the salvation of God may be revealed in a remarkable manner.

Will we carry forward the work in the Lord's way? Are we willing to be taught of God? Will we wrestle with God in prayer? Will we receive the baptism of the Holy Spirit? This is what we need and may have at this time. Then we shall go forth with a message from the Lord, and the light of truth will shine forth as a lamp that burneth, reaching to all parts of the world. If we will walk humbly with God, God will walk with us. Let us humble our souls before him, and we shall see of his salvation.

The Birth of the Turkish Empire

PERCY T. MAGAN

In a previous article in the Review I endeavored to make it plain that the drying up of the waters of the river Euphrates, or, in other words, the destruction of the Turkish empire, is the signal for the long-looked-for universal war.

Now since the "waters" of the Turkish empire are to be "dried up," it will stand us in hand to go back to the days of the rise of the Ottoman empire, to the time when the "waters" of that nation were "moved as the rivers," and rose "up as a flood;" for no one can really understand the hidden springs of life and action in the Turkish question of to-day who does not, to some degree at least, familiarize himself with things from the Mohammedan standpoint.

During the last century, by the men of Western nations the Turks have been regarded as the offscouring of the earth. The rejuvenation of their empire has been dubbed "a bootless speculation;" and Carlyle drastically characterized the Turk as "unspeakable."

But it was not always thus. For many generations the Turk was powerful, "and it seemed for a while rather a question whether he would not send the Europeans out of their own grounds. He was for centuries the great terror, the nightmare of Western Europe."—*"History of Our Own Times," by Justin McCarthy, Vol. I, chap. 25, par. 4.*

The rise of the Turks was romantic and phenomenal. "When it is recalled that at the beginning of the thirteenth century the Osmanli Turks were pastoral tribes living in tents and movable huts in Central Asia, slightly fixed to the soil, holding the camp rather than the land as native country, and recognizing allegiance only to powerful chiefs; that at the beginning of the fourteenth century they had migrated into Asia Minor, and had become somewhat fixed to a small tract of land in Anatolia; at the beginning of the fifteenth century they had acquired vast possessions in Anatolia and Rumelia, Bulgaria, Ragusa, Servia, and Wallachia in Europe; at the beginning of the sixteenth century they had added Trebizond, Karaman, and Armenia in Asia, and Greece (including Constantinople), Bosnia, Herzegovina, Albania, and the Crimea in Europe; and by the middle of that century Tunis, Egypt, Algiers, and Tripoli in Africa, Kurdistan, Arabia, Syria, and Bagdad in Asia, and Moldavia, Hungary, and Transylvania in Europe,— when significant facts like these are recalled, it is obvious" that the rise of the Ottoman Turks was no common or unimportant event in the history of mankind. See "Turkey and the Turks," by Munroe, page 13.

The Osmanli, or Ottoman Turks, have ever been regarded by the Western nations as interlopers in Europe. While the great powers of Europe are of Teutonic and Slavic extraction, the Osmanli Turks are of Mongolian stock. They originated in the plains of Sungaria near the desert of Gobi. "These were one of two great races which alternately filled the rôle of the scourges of God."

"The thirteenth century had half run its course when Kaykubad, the Seljuk sultan of Iconium, was one day hard beset near Angora by a Mongol army. The enemy was rapidly gaining the mastery, when suddenly the fortune of the day was reversed. A small body of unknown horsemen charged upon the foe, and victory declared for the Seljuk. The cavaliers who had thus opportunely come to the rescue knew not whom they had assisted, nor did the Seljuks recognize their allies. The meeting was one of those remarkable accidents which sometimes shape the future of nations. Ertoghrul, son of Suleyman,— a member of the Oghuz family of Turks, which the Mongol avalanche had dislodged from its old camping grounds in Khorasan, and had pressed in a westerly direction,— was journeying from the Euphrates banks, where he had halted awhile, to the more peaceful seclusion of Anatolia, when he unexpectedly came upon the battle-field of Angora. With the nomad's love of scrimmage, and the warrior's sympathy for the weaker side, he led his four hundred riders pell-mell into the fray, and won the day. He little thought that by his impulsive and chivalrous act he had taken the first step toward founding an empire that was destined to endure in undiminished glory for three centuries, and which even now, when more than six hundred years have elapsed, and many a fair province has been wrested or inveighled out of its grasp, still stands lord over wide lands, and holds the allegiance of many peoples, of divers races and tongues. From Ertoghrul to the reigning sultan of Turkey, thirty-five [now thirty-six] princes in the male line have ruled the Ottoman empire without a break in the succession. There is no such example of continuous authority of a single family in the history of Europe."—*"Turkey," Lane-Poole, pages 8, 9.* Such was the romantic and humble birth of the Turkish power of to-day.

At Sugut in 1258 there was born Othman, the son of Ertoghrul. He was the first ruler of the line who ventured to assert his absolute independence. His descendants took the name of Othmanlis, or, as we call them, Ottomans. This man was destined not only to give his

CONTRIBUTED ARTICLES

Life Paths

L. D. SANTEE

Each life and each station has crosses,
And shadows will darken the sun;
We count o'er our gains and our losses
In the brief little day we have won;
We stand in the sunshine of gladness,
And rejoice that our life is not vain,
Then descend to the valleys of sadness,
And drink of the vintage of pain.

O, the stains of the world leave their traces,
We have sins that we can not atone,
There is sadness and pain on all faces,
As each journeys his pathway alone;
But when we are grieving and sobbing,
When tears for our failures will start,
Then, close to our own, there is throbbing,
Christ's tender, compassionate heart.

He is able to save from all sinning,
He has purchased my life on the tree,
By his love he the weary is winning,
And he died for my brothers and me;
There's a joy that will come after sorrow,
There are chaplets that wait to be given,
And the pathways on earth that were narrow
Will end in the kingdom of heaven.

Moline, Ill.

A Remarkable Trip

W. C. WHITE

Thursday evening, September 9, Mrs. Ellen G. White returned to her home near St. Helena, Cal., after an absence of five months and four days, during which time she had traveled over eight thousand miles, and spoken to audiences, large and small, seventy-two times, in twenty-seven places, from San Diego, Cal., to Portland, Maine, and from Huntsville, Ala., to Madison, Wis.

The chief purpose of this journey was to attend the quadrennial session of the General Conference in Washington, D. C., which convened May 13 to June 6. Her visits to other places were in response to urgent invitations, and were made possible by the merciful bestowal of strength and courage as she proceeded from place to place.

A few days before starting out on her journey, she remarked that as she was eighty-one years of age and in feeble health, it would doubtless be best for her to take the most direct route to Washington, but that she could not disregard the calls to visit Los Angeles, Loma Linda, and Paradise Valley in Southern California, nor the invitation to stop in College View, Neb., and speak to the five hundred students in Union College. She said: "I must also visit my son, Edson, in Nashville; and if the Lord gives me strength, I would be pleased to visit Brethren Sutherland and Magan at the Madison school." And she expressed a desire to stop off a day at Asheville, N. C., where Prof. S. Brownsberger lives, and where Sister Rumbaugh has just built and given to the conference a commodious meeting-house and parsonage.

It was agreed that she ought not to exhaust her strength just before the General Conference, and that we would promise only the visits to Southern California, College View, and Nashville, and that we would arrange other features of the trip from time to time as seemed to be advisable.

During the four weeks occupied with the journey to Washington, Mrs. White was able to speak four times at College View; twice each at Loma Linda, Nashville, and Asheville; and once each at Paradise Valley Sanitarium, Madison school, Hillcrest school, Huntsville school, and the Alden school at Hilltop.

At Paradise Valley we found the sanitarium enjoying a good patronage. The building operations which for three years have been an annoyance to patients were completed. The grounds, in the hands of a skilful gardener, were becoming more and more beautiful. And the house was so well filled that the question as to whether we have done wisely in building so largely seemed to be answered in the affirmative. Since our visit we learn that the building has been filled with patients, and that many of the helpers have had to find rooms in rented buildings. The most urgent need of the institution is students for the nurses' training-school. The physician, the manager, and the head nurse are all experienced teachers, and ready to conduct a strong school if students can be found.

At Loma Linda the work was steadily growing. The patronage at the sanitarium and the attendance at the College of Evangelists were very encouraging. As a result of the faithful work of physicians, nurses, and students, in doing field work in the San Bernardino Valley, many warm friends to the sanitarium and the work it represents are being won in Redlands, Riverside, San Bernardino, and the smaller towns and villages in the valley. It is to be hoped that the spirit of the true evangelist, the willingness to go out among the people, to meet them in their homes, and to adapt the ministry to the needs of the individual will be cherished and developed at Loma Linda, and that eventually workers may go forth from there to be efficient laborers and leaders in this same work in other institutions and in distant fields.

At College View we found a full school and a prosperous sanitarium. The Nebraska Sanitarium has not only cleared itself of debt, but it has also contributed freely to the building up of a healthy branch institution at Hastings. The college has become so popular that it is embarrassed by the large attendance, and plans are being laid to provide accommodations in other places for some of the intermediate students.

In a discourse delivered in the College View church, Sabbath, April 17, Mrs. White said: —

"We should thank God constantly that he has made so plain the work that he would have us do. When we feel like complaining, let us look to ourselves, and see if we are not neglecting some duty. Let us see if we are not leaving undone some work that God requires us to do. We can not afford to misrepresent the truth before the world and before the Lord. Let us remember that we are his workmen,— laborers together with him. It is he who has put this work into the hands of his church on earth.

"We need the inspiration that comes from earnestly seeking God, that he may give us a sense of the greatness of the work, and may open our hearts and minds to understand the responsibilities resting upon the church of God in these last days. We can not afford to neglect any duty that devolves upon those who are preparing for the courts of God.

"I thank God that we have this school. We are not in the school work to make money; we are here to give the youth a well-balanced education. To this end they must educate their muscles as well as their minds for service. The physical powers should be brought into exercise, that the brain powers may not be overtaxed. We want this school to stand forth as an example in every way. You may have a large school; but if you would have its work a success, you must co-operate with the Lord and with one another."

Regarding their duty to maintain a right influence in the home, and to co-operate with the teachers in the school, the following words were addressed to parents: —

"Fathers and mothers, wake up. You may have in the school those who minister the word of God to the students; but you must co-operate with these teachers by carrying out in the home life the teachings of the Bible. If you will study earnestly to know the will of God, you will find encouragement to do the work that God has laid upon you. If you will do your duty, the God of heaven will act his part. Parents who leave to the school the work of making Christians of their children will meet with terrible loss. The youth need the righteous influence of their parents in every word and action, in all their conversation and habits. As long as they are in the world, they are to be trained to obey the Word of God, and thus prepare for a place in the city of God.

"It is the privilege of parents to take their children with them to the gates of the city of God, saying, I have tried to instruct my children to love the Lord, to do his will, and to glorify him. To such the gates will be thrown open, and parents and children will enter in. But all can not enter. Some are left outside with their children, whose characters have not been transformed by submission to the will of God. The words are spoken: You have neglected home duties. You have failed to do the work that would have fitted the soul for a home in heaven. You can not enter. The gates are closed to the children because they have not learned to do the will of God, and to parents because they have neglected the responsibilities resting upon them.

"Fathers and mothers, there is a work for you to do. You have a school established here; but you are not to leave the burden of the training of your children with the teachers of the school. It is your privilege and duty to link right up with them by carrying forward this work of Christian education in your homes. Fathers and mothers need to be wide-awake, that their spiritual life may not decline. There is an eternity before us. The youth are to graduate from their schools in this world to the school above. If we are found worthy, Christ will open to us the gates of the city of God, inviting fathers and mothers and children to enter in, so that parents may not be separated from their children, or children from their parents.

"Fathers and mothers are to educate their children to obedience, teaching them to keep the law of the Lord, which is perfect, converting the soul. This is a most important work. If you neglect this work because your time and attention are given to the world, you will defeat the purpose the Lord has for the youth in preparing them for the service of God at home and in foreign fields.

"Every family that finds entrance to the city of God will have been faithful workers in their earthly homes, fulfilling the responsibilities that Christ has laid on them. There Christ, the heavenly Teacher, will lead his people to the tree of life, and he will explain to them the truths they could not in this life understand. In that future life his people will gain the higher education in its completeness. Those who enter the city of God will have the golden crown placed upon their heads. That will be a joyful scene, which none of us can afford to miss. We shall cast our crowns at the feet of Jesus, and again and again we will give him the glory, and praise his holy name. Angels will unite in the songs of triumph. Touching their golden harps, they will fill all heaven with rich music and songs to the Lamb."

Sanitarium, Cal.

The Outlook and the Call

E. E. ANDROSS

[We take the following pointed paragraphs from the annual address presented at the meeting of the Southern California Conference.— Ed.]

Early in June the Imperial Press Conference convened in London, with more than one thousand delegates, representing the press from all parts of the empire, in attendance. Lord Rosebery, ex-premier, was the orator of the evening. In the course of his remarks he gave utterance to the following very significant words: —

"I do not know that in some ways I have ever seen a condition of things in Europe so remarkable, so peaceful, and in some respects *so ominous*, as the condition which exists at this moment. There is a hush in Europe, a hush in which you may almost hear a leaf fall to the ground. There is absolute absence of any questions which ordinarily lead to war. . . . All forebodes peace; and yet at the same time, combined with this total absence of all questions of friction, there *never was in the history of the world so threatening and so overpowering a preparation for war*. That is a sign which I confess I regard as most ominous. For forty years it has been a platitude to say that Europe is an armed camp, and for forty years it has been true that all the *nations have been facing each other armed to the teeth*. . . . They can not arm any more men on land, so they have to seek new armaments upon the sea, piling up these enormous preparations as if for some great Armageddon — and that in the time of profoundest peace."

"When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape."

In a recent article on "The Changing Times," Mr. Justice Brewer, of the United States Supreme Court, speaks in a very forcible way of the present situation, as follows: —

"Wealth is piling up in such enormous sums that Crœsus and Lucullus would be unnoticed among the multi-millionaires. All these changes are moving with increasing velocity, and that which to-day seems to be the summit of advance is to-morrow almost forgotten in the rapid unfoldings of something new. . . . It must be conceded that theology is at a discount; that creeds and forms of worship are losing their hold. . . . We stand amazed in the midst of these marvelous changes, and wonder if this progress is to continue, and whether in these rapid changes is to be found evidence of a decaying moral sense, and uplifting of the material above the spiritual, and a splendor and luxury which precede national decay and ruin."

In an article in the *Literary Digest* of July 17, 1909, entitled "The Modern Passion for Righteousness," appears the following: —

"Together with this appears a turning away from theology. This is accompanied by a turning away from Christ as a moral fact of the present. He thus comes to be looked upon as a historical figure of the past; they disregard altogether the idea of judgment to come."

How forcibly this situation reminds us of the words that came to us through the spirit of prophecy some nineteen years ago, as follows: —

"We are standing upon the threshold of great and solemn events. Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds, that they shall not blow until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading ready to burst upon the world, and to many it will be as a thief in the night. All heaven is represented to me as watching the unfolding events. A crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early. If any delay, the character of God and his throne will be compromised."

While this is a dark picture, and one from which we would fain turn away, we must remember that as the darkest hour of the night is just before dawn, so this darkness is a token of the breaking of eternal day. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."

These things have aroused and alarmed the people, and many are inquiring, "What do these things mean?" They are not only ready, but anxious, to listen to or to read anything that explains these things, and now, just now, is our opportunity.

Los Angeles, Cal.

The Rise of the Ottoman Empire

PERCY T. MAGAN

In the previous article the chivalrous and romantic story of the birth of the Ottoman empire was traced. In this paper will be shown the rapid and remarkable rise of that people to opulence and power, and also the motive force back of this and all Mohammedan movements.

Perhaps it will be best to take the last feature first. The Turks hold that they are descended from Japheth, the son of Noah. He was the father of three sons. The Turks teach that to his firstborn, Aboul-Turk, he gave the sovereignty of Turkestan.

Again: the Turks profess the religion of Mohammed. The creed of that faith is generally compressed into the well-known formula: "There is no god but God, and Mohammed is his prophet." But there is another and longer form, which reads as follows: —

"I believe in God, and his angels, and his books, and his prophets, *and the last day*, and the predestination of good and evil by God, and the resurrection after death. I bear witness that there is no God but God, and I bear witness that Mohammed is his slave and his prophet." (Cited by Sir Charles Eliot, "Turkey and the Turks," chap. 6, par. 3.)

From the above it must be perfectly clear that Mohammedanism is very far from being a heathen religion, as some are wont to believe. It teaches belief

CONTRIBUTED ARTICLES

Whate'er Is Best

INITA S. CHILSON

AT early morn, ere a tint of rose
Falls on the fragrant, dew-bathed flowers,
At early morn, ere the day unfolds
Its joy- or sorrow-laden hours,
I come into Thy presence sweet,
And this my one request:
Lord, in thy wisdom infinite,
Send me this day whate'er is best;
Whate'er is best, or joy or pain,
I know not what to ask;
O Master mine! I pray that thou
Wilt set for me my daily task.

When earth and sea, with golden light
Are burnished at the midday hour,
When cares of day have driven away
Some of the morning's calm and power,
I haste to the shade of thy sheltering wing,
And sweet is the noontide rest.
With willing heart I gladly sing:
Dear Lord, still send whate'er is best;
Whate'er is best, or gain or loss,
I care not, since 'tis thy behest;
Safe 'neath the shelter of the cross,
I only know thy will is best.

When eventide, with silver veil,
Enfolds the earth all hushed in sleep,
When silence reigns o'er hill and dale,
And darkness broods above the deep;
So grateful for the hour of prayer,
I welcome thee, my heavenly Guest,
And give thee thanks that through the day
Thou sentest me whate'er was best:
Come life or death, thou knowest best,
I lay me down in peace to sleep,
And calm my slumber, sweet my rest,
While angels fair their vigil keep.

Takoma Park, D. C.

FE 533-540

Counsel to Teachers

MRS. E. G. WHITE

[Mrs. E. G. White and her party on their way to the General Conference, spent five days in College View. Friday morning she spoke to five hundred students in the college chapel, and Sabbath and Sunday she spoke to large congregations in the church. Monday morning, by request, she met with the college faculty. The following is a portion of her address to the thirty teachers assembled.— W. C. WHITE.]

I WILL read 2 Corinthians, the sixth chapter: —

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. . . .

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

You should study also the seventh chapter, but I will not take time to read it now.

There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made. We shall make grave mistakes unless we give special attention to the searching of the Word.

The question is asked, What is the higher education? There is no education higher than that contained in the principles laid down in the words I have read to you from this sixth chapter of Second Corinthians. Let our students study diligently to comprehend this. There is no higher education to be gained than that which was given to the early disciples, and which is given to us through the Word. May the Holy Spirit of God impress your minds with the conviction that there is nothing in all the world in the line of education that is so exalted as the instruction contained in the sixth and seventh chapters of Second Corinthians. Let us advance in our work just as far as the Word of God will lead us. Let us work intelligently for this higher education. Let our righteousness be the sign of our understanding of the will of God committed to us through his messengers.

It is the privilege of every believer to take the life of Christ and the teachings of Christ as his daily study. Christian education means the acceptance, in sentiment and principle, of the teachings of the Saviour. It includes a daily conscientious walking in the footsteps of Christ, who consented to lay off his royal robe and crown and to come to our world in the form of humanity, that he might give to the human race a power that they could gain by no other means. What was that power? — It was the power resulting from the human nature uniting with the divine, the power to take the teachings of Christ and follow them to the letter. In his resistance of evil and his labor for others Christ was giving to men an example of the highest education that it is possible for any one to attain.

The Son of God was rejected by those whom he came to bless. He was taken by wicked hands and crucified. But after he had risen from the dead, he was with his disciples forty days, and in this time he gave them much precious instruction. He laid down to his followers the principles underlying the higher education. And when he was about to leave them and go to his Father, his last words to them were, "I am with you alway, even unto the end of the world."

To many who place their children in our schools, strong temptations will come because they desire them to secure what the world regards as the most essential education. Who knows what constitutes the most essential education, unless it is the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring. To those who feel that their children must have what the world calls the essential education, I would say, Bring your children to the simplicity of the Word of God, and they will be safe. We are going to be greatly scattered before long, and what we do must be done quickly.

The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through his ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done.

Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation, and unless the heart accepts the teachings of the gospel of Christ. The student who, in the place of the broad principles of the Word of God, will accept common ideas, and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind becoming dwarfed and enfeebled. He has lost the power of growth. The mind must be trained to comprehend the important truths that concern eternal life.

I am instructed that we are to carry the minds of our students higher than it is now thought to be possible. Heart and mind are to be trained to preserve their purity by receiving daily supplies from the fountain of eternal truth. The divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the Word of God alone that gives to us an authentic account of the creation of our world. This Word is to be the chief study in our schools. In it we may hold converse with patriarchs and prophets. In it we may learn what our redemption has cost him who was equal with the Father from the beginning, and who sacrificed his life that a people might stand before him redeemed from everything earthly and commonplace, renewed in the image of God.

If we are to learn of Christ, we must pray as the apostles prayed when the Holy Spirit was poured upon them. We need a baptism of the Spirit of God. We are not safe for one hour while we are failing to render obedience to the Word of God.

I do not say that there should be no study of the languages. The languages should be studied. Before long there will be a positive necessity for many to leave their homes and go to work among those of other languages; and those who have some knowledge of foreign languages will thereby be able to communicate with those who know not the truth. Some of our people will learn the languages in the countries to which they are sent. This is the better way. And there is One who will stand right by the side of the faithful worker to open the understanding and to give wisdom. The Lord can make their work fruitful where men do not know the foreign language. As they go among the people, and present the publications, the Lord will work upon minds, imparting an understanding of the truth. Some who take up the work in foreign fields can teach the word through an interpreter. As the result of faithful effort there will be a harvest gathered, the value of which we do not now understand.

There is another line of work to be carried forward, the work in the large cities. There should be companies of earnest laborers working in the cities. Men should study what needs to be done in the places that have been neglected. The Lord has been calling our attention to the neglected multitudes in the large cities, yet little regard has been given to the matter.

We are not willing enough to trouble the Lord with our petitions, and to ask him for the gift of the Holy Spirit. The Lord wants us to trouble him in this matter. He wants us to press our petitions to the throne. The converting power of God needs to be felt throughout our ranks. The most valuable education that can be obtained will be found in going out with the message of truth to the places that are now in darkness. We should go out just as the first disciples went out in obedience to the commission of Christ. The Saviour gave the disciples their directions. In a few words he told them what they might expect to meet. "I send you forth," he said, "as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." These workers were to go forth as the representatives of him who gave his life for the life of the world.

The Lord wants us to come into harmony with him. If we will do this, his Spirit can rule our minds. If we have a true understanding of what constitutes the essential education, and endeavor to teach its principles, Christ will help us. He promised his followers that when they should stand before councils and judges, they were to take no thought what they should speak. I will instruct you, he said. I will guide you. Knowing what it is to be taught of God, when words of heavenly wisdom are brought to our mind, we shall distinguish them from our own thoughts. We shall understand them as the words of God, and we shall see in the words of God wisdom and life and power. . . .

We are to educate the youth to exercise equally the mental and the physical powers. The healthful exercise of the whole being will give an education that is broad and comprehensive. We had stern work to do in Australia in educating parents and youth along these lines; but we persevered in our efforts until the lesson was learned that in order to have an education that was complete, the time of study must be divided between the gaining of book knowledge and the securing of a knowledge of practical work. Part of each day was spent in useful work, the students learning how to clear the land, how to cultivate the soil, and how to build houses, using time that would otherwise have been spent in playing games and seeking amusement. And the Lord blessed the students who thus devoted their time to acquiring habits of usefulness.

Instruct the students not to regard as most essential the theoretical part of their education. Let it be more and more deeply impressed upon every student that we should have an intelligent understanding of how to treat the physical system. And there are many who would have greater intelligence in these matters if they would not confine themselves to years of study without a practical experience. The more fully we put ourselves under the direction of God, the greater knowledge we shall receive from God. Let us say to our students: Keep yourselves in connection with the Source of all power. Ye are laborers together with God. He is to be our chief instructor.

China's Awakening

G. B. THOMPSON

An ancient seer, looking down through the centuries to the time when "the day of the Lord is near," and the nations are preparing for slaughter, exclaimed, "Let the heathen be awakened." Joel 3:12. This suggests that in the days when the final chapters in the history of the world are being written, and the drama of sin finished, there would be an awakening among the nations known as "heathen."

For centuries these great heathen Gibraltars have lain almost dormant. The twelfth century after Christ looked back upon the twentieth century before Christ, and scarcely a ripple was seen upon the surface that indicated a breaking away from medieval habits and customs. More than half the world seemed hopelessly chained in the shackles of ignorance and superstition for all time.

But a change has suddenly come. The light of the present civilization is piercing the gloom of the ages, and the millions are waking up. In the Chicago *Tribune* of Oct. 3, 1909, Mr. Frank C. Carpenter, writing from Peking, gives a most interesting account of China's awakening, from which I take the following: —

"I write of the greatest intellectual movement of all time. This nation of four hundred million is starting to school, and thousands of teachers are already at work, beginning to instruct it along the lines of our civilization. The movement was started only four years ago by the great empress dowager at the advice of Yuan Shih Kai, Chang Chi Tung, and other progressive statesmen. By an imperial edict the old system of examinations under which China has been working for centuries was wiped off the slate, and the new education was begun.

"Now there are colleges in every provincial capital, and modern schools in the four thousand walled cities. A government department of education has been instituted, and over it is one of the great imperial boards. In the new constitution which was issued last year a system of common schools was provided, and compulsory education at the earliest possible moment. By that constitution China will have its parliament within eight years from now, and the work of training the people for self-government

Readings *for the* Week of Prayer

To Be Read in All the Churches in the United States
December 11-18, 1909

The Merited Blessing

Not to the sinful pleasures,
Not to the lustful thought,
Not to the evil-minded,
Is the benediction brought;
Not to the wild and wayward
Who trample their brother down,
Not to the angry-hearted,
Cometh the blessing down.
But to the one who loveth,
Whose spirit knows no guile,
Who feels for the poor and lonely,
That treasure his welcome smile;
Who gives his life and labor
To thwart misfortune's frown,
Whose every act is kindly,
Cometh God's blessing down.

— *Eugene Clay Ferguson.*

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Suggestions to Church Elders and Leaders for the Week of Prayer

The week of prayer becomes more and more important as we near the end. It surely is a very fitting thing at the close of the year to set apart a week for especially consecrating our lives and all we have and are unto the Lord.

The one who presents the reading for the day should have time to study the subject and pray for God's blessing in his own soul. Each day's service will afford time for special prayer or testimony seasons. Encourage as many as possible to take part. We can improve our meetings for prayer by learning to make short prayers in public, coming to the Lord with definite, pointed, heartfelt requests, in which all can join in hearty "amen." The young people should be encouraged to take part in the services. Pray for the wandering feet, and labor personally for the backslidden and unconverted.

Some one adapted to work for the children should be appointed in each church in time to prepare for such work. The studies outlined for each day should be taken up, and the season thus be made profitable for our children.

The *first* Sabbath of the season — December 11 — the regular church-offering envelopes should be passed out, and the announcement made that on the following Sabbath the annual offering to missions will be taken. See that absent members get the envelope. Encourage all to be liberal toward God,— to remember that this is a yearly thank-offering that we bring to him for the blessings and bounties of the year.

Let us make it in fact a *week of prayer* to God for his blessing upon our own souls, our homes, the churches where we live, and the great outlying needy world into which we are sent with the closing gospel message. It will then indeed be a week of real revival, a week of putting away sin, a week of coming near to the Lord. Such an experience we all need. May God make this the best week-of-prayer season we as a people have ever experienced.

General Conference Committee.

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The Preparation Needed

SELECTED FROM PUBLISHED TESTIMONIES

SEE BY MRS. E. G. WHITE

5T 217-233

(*Reading for Sabbath, December 11*)

I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing, and that peace and spiritual prosperity are in all her borders.

Yet few are alarmed or astonished at their want of spiritual power. . . . Let each put the questions to his own heart: "How have we fallen into this state of spiritual feebleness and dissension? Have we not brought upon ourselves the frown of God because our actions do not correspond with our faith? Have we not been seeking the friendship and applause of the world, rather than the presence of Christ and a deeper knowledge of his will?" Examine your own hearts, judge your own course. Consider what associates you are choosing. Do you seek the company of the wise, or are you willing to choose worldly associates, companions who fear not God, and obey not the gospel?

Are your recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and action? Impurity is to-day wide-spread, even among the professed followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker. Many are eagerly participating in worldly, demoralizing amusements which God's Word forbids. Thus they sever their connection with God, and rank themselves with the pleasure-lovers of the world. The sins that destroyed the antediluvians and the cities of the plain exist to-day — not merely in heathen lands, not only among popular professors of Christianity, but with some who profess to be looking for the coming of the Son of man. If God should present these sins before you as they appear in his sight, you would be filled with shame and terror.

And what has caused this alarming condition? Many have accepted the theory of the truth, who have had no true conversion. I know whereof I speak. There are few who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock, and be broken.

No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians, and even to be ministers of Christ. Like the Pharisees of old, many of you feel no need of a Saviour. You are self-sufficient, self-exalted. Said Christ, "I came not to call the righteous, but sinners to repentance." The blood of Christ will avail for none but those who feel their need of its cleansing power.

What surpassing love and condescension, that when we had no claim upon divine mercy, Christ was willing to undertake our redemption! But our Great Physician requires of every soul unquestioning submission. We are never to prescribe for our own case. Christ must have the entire management of will and action.

Many are not sensible of their condition and their danger; and there is much in the nature and manner of Christ's work averse to every worldly principle, and opposed to the pride of the human heart. Jesus requires us to trust ourselves wholly to his hands, and confide in his love and wisdom.

We may flatter ourselves, as did Nicodemus, that our moral character has been correct, and we need not humble ourselves before God, like the common sinner. But we must be content to enter into life in the very same way as the chief of sinners. We must renounce our own righteousness, and plead for the righteousness of Christ to be imputed to us. We must depend wholly upon Christ for our strength. Self must die. We must acknowledge that all we have is from the exceeding riches of divine grace. Let this be the language of our hearts, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it. It makes me sad to say that this experience is understood by but few who profess the truth. Very many follow on in their own ways, and indulge their sinful desires, and yet profess to be disciples of Christ. They have never submitted their hearts to God. Like the foolish virgins, they have neglected to obtain the oil of grace in their vessels with their lamps. I tell you, my brethren, that a large number who profess to believe and even to teach the truth, are under the bondage of sin. Base passions defile the mind and corrupt the soul. Some who are in the vilest iniquity have borrowed the livery of heaven, that they may serve Satan more effectively.

"Whosoever is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God in his body and in his spirit, which are God's. The love of sin and the love of self are subdued in him. He daily asks: "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus as the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands, to accord with his deficiencies, he is constantly striving to rise to the level of their perfection.

Such an experience must be ours if we would be prepared to stand in the day of God. Now, while probation lingers, while mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between heaven's light and Satan's darkness.

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discerner of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from our Maker.

Experience is knowledge derived from experiment. Experimental religion is what is needed now. "Taste and see that the Lord is good." Some — yes, a large number — have a theoretical knowledge of religious truth, but have never felt the renewing power of divine grace upon their own hearts. These persons are ever slow to heed the testimonies of warning, reproof, and instruction indicted by the Holy Spirit. They believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that erelong its redemption ceaseth forever. Yet they neglect the most precious opportunities to make their peace with God.

They may read the Bible, but its threatenings do not alarm or its promises win them. They approve things that are excellent, yet they follow the way in which God has forbidden them to go. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. All their knowledge will but increase their condemnation. They have never tasted and learned by experience that the Lord is good.

To become a disciple of Christ is to deny self and follow Jesus through evil as well as good report. Few are doing this now. Many prophesy falsely, and the people love to have it so; but what will be done in the end thereof? What will be the decision when their work, with all its results, shall be brought in review before God?

The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith. Again, he declares, "Ye have not yet resisted unto blood, striving against sin." Ah, no. To-day sin is cherished and excused. The sharp Sword of the Spirit, the Word of God, does not cut to the soul. Has religion changed? Has Satan's enmity to God abated? A religious life once presented difficulties, and demanded self-denial. All is made very easy now. And why is this? — The professed people of God have compromised with the powers of darkness.

There must be a revival of the strait testimony. The path to heaven is no smoother now than in the days of our Saviour. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with self-righteousness? Are we willing to give up our chosen worldly associates? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Will we put forth efforts and make sacrifices proportionate to the worth of the object to be attained?

"He that saith he abideth in him, ought himself also so to walk, even as he walked;" and "if any man have not the Spirit of Christ, he is none of his." This conformity to Jesus will not be unobserved by the world. It is a subject of notice and comment. The Christian may not be conscious of the great change; for the more closely he resembles Christ in character, the more humble will be his opinion of himself; but it will be seen and felt by all around him. Those who have had the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. They feel that the lowest place in his service is too honorable for them.

It is such workers that are needed in the cause of God to-day. The self-sufficient, the envious and jealous, the critical and fault-finding, can well be spared from his sacred work. They should not be tolerated in the ministry, even though they may, apparently, have accomplished some good. God is not straitened for men or means. He calls for workers who are true and faithful, pure and holy; for those who have felt their need of the atoning blood of Christ and the sanctifying grace of his Spirit.

I am deeply solicitous that our people should preserve the living testimony among them; and that the church should be kept pure from the unbelieving element. Can we conceive of a closer, more intimate relation to Christ than is set forth in the words, "I am the vine, ye are the branches"? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him.

FIRST SEVENTH-DAY ADVENTIST CHURCH BUILDING IN AUSTRALASIAN UNION CONFERENCE, BISMARCK, TASMANIA; SURROUNDED BY EUCALYPTUS TIMBER

The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful excellent, and fruitful. "The vine," our Lord would seem to say, "which you prize so highly, is a symbol. I am the reality; I am the true vine. As a nation you prize the vine; as sinners you should prize me above all things earthly. The branch can not live separated from the vine; no more can you live unless you are abiding in me."

The Father is the vine-dresser. He skilfully and mercifully prunes every fruit-bearing branch. Those who share Christ's suffering and reproach now, will share his glory hereafter. He will not be "ashamed to call them brethren." His angels minister to them. His second appearing will be as the Son of man, thus even in his glory identifying him with humanity. To those who have united themselves to him, he declares, Though a mother may forget her child, yet will not I forget thee. I have graven thee upon the palms of my hands. Thou art continually before me."

O what amazing privileges are proffered us! Will we put forth most earnest efforts to form this alliance with Christ, through which alone these blessings are attained? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord? Skepticism and infidelity are wide-spread. Christ asked the question, "When the Son of man cometh, shall he find faith on the earth?" We must cherish a living, active faith. The permanence of our faith is the condition of our union.

My brethren, you are disregarding the most sacred claims of God by your neglect to consecrate yourselves and your children to him. Many of you are reposing in false security, absorbed in selfish interests, and attracted by earthly treasures. You fear no evil. Danger seems a great way off. You will be deceived, deluded, to your eternal ruin, unless you arouse, and with penitence and deep humiliation, return unto the Lord.

It is God who holds in his hands the destiny of souls. He will not always be mocked; he will not always be trifled with. Already his judgments are in the land. Fierce and awful tempests leave destruction and death in their wake. The devouring fire lays low the desolate forest and the crowded city. Storm and shipwreck await those who journey upon the deep. Accident and calamity threaten those who travel upon the land. Hurricanes, earthquakes, sword and famine, follow in quick succession. Yet the hearts of men are hardened. They recognize not the warning voice of God. They will not flee to the only refuge from the gathering storm.

Again and again has the voice from heaven addressed you. Will you obey this voice? Will you heed the counsel of the True Witness, to seek the gold tried in the fire, the white raiment, and the eye-salve? The gold is faith and love, the white raiment is the righteousness of Christ, the eye-salve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it.

Children's Lesson — No. 1

Beginning Right

Scripture Text: Luke 6: 47-49.

The foundation of character is laid in childhood. All about us little people are laying foundations for life. Some build on rock, some on sand.

(Make a picture of a foundation marked in squares, and let the children name the things that will help in forming a good character; and as they are named, write them in the open squares.)

One of the best stones to place in the foundation of life is prayer. This is the *week* of prayer. Shall we not begin to-day to pray as we have never done before?

(Let the children give an example of answered prayer of which they have known, as this will make the lesson more practical.)

The Lord has not given away all his blessings. He has one for each of us to-day. "Ask, and it shall be given you."

Our Time and Work From the Prophetic Standpoint

W. W. PRESCOTT

(Reading for Sunday, December 12)

WE are identified with a world-wide movement, whose purpose it is to prepare the world for the second advent of our Lord. It is, therefore, fitting that we should frequently review the grounds of our faith, and renew in our own minds the confidence that this movement is of God, by careful examination of the Scriptural evidences which establish the certainty of our faith. As a result of such study, we may be able to bear our part in the work with greater courage and efficiency.

In this reading we shall consider, under four divisions, some of the reasons for believing that this second-advent movement is what it purports to be — the closing work of the gospel on earth in co-operation with the closing work of redemption in heaven: (1) The time of the movement; (2) the place where the movement had its rise; (3) the nature of the message given; (4) the result of the message.

The Time of the Movement

When the final proclamation of the gospel is made to the world, all time prophecies of the Scripture must have been fulfilled. The prophetic utterances which have outlined the history of the world-kingdoms must have been converted into history. Daniel's foreview of the rise and fall of Babylon, Medo-Persia, Grecia, and Rome, and the division of Rome into ten kingdoms, must have been realized in the onward march of events, so that there would be no place for another world-kingdom. The whole prophetic outline must have been entirely filled in, so that the impending event would be the setting up of the fifth kingdom, "which shall never be destroyed: . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

In history must be found the fulfilment of all other prophecies which enter into more minute details concerning the rise, and the divinely revealed work, of the little horn described by Daniel; the man of sin concerning whom Paul wrote; and the composite beast from the sea delineated by John. These phases of counterfeit Christianity, extending over a period of many centuries, must have been fully wrought out before the final warning against the beast and his image could consistently be given.

It is also certain that we must be able to show that every time-period in prophecy has found its application, before we can proclaim with certainty that the people of this generation will "see the Son of man coming in the clouds of heaven with power and great glory." These leading periods, as given in the Scriptures, began with the time of Noah, and ended in our own day. The 120 years during which the warning of the coming flood should be given (Gen. 6: 3); the 400 years during which the seed of Abraham should be afflicted in Egypt (Gen. 15: 13); the 65 years, at the end of which Ephraim should be broken (Isa. 7: 8); the 70 years of captivity in Babylon (Jer. 25: 8-11); the 1260 years, during which saints, times, and the law should be under the power of the little horn (Dan. 7: 25); the 2300 years marking the limit for treading down the sanctuary and the host (Dan. 8: 13, 14); the 1290 years, and the 1335 years "from the time that the continual burnt-offering shall be taken away, and the abomination that maketh desolate set up" — all these definite divisions of time must have found their place in the world's calendar, when the time has come for the closing of earthly history.

Not only this, but what the prophets have foretold of general conditions at the time of the end must be an accurate description of current events while the closing message is being given. The situation in the political world, in the social world, in the religious world, must answer clearly to the prophetic delineation of the very last days. Furthermore, the advent movement itself must begin at such a time, and be carried forward in such a way, as to fulfil the prophecies relating to this last work of the gospel. Any movement which does not meet these demands could not be the closing work of God in the earth; but a movement which does meet these requirements could be no other than the true work of God, preparing the way for the second advent of Christ.

The Place Where the Movement Had Its Rise

Inasmuch as a leading characteristic of the final threefold message is to be a warning against the worship of the beast and his image, it would seem clear that this message should have its rise in that country where the beast is most aggressive during the last generation, and where the image of the beast is formed. That this is the United

This world, and all the things in it, are soon to be burned up. 2 Peter 3: 10.

There are two kinds of sleep — natural sleep and spiritual sleep, or body sleep and mind sleep. Before Jesus comes, many people will be sound asleep who look as if they were wide-awake. Their consciences are asleep. Against this kind of sleep the Lord warns us. It is a deadly sleep. He says to all such — Isa. 52: 1, first part.

It is hardest to keep awake just before morning. It is dangerous to be sleeping when Jesus' coming is near. Rom. 13: 11, 12.

Jesus tells us how to keep awake. Mark 13: 33-37. "Watch, pray, work." *What* shall we watch? for what pray? for *whom* shall we work? Let us do all these during this week of prayer, and keep on doing them till Jesus comes.

The Life of Self

EXTRACTS FROM "TESTIMONIES FOR THE CHURCH," ARRANGED BY W. B. WHITE.

(*Reading for Thursday, December 16*)

[If so desired, the leader can cut out the following paragraphs and pass them around before beginning the study, letting different ones in the congregation read them in answer to the questions.]

1. What must be given up to become the follower of the lowly Christ?

"Many who profess the name of Christ and claim to be looking for his speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self, as is often shown in various ways. At the same time they are talking of having trials. But the principal cause of their trials is an unsubdued heart, which makes self so sensitive that it is often crossed. If such could realize what it is to be a humble follower of Christ, a true Christian, they would begin to work in good earnest, and begin right. They would first die to self, then be instant in prayer, and check every passion of the heart. Give up your self-confidence and self-sufficiency, brethren, and follow the meek Pattern."—"*Early Writings," Edition 1906, page 113.*

TWO CRIBS OF "MEALIES" (CORN) ON THE SOLUSI MISSION FARM, OUR FIRST MATABELELAND STATION, AFRICA

2. For what service has God created us and placed us in the world?

"Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only in reference to self. Time is of value to them only as they can gather for themselves. In all the affairs of life this is their object. Not for others but for themselves do they minister. God created them to live in a world where unselfish service must be performed. He designed them to help their fellow men in every possible way. But self is so large that they can not see anything else. They are not in touch with humanity. Those who thus live for self are like the fig tree, which made every pretension, but was fruitless." —"*Desire of Ages," Trade Edition, page 692.*

NATIVES COMING TO OUR SOLUSI MISSION TO TRADE

3. As Satan sees that his time is short, what does he seek to lead men to do? When he is successful, what does he do?

"I saw that there were some like Judas among those who profess to be waiting for their Lord. Satan controls them, but they know it not. God can not approve of the least degree of covetousness or selfishness, and he abhors the prayers and exhortations of those who indulge these evil traits. As Satan sees that his time is short, he leads men on to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. If the eyes of such could be opened, they would see Satan in hellish triumph, exulting over them, and laughing at the folly of those who accept his suggestions and enter his snares." — "*Early Writings," Edition of 1906, page 268.*

4. What change has come over many who formerly loved God and enjoyed his favor? Why the change?

"Some who have formerly loved God and lived in the daily enjoyment of his favor, are now in continual unrest. They wander in darkness and despairing gloom, because they are nourishing self. They are seeking so hard to favor themselves that all other considerations are swallowed up in this. God, in his providence, has willed that no one can secure happiness by living for himself alone. The joy of our Lord consisted in enduring toil and shame for others, that they might be benefited thereby."—"*Testimonies for the Church," Vol. IV, page 224.*

5. When we sit at the feet of Jesus, what shall we learn regarding the value of our own work?

"It is the love of self that brings unrest. When we are born from above, the same mind will be in us that was in Jesus, the mind that led him to humble himself that we might be saved. Then we shall not be seeking the highest place. We shall desire to sit at the feet of Jesus, and learn of him. We shall understand that the value of our work does not consist in making a show and noise in the world, and in being active and zealous in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit." —"*Desire of Ages," Trade Edition, pages 385, 386.*

6. What is the cause of the great weakness in our churches? Whose spirit is it that rises up in the hearts of some when things do not please them?

"There is a cause for the great weakness in our churches, and that cause is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to fall on the Rock and be broken. Self must be crucified in every one who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the spirit of Christ."—"*Testimony for Ministers," page 26.*

7. Why does God permit us to come in contact with suffering and calamity?

"Upon your faithfulness in this work, not only the well-being of others, but your own eternal destiny depends. Christ is seeking to uplift all who will be lifted to companionship with himself, that we may be one with him as he is one with the Father. He permits us to come in contact with suffering and calamity in order to call us out of our selfishness; he seeks to develop in us the attributes of his character,— compassion, tenderness, and love. By accepting this work of ministry, we place ourselves in his school, to be fitted for the courts of God. By rejecting it, we reject his instruction, and choose eternal separation from his presence."—*"Christ's Object Lessons," page 388.*

8. What should those who live to serve their own interests never expect?

"Let none suppose that they can live a life of selfishness, and then, having served their own interests, enter into the joy of their Lord. In the joy of unselfish love they could not participate. They would not be fitted for the heavenly courts. They could not appreciate the pure atmosphere of love that pervades heaven. The voices of the angels and the music of their harps would not satisfy them."—*"Christ's Object Lessons," page 364.*

9. With whom will the great Judge place those who have drifted along, and who have sought to please themselves?

A BAPTISM OF BELIEVERS IN LISBON, PORTUGAL

"Those who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of all the earth with those who did evil. They receive the same condemnation." — *"Christ's Object Lessons," page 365.*

10. Instead of withering up with selfishness, with what should our souls be expanding?

"I saw that he is greatly displeased with the least manifestation of selfishness on the part of his professed people, for whom Jesus spared not his own precious life. Every selfish, covetous person will fall out by the way. Like Judas, who sold his Lord, they will sell good principles and a noble, generous disposition for a little of earth's gain. All such will be sifted out from God's people. Those who want heaven must, with all the energy which they possess, be encouraging the principles of heaven. Instead of withering up with selfishness, their souls should be expanding with benevolence."—*"Early Writings," Edition of 1907, page 268.*

11. What is the duty of every soul? Name some of the terrible results of permitting self-exaltation to come into the heart.

"I saw that many prayed for God to humble them; but if God should answer their prayers, it would be by terrible things in righteousness. It was their duty to humble themselves. I saw that if self-exaltation was suffered to come in, it would surely lead souls astray, and if not overcome, would prove their ruin. When one begins to get lifted up in his own eyes, and thinks he can do something, the Spirit of God is withdrawn, and he goes on in his own strength until he is overthrown."—*"Early Writings," Edition of 1907, page 120.*

12. What is the sin that is well-nigh incurable?

"God can not connect with those who live to please themselves, to make themselves first. Those who do this will in the end be last of all. The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth. When a man has defects of character, yet fails of realizing this; when he is so imbued with self-sufficiency that he can not see his fault, how can he be cleansed?"—*"Testimonies for the Church," Vol. VII, page 200.*

13. What, more than anything else, mars our communion with God and one another?

"How often our service to Christ, our communion with one another, is marred by the secret desire to exalt self. How ready the thought of self-gratulation, and the longing for human approval. It is the love of self, the desire for an easier way than God has appointed, that leads to the substitution of human theories and traditions for the divine precepts."—*"Desire of Ages," page 484.*

14. What always prevents our beholding the Lord? What kind of spirit in us enables us to see God?

"Selfishness prevents us from beholding God. The self-seeking spirit judges of God as altogether such a one as itself. Until we have renounced this, we can not understand him who is love. Only the unselfish heart, the humble and trustful spirit, shall see God as 'merciful and gracious, long-suffering and abundant in goodness and truth.'"—*"Desire of Ages," page 351.*

15. What will those be sure to do who love self more than they love Jesus?

"Satan is constantly seeking to cause distrust, alienation, and malice among God's people. We shall be often tempted to feel that our rights are invaded, when there is no real cause for such feelings. Those whose love for self is stronger than their love for Christ and his cause, will place their own interests first, and resort to almost any expedient to guard and maintain them."—*"Testimonies for the Church," Vol. V, page 242.*

16. Before honor comes what?

"Before honor is humility. To fill a high place before men, Heaven chooses the worker who, like John the Baptist, takes a lowly place before God. The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can co-operate with him who is seeking, not to exalt self, but to save souls."—*"Desire of Ages," page 518.*

17. When an individual thinks he is indispensable for the success of God's work, what results?

"But when men exalt themselves, feeling that they are a necessity for the success of God's great plan, the Lord causes them to be set aside. It is made evident that the Lord is not dependent upon them. The work does not stop because of their removal from it, but goes forward with greater power."—*"Desire of Ages," page 518.*

18. Of what must we be stripped before God can do anything for us?

"The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow. From the soul that feels his need, nothing is withheld. He has unrestricted access to him in whom all fulness dwells."—*"Desire of Ages," page 347.*

19. Many have served self so long that in their efforts to uplift Jesus, unconsciously to themselves, whom do they exalt?

"Watch unto prayer. In this way alone can you put your whole being into the Lord's work. Self must be put in the background. Those who make self prominent, gain an education that soon becomes second nature to them, and they will soon fail to realize that instead of uplifting Jesus, they uplift themselves; that instead of being channels through which the living water can flow to refresh others, they absorb the sympathies and affections of those around them. This is not loyalty to our crucified Lord."—*"Testimony to Ministers," page 330.*

20. What is shut out of our hearts until self is emptied out? What is given us when self has been expelled?

"We can receive of heaven's light only as we are willing to be emptied of self. We can not discern the character of God, or accept Christ by faith, unless we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this, the Holy Spirit is given without measure."—*"Desire of Ages," page 202.*

21. When every false god is cast out of the soul, what fills the place?

"When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is supplied by the inflowing of the Spirit of Christ. Such a one has the faith which works by love and purifies the soul from every moral and spiritual defilement. The Holy Spirit, the Comforter, can work upon the heart, influencing, directing, so that he enjoys spiritual things. He is after the Spirit, and he minds the things of the Spirit. He has no confidence in self; Christ is all in all."—"*Testimony for Ministers," page 370.*

22. With what sacrifices is God well pleased?

"'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.' Man must be emptied of self before he can be, in the fullest sense, a believer in Jesus. When self is renounced, then the Lord can make man a new creature. New bottles contain the new wine."—"*Desire of Ages," page 323.*

Children's Lesson — No. 6

Who Shall Go?

Begin this lesson by showing that children always wish to be invited to any place their parents may go. The eager question is asked, "*Who shall go?*" They do not wish to be left behind.

The Lord never leaves out the children when he sends invitations. (Illustrate by the children of Israel when leaving Egypt. Ex. 10:8, 9.)

The Lord cared for the children by appointing the Passover. Ex. 12:23. Made memorial for them. Joshua 4: 19-24. Loves them just as well now, and says to them, "Come."

He has sent us an invitation to-day. Joel 2:12-14. Whom has he invited? Verse 16. Will *you* come?

Another Year of Missionary Advance

W. A. SPICER

(Reading for Friday, December 17)

Never yet has come to us a week of prayer that did not mark another year of missionary advance. That is something to thank God for. Every turn in the road grows brighter with promise. Every year calls to us in louder tones that the warning message is speeding on, and that we are to follow hard after in our praying and giving and going.

Who can ever weary of watching the progress of the message? The news of the fields will never become an old story with us. We are seeing the hand of the Lord at work. We are watching in these days the work that prophets and kings and angels have looked forward to through the ages.

Isaiah saw it in vision. He saw the redeemed being gathered in the last days to Zion. He heard the world scoffing as the people in whose heart is God's law went forth with the last gathering message. He saw that people rise and shine. In his joy, he cried out by inspiration to that favored people:—

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. . . . The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52:7-10.

All the prophets and saints have longed to see this day. Daniel and John pointed out the very time when the message would be heard, and in The Revelation it was seen actually reaching every nation and tongue, leaving everywhere it touched a people keeping the commandments of God and the faith of Jesus. We are face to face with it all to-day. We are seeing just what the prophets talked about and longed so to see, and all the word will be gloriously fulfilled.

This very year has marked a new era in this missionary advance. Did not all our hearts burn within us as we read or heard the reports of the recent General Conference? With one voice, brethren from all the four quarters of the earth testified that the power of this blessed message is transforming lives and building up a successful work in every land it touches. And what a cry of need came to us in this united call from the fields! Rolled into one voice, it is a cry like the sound of many waters calling, "Send us help." Our embarrassments are not those of lack of success. The victories everywhere, the opening doors, the souls looking this way for help, the crying need, place us where the only possible thing for any believer to do is to cut loose and cut down, and throw every available resource of means and time and strength into the service.

What the delegates told us at the Conference about open doors, and the reports that constantly come, correspond exactly to these words from the spirit of prophecy:—

> "Our General gives the command, 'Go forward.' Thousands are thirsting for living truth. The Macedonian cry is coming to us from every direction, 'Come over and help us.' Time and again I have had presented before me a vision of people across the broad ocean, standing in perplexity, and pale with anxiety, earnestly inquiring, 'What is truth?' They say: 'We want the bread of life. . . . We want to find the old paths. We want to come back to the simplicity of gospel religion.' My tears flow as I see this picture rising vividly before me. The voice from heaven pleads, 'Go ye into all the world and preach the gospel to every creature.'"—*Mrs. E. G. White, in "Stewardship Series," No. 1.*

Think of that brother in Siberia traveling two thousand miles to find one of our ministers who could teach him this message! Then think of two or three ordained ministers in that whole vast country. A church elder away in Russian Turkestan, Central Asia, reports a baptism with three hundred people gathered at the riverside, some to scoff and some to pray. So pressing was the crowd, the believers had to wade out to a little island, and there, with the manifest presence of the Holy Spirit, true souls followed their Lord in baptism. We had no thought of the Turkestan region as a near field for our work three years ago. Now the message is stirring the people there.

From Riga, Russia, Sister J. T. Boettcher sends us a word for this service, Elder Boettcher being away in the south, looking for a site for their Russian school. What cause for thanksgiving, by the way, that a school in Russia can now be planned for! A little time ago it could not have been mentioned aloud. Here is the message from Russia, a letter sent to the Riga headquarters from the believers away in Manchuria, near the Chinese border. They have never seen a minister, and write from Harbin:—

"Dear Brethren: You write us that Elder Loebsack is in the city of Akmolinsk, Siberia,— that is pleasing to the Lord, and causes us great joy,— but if you knew how we long for a minister to come to us as soon as possible! Here are many souls who wish to be baptized for the forgiveness of sins. I will not write much, for you have already heard of the Seventh-day Adventists in Harbin. Christ says, 'Where two or three are gathered together in my name, there am I in the midst of them.' On the eleventh of August a child of one of the brethren in Harbin died. We accompanied the body to the graveyard, and at the funeral many people were there, both Chinese and Russians, who wondered greatly that we had no leader. But we know that Christ is our leader."

Thank God for the first light of the message kindled in Manchuria! Turn where we may, we find hearts now seeking to find those who have the truth for this time. From the Balkans, Southeastern Europe, Elder Hinter reports an experience. As he travels, he scatters tracts and papers. One night recently, at a late hour, a knocking was heard at the door of his dwelling in Bucharest, Rumania. Some one opened the door, and found three peasants standing without, who had walked from a village about fifty miles distant. On being asked why they sought the house of Mr. Hinter at such an hour, they replied:—

"We seek the way of salvation, and have heard that from this man the way of salvation may be learned. We have received a paper with his address, and so have come here on foot to receive instruction."

From away in the Cook Islands, in the South Pacific, an islander who had received the Rarotongan paper and some books, writes:—

"My joy is beyond expression. There came a young man to our shores, Tonga by name, and sold many books here. He sold a case full in just a twinkling. Now the result is this, that there is no use of any missionary preaching unto us fables. . . . Send us more and more light."

Down in Africa there is real hearthunger. "The natives come hundreds of miles to our stations," said Elder Edmed at the General Conference, "to plead for teachers." Elder R. C. Porter,

CONTRIBUTED ARTICLES

Thy Will Be Done

WORTHIE HARRIS HOLDEN

I KNOW not, Lord, that e'en one soul
  Hath through me found thy fold;
I know not if my stammering tongue
  One half thy grace hath told;
Nor half thy blessings daily given
  Do I to thee confess;
Yet all my days, by mercies crowned,
  Proclaim thy faithfulness.

I would my lips might burn with fire
  From off thine altar, Lord,
That so my praise, attuned to heaven,
  With angels might accord.
I would my voice might travel far
  To those in darkest night,
And lead them past the maze of sin
  Through penitence to light;

But one thing only do I plead,
  That Jesus may be mine;
Each day, each hour, my guide, to lead
  Where'er thy will design.
Then humbly may I live the task
  In love allotted me,
Assured my place must be the best
  In which to worship thee.

Portland, Ore.

Visits to Philadelphia, New York, and Newark

W. C. WHITE

FRIDAY morning, June 11, Mrs. E. G. White closed her work in Washington, and in the afternoon went to Philadelphia, to spend the Sabbath. She was accompanied by Miss Sara McEnterfer and the writer. (2)

At the meeting with conference presidents and members of the General Conference Committee held in the Seminary building Friday morning, Mrs. White made another earnest appeal in behalf of the work to be done in the large cities. She said: —

(1) [" When I think of the many cities yet unwarned, I can not rest. It is distressing to think that they have been neglected so long. For many, many years the cities of America, including the cities in the South, have been set before our people as places needing special attention. A few have borne the burden of working in these cities; but, in comparison with the great needs and the many opportunities, but little has been done. Where is your faith, my brethren? Where are the workmen?] In many of our large cities the first and second angels' messages were proclaimed during the 1844 movement. To you, as God's servants, has been entrusted the third angel's message, the binding-off message, that is to prepare a people for the coming of our King.

"Time is short. The Lord desires that everything connected with his cause shall be brought into order. He desires that the solemn message of warning and of invitation shall be proclaimed as widely as his messengers can carry it. The means that shall come into the treasury is to be used wisely in supporting the workers. Nothing that would hinder the advance of the message is to be allowed to come into our planning.

"Night after night, I have lain awake, weeping and pleading with God, because of the seeming inability of some to discern opportunities for extending our efforts into the many unworked places,— near-by places that might have been warned years ago, had we chosen to do a broad work, rather than to hover around a few centers. We need to cultivate a spirit of self-sacrifice, and of constant devotion to the needs of a lost world.

"For years the pioneers of our work struggled against poverty and manifold hardship in order to place the cause of present truth on vantage-ground. With meager facilities, they labored untiringly; and the Lord blessed their humble efforts. The laborers of to-day may not have to endure all the hardships of those early days. The change of condition, however, should not lead to any slackening of effort. And now, when the Lord bids us proclaim the message once more with power in the East; when he bids us enter the cities of the East, and of the South, and of the North, and of the West, shall we not respond as one man, and do his bidding? [Shall we not plan to send messengers all through these fields, and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning to multitudes? At such a time as this, every hand is to be employed.]

"O, that we might see the needs of these great cities as God sees them! We must plan to place in these great cities capable men who can present the third angel's message in a manner so forceful that it will strike home to the heart. Men who can do this, we can not afford to gather into one place, to do a work that others might do. Can we expect the inhabitants of these cities to come to us and say, 'If you will come to us and preach, we will help you to do thus and so'?

"Shall we not advance in faith, just as if we had thousands of dollars? We do not have half faith enough. Let us do our part in warning these cities. The warning message must come to the people who are ready to perish unwarned, unsaved. How can we delay? As we advance, the means will come. But we must advance in faith, trusting in the Lord God of Israel."

Arriving in Philadelphia, we were met by Elder W. H. Heckman, and taken to the Pennsylvania Sanitarium. This institution is owned and loyally supported by the Eastern Pennsylvania Conference. It is housed in an excellent building; it is well managed, and has an able corps of physicians and nurses. It enjoys a liberal patronage from the citizens of Philadelphia, but its location (where the noise of street-cars reaches it) and its limited capacity make it difficult for the institution to accomplish what was at first expected of it,— to pay all expenses, to pay interest on the investment, and to clear away the debt.

This sanitarium was one of the last to be located before our physicians began to consider seriously the counsel to select rural locations for our institutions for the sick. How to secure a proper location in the country for this institution, and thus open the way for the enlargement of the work, is a problem that must be studied.

[Sabbath afternoon, the beautiful and commodious meeting-house in West Philadelphia was crowded to its utmost capacity. The day was warm, and abundant ventilation was needed. But the beautiful colored windows were not built to open. As a result, the congregation suffered intensely, and the speaker was so poisoned that she experienced great suffering for a week, and was barely able to fill one of her three appointments in New York City. Why will a people having abundance of information on health, sanitation, and ventilation, allow wrongly built meeting-houses to stand year after year as closed reservoirs for poison air?] (3)

During her discourse, Mrs. White urged the importance of consecrated efforts being put forth by church-members, to spread the gospel message. She said: —

"The Lord wants us to be colaborers with him, to help those who are perishing for lack of the knowledge that we have. We need men clothed with the righteousness of Christ, to labor in every city, in every community. Those who profess to be his followers should humble their hearts, so that they can labor in a simple and acceptable manner.

"Our Lord called his disciples from the humble rank of fishermen. So to-day he can use those who will follow him, even though they may not have had opportunity to receive what is regarded as a high education. As they humbly and prayerfully study the Scripture, the spirituality of the Word will lay hold on their minds, and they will go forth prepared to labor acceptably for the Master. All who really appreciate the great sacrifice that has been made in our behalf will gladly make sacrifices, that others may be strengthened to grow up into Christ the living head."

Friday morning, June 18, we went to New York. During the last thirty miles of the journey, Mrs. White viewed with lively interest the many cities located so closely to one another, and several she pointed out as places that had been presented to her as neglected communities,

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(1) (2) (3)
Evangelism, p. 33, 34; 34; 380

where work should be done as soon as possible.

In New York, our brethren had located a large tent on a vacant lot in a populous district, and Elders S. N. Haskell, E. W. Farnsworth, G. B. Starr, C. L. Edwards, and C. S. Longacre, and Dr. D. H. Kress united with the ministers of the Greater New York Conference in conducting general meetings.

Mrs. White spoke in the tent on Sabbath forenoon, June 19, dwelling upon the experiences of Christ at his baptism, and during his severe temptations in the wilderness, as recorded in the third and fourth chapters of Matthew. In response to an invitation for all who desired to do so to signify their reconsecration to the Master's service, practically the entire congregation arose.

The Newark Meeting

Before leaving Washington, it had been planned that if able to do so, Mrs. White would speak in Newark, N. J., Sunday morning, June 20. The church in Newark is one of the largest in the conference, and it was a convenient place for representatives from all the churches in northern New Jersey to gather. Therefore Elder B. F. Kneeland had urged the making of this appointment, and had notified the churches.

After the sickness in Philadelphia, the Sabbath service in New York completely exhausted Mrs. White's strength, and it seemed unreasonable to ask her to go to Newark Sunday. But all necessary preparations were made for the trip, and we waited to hear her decision Sunday morning. Courage and a desire to fill the Newark appointment were her first words, and so the carriage was ordered, a hasty breakfast taken, and then came the twelve-mile drive.

At Newark a congregation of about three hundred were assembled, and Mrs. White spoke to them with her old-time simplicity and power regarding daily Christian experience, the duties of home religion, and the proper training of the children.

In the afternoon Dr. Kress gave an address on practical hygiene, which was greatly appreciated, and after this the representatives of several churches engaged in a council about tract and missionary work. The membership of the New Jersey Conference is not large, but there is among the workers a faith and enthusiasm that must bring great results.

The twelve-mile drive back to New York was warm and wearisome, and Mrs. White suffered much with rheumatism, therefore she pleaded to be released from further appointments in New York, and we took the early train Monday forenoon for South Lancaster, Mass.

Clergy Censure Governor

K. C. RUSSELL

THE Washington *Post* of October 26 contains the following interesting and suggestive paragraph: —

"INDIANAPOLIS, IND., OCTOBER 25.— At a meeting of the Methodist Ministers' Association to-day, Governor Marshall was severely criticized, and a resolution adopted censuring him for the following utterances at a meeting of the Associated Charities at Columbus last night: 'When the average man joins the church, Mrs. Millionaire looks at him with her turned-up nose, and says, "He can not sit in my pew; he does not belong to my set." When the average woman joins the church, her standing depends on the cut of her gown and the style of her hat. If the church of the living God would get back to where every man and woman were a brother or sister, the churches of the State would soon be filled with communicants.'"

To the mind of the thoughtful reader there are a number of queries that naturally arise as he reflects on the foregoing statements. He would probably wish to ask those who censured the governor, "Do you think the governor's statement incorrect?" If so, it is nevertheless in fullest harmony with the utterances of many of the most faithful, talented, and discerning ministers of all the denominations. Then why censure him? We do not recall any similar rebukes for the men of God who have frequently and freely given utterance to the same scathing accusations. Was it because such words from so eminent a layman are more apt to offend the rich of the church and reduce the flow of finance into the sacred treasury?

If not for this reason, was the censure because the governor's words were a reflection upon the clergy for their failure to preach against the rapidly growing spirit of pride and worldliness which is so alarmingly prevailing in many of the popular churches of the time?

To the careful student of God's Word, the utterances of the governor are but too true a verbal portrait of a condition that is to exist in the last days among those who make a high profession of religion. That Word says that "in the last days . . . men shall be lovers of their own selves, covetous, boasters, proud, . . . despisers of those that are good, . . . having a form of godliness, but denying the power thereof."

At the time when these things are to exist, the charge to the gospel minister is, "I charge thee therefore before God, and the Lord Jesus Christ, . . . Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come [has come] when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." This scripture has its application to our own time, and we see its fulfilment to-day.

In view of this, then, let no one — much less a minister of the gospel — attempt to silence the voice of one who has the exemplary boldness to speak forth in no uncertain way against the worldliness that is sapping the very life of the professed church of Jesus Christ.

Takoma Park, D. C.

The Day at Hand

D. T. SHIREMAN

"THE night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:12. Do we realize as we ought the great fact that the long night of sin, darkness, and suffering will soon be past? Do we really believe it? Are we putting off the works of darkness and putting on the armor of light?

Says Inspiration: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." If we know this, we will show it by our works. How can we expect to be saved from the coming destruction if we fail to have on the armor of light and let that light shine out to those in darkness?

We do not need to go to foreign fields to find work. Our first work is around our homes — for our neighbors. It is not so much to argue with them as to show Christ's love by deeds of kindness. "It is high time to awake out of sleep: for now is our salvation nearer than when we believed." The time of our salvation is fifty-two years nearer than when I first believed. How glad I am that the Lord has given me a humble part in this solemn work. The words of our Saviour are, "Seal not the sayings of the prophecy of this book: for the time is at hand," and, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "The golden morning is fast approaching; Jesus soon will come" May we be ready.

Hickory, N. C.

Keep the Church Out of Debt

HELEN A. STEINHAUER

"Do you pay tithes?"—"Of course, I do." Well, then, imitate the Israelites, and always put aside as much more as a free-will offering. In this way the contribution-box need never pass you, for be it much or little, you will always have *something* to put in. You will be able to keep up your end of church expenses; and if the rich will lay aside a free-will offering tithe too, as well as their poorer brethren, the church never will be in debt. Moreover, no one will feel the poorer for what he gives, as the Lord will repay.

Battle Creek, Mich.

IT would make Christian life a great deal more simple for us if we would get it definitely settled in our minds that obedience is the one thing in discipleship. It is never ours to consider the expediency of any command that is given to us, or to inquire into the probabilities of success or failure in what we are bidden to do. The moment our duty is clear, it is ours to do it without question, without doubting, without reasoning. The lack of it is the cause of so much indefiniteness, indecisiveness, vacillation, and weakness in many Christian lives.— *Southern Presbyterian.*

of righteousness. God's purpose is the same through the ages, though the details of its outworking may change from century to century. His ultimate purpose is the rule of righteousness in every portion of his realm. So sure as God exists, just so certain will he triumph over sin, and he has so arranged it that the frailest mortal that ever stood upon this earth may share in that glorious triumph.

It is a wonderful opportunity given to mortal man; and it is to the glory of God that he can take the weak things of this world and with them overthrow the kingdom and powers of darkness; that he can take sinful men and with them bring in the rule of everlasting righteousness — not because of their sin, but because of their loyalty and submission to him in his unchanging purpose. To have a part in that triumph is the greatest privilege that man could ask, and to share in the glorious result of it will satisfy every redeemed soul.

C. M. S.

War-Ships and Peaceful Pageants

UNDER this heading the Denver *Republican* of September 29, gives expression to the following pertinent and sensible remarks, in regard to the recent display of war-vessels at the Hudson-Fulton celebration: —

> The despatch of war-vessels by Great Britain, Germany, and other foreign powers to participate in the Hudson-Fulton celebration at New York City was a great honor to the United States, and evidence of the friendship of the nations represented. But how incongruous, after all, was the presence of these floating fortresses and their frowning guns in the midst of a peaceful pageant designed to commemorate events which had nothing to do with war.
>
> War-vessels are sent upon occasions of this kind because they seem more distinctly than merchant ships to possess a national character. They represent the sovereign power, as ambassadors are distinguished from ministers by the fact that they represent the person of the ruler. But in this very particular it is unfortunate that circumstances seem to make their employment requisite; for they tell of force, and from every port-hole destruction glares. . . .
>
> Should a similar occasion offer, how much better would it be if the United States, instead of sending a fleet of battle-ships to represent the naval strength of this country, were to despatch an equal number of vessels engaged in commerce and bearing in their structure and character a message of peace from the American people to all the world.

But the suggestion of the Denver *Republican* will never be carried out. The spirit of these times demands pomp and pageantry, and peace is not the offspring of such a spirit, nor does it foster such demonstrations. The world is preparing for its greatest war, and nothing so fitly shows that fact as the representation of nations at peaceful functions by ships that bristle with cannon.

CONTRIBUTED ARTICLES

Christ's Eight Sentences While on the Cross

NOAH W. VINCENT

NAILS pierced our Saviour's hands and feet,
  Sharp thorns had pierced his brow;
As if for earth nor heaven meet,
  See Christ uplifted now!
In love he prays, "Father, forgive,
  They know not what they do."
His Father hears, the murderers live;
  God's boundless love how true!

Soon to the contrite, trusting thief,
  Who owns his dying Lord,
Christ gives in death a sweet relief,
  Sure hope of blest reward:
"To-day," said he, "do I declare,
  True are my words to thee,
In paradise, God's city fair,
  Together we shall be!"

Next, to his mother standing there,
  The sad, heart-piercéd one,
Christ says in tender, filial care,
  "Woman, behold thy son!"
Then to his loved disciple John,
  Still near, his friend, his brother,
Come lovingly from lips death-wan,
  The words, "Behold thy mother!"

Hear now Emmanuel's dying cry
  Of sharpest agony;
O list! "My God, my God, O why
  Hast thou forsaken me?"
Well known was this long, long before,
  Foretold e'en from the first.
Fulfilling now one scripture more,
  Our Saviour cries, "I thirst!"

The work God gave he had well done;
  "'Tis finished!" loud he cries:
Slain Lamb of God! Atoning Son!
  Sin-ending Sacrifice!
Our sins, our shame, the Saviour bore
  When nailed to Calvary's tree;
God's love in Christ may we adore
  To all eternity.

"Father," he breathes, "into thy hands
  My spirit I commend;"
Then bowed his head in death's strong bands:
  So died the sinner's Friend.
In love he prays for us to-day;
  O heed our Saviour's call!
Let's come to him, his word obey;
  Find him our God, our all.

Sedan, Kan.

Visit in Central New England

D. E. ROBINSON

AFTER resting for four days at the home of Brother H. C. Wilcox in South Lancaster, Mass., Mrs. E. G. White and her helpers left to attend the Central New England camp-meeting, held at Nashua, N. H. The grounds were in a good residence portion of the city, on a street-car line. There was a good attendance, there being a larger number present than at any previous camp-meeting since the formation of the Atlantic Union Conference, and the division of the former New England Conference. Among the other laborers present were Elders S. N. Haskell, H. J. Edmed, E. W. Farnsworth, F. C. Gilbert, H. C. Hartwell, F. W. Stray, and C. S. Longacre, also Dr. D. H. Kress and Prof. B. F. Machlan.

During the forenoon meeting on Sabbath, June 26, the Spirit of the Lord was manifest in a marked manner. Mrs. White spoke, basing her remarks upon the chapters in Exodus containing the account of the giving of the law from Sinai, Israel's apostasy, and Moses's intercession with God in their behalf.

"I have read of this experience," she said, "that we may not become careless or indifferent, thinking that it makes no great difference if we do not exactly fulfil God's requirements. Many even think that it matters not whether they observe as the Sabbath the day that God has plainly specified, or substitute a day of man's invention. In the Judgment we shall all be judged by the standard of God's Word.

"The mercy and compassion of God have been manifested in long-suffering kindness to his people. Let us follow on to know the Lord, that we may know that 'his going forth is prepared as the morning.' In the gift of Christ we see something of the measure of God's love to us. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' What have we manifested of self-denial and self-sacrifice in Christ's service? Unless we are in communion with God, unless we reveal the fruits of a pure and undefiled religion, our religious profession is worthless.

"Heaven is open for us. God is waiting, longing to bestow upon us his choicest blessings, if we will come to him as little children. And we need all the power that we can receive. In a little while from this, the power of Satan will be so manifest that it will be impossible for you to enjoy such advantages as you do to-day. I beg of you to appreciate these advantages, and to make of this gathering a season of earnest seeking of the Lord.

"I long to see souls converted at this meeting. How many here will seek the Lord with all their hearts? You can not make yourselves any better, but you may come to the Saviour just as you are. We feel in earnest in the matter of preparing for the coming of our Saviour in the clouds of heaven. I am sure that there are many here to-day who will take their stand on the Lord's side."

Mrs. White then requested some of the front seats to be vacated, and made a call for those who desired to receive special help in drawing near to God, to come forward. She appealed specifically to the unconverted, to backsliders, and to children and parents. While many were responding to the invitation, she said: —

"We are not to fix an arbitrary time on such occasions as this when our meetings must close. When the Spirit of God begins to work, we must not restrict its operations, even if a rule has been made that the meeting shall close at a certain hour or minute."

Elder Gilbert, Elder Haskell, and others joined in seconding this earnest appeal, and the silent but powerful work of the Spirit on hearts was manifested as one and another went forward. Earnest prayer was then offered in behalf of this company. Afterward they were divided into a number of divisions, and opportunity was given for each to bear testimony. Though this service continued for over three hours, those present felt that it was a time of refreshing.

In a discourse Sunday forenoon, Mrs. White emphasized the importance of Christian education. She said: —

"Some speak of the 'higher education,' meaning a training that is only to be received by men who do not believe in the Word of God. Jesus Christ was sent to this world to make known that which is essential for salvation. How could we discount his teachings more than by sending our children and youth to be educated by men who do not recognize the authority of the Word of God? We are seeking to prepare for the heavenly courts. We desire our children to be welcomed into the city of God when its golden gates shall be swung back on their glittering hinges, that the nations that have kept the truth may enter in. Then how can we consistently place these children under the influence of those who will insinuate into their minds error and doubts, even though their teachings are called 'higher education'?

"The highest education you can receive is to learn how to 'add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . For if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'"

In closing her remarks, Mrs. White made another appeal for reconsecration, and a few were added to the number who the day before had expressed their determination to seek the Lord anew. Tuesday forenoon many of these were buried in baptism; and before the meeting closed, another baptismal service was held. Forty-two candidates in all submitted gladly to this solemn rite.

Tuesday afternoon, Mrs. White again addressed the congregation assembled in the large tent. She read and commented upon the instruction found in the fifteenth chapter of John, and made a strong appeal for individual efforts to be put forth in giving the message to friends and neighbors.

"In our homes," she said, "we have a very important work to do for the salvation of our children, but we are not to shut ourselves up to service merely for our own families. We must not allow ourselves to be so overwhelmed with household cares that we shall find no time for visiting those about us. If a ray of light has come to you, find some one to whom you can impart it. There is a world to be warned, and we are to receive help and light and blessing from Jesus Christ, then carry this light to other souls. In this work you will not labor alone; angels of God will go before you.

"If you are repulsed by some one to whom you try to speak of the salvation of Christ, do not become discouraged. Do not say, 'I will never speak to him again regarding religious subjects.' The angels of God may work upon his heart, and prepare him for that which you desire to impart to him. He who is our advocate in the heavenly courts, has bidden us carry his gospel into every part of the earth, and he gives us the comforting assurance, 'Lo, I am with you alway, even unto the end of the world.' Shall one of us hold back from engaging in this service with him?

"As a people we need to arouse, that we may realize the value that Christ has placed upon the human soul. Day by day we are brought in contact with those who are unsaved, and shall we let them go as though they had no souls to save? Since I left Washington, I have passed through city after city, and I have asked the question, Who is laboring here? Who feels a burden to go from house to house, visiting and praying with the people, and carrying to them the precious publications containing the truths that mean eternal life to those who receive them? There is a work for women as well as for men. Paul speaks of the women who labored with him in the gospel. All who dedicate themselves unreservedly to God will have a message to bear."

Wednesday morning, June 30, Mrs. White and a party, including Elder and Mrs. Edmed and Elder Haskell, accompanied Elder Gilbert to Concord, Mass. A few hours were spent in driving about the beautiful and historic portions of Concord, then the party were driven out to the property that has been secured as a refuge home for Jewish workers and converts. The home is beautifully located, and the buildings seem well adapted to the work. Elder Gilbert and his associates have labored untiringly in the securing and fitting up of the institution.

When the family were gathered for dinner, Mrs. White led out in earnest prayer, acknowledging with gratitude the providence of God that had led in the securing of the property, and asking his blessing to rest upon the work and the workers. After dinner the party were driven over a portion of the land, until it was necessary to hasten to take the train for South Lancaster.

Thursday morning, Mrs. White and her helpers drove to Sterling, a distance of about five miles from South Lancaster, to visit the "Pilgrims' Rest," a property recently purchased by the Atlantic Union Conference as a home for some of our aged brethren and sisters. This property consists of one hundred fourteen acres of land, a twenty-six-room house, and a well-built, commodious barn. The house was originally built by the town of Sterling. At the time of our visit, the building was being fitted up for use. Several applications had been made for admission, but the home had not been formally opened.

In securing this home, our brethren did not intend to ignore the obligations resting upon the relatives of our aged brethren and sisters to care for those of their own household. Nor would they remove from the members of local churches the responsibility of caring for the poor and needy among them. But there are some who have no one to whom they can look for sympathy or support, and for such as these the Pilgrims' Rest gives promise of furnishing an ideal retreat.

A Learned Professor on Spiritism

GEO. O. STATES

The *Literary Digest* of October 2 contains some interesting extracts from an article on Spiritism, by Prof. William James. After stating that he had been investigating this question for twenty-five years, he admits himself "constantly baffled" as to what to think of this or that particular story, for the sources of error in any one observation are seldom fully knowable. "I find myself believing that there is 'something in' these never-ending reports of physical phenomena, although I haven't yet the least positive notion of the something. It becomes to my mind simply a very worthy problem for investigation."

After mentioning some of the mysteries of these phenomena, he says: "If there were in the universe a lot of diffuse soul-stuff, unable of itself to get into consistent personal form, or to take permanent possession of an organism, yet always craving to do so, it might get its head into the air, parasitically, so to speak, by profiting by weak spots in the armor of human minds, and slipping in and stirring up there the sleeping tendency to personate." He closed by saying: "I personally am as yet neither a convinced believer in parasitic demons, nor a Spiritist, nor a scientist, but still remain a psychical researcher waiting for more facts before concluding."

Aug. 24, 1850, just a few years after the manifestation of Spiritualism, we were told that the "mysterious rapping" was the power of Satan: "I was say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The forgiveness offered is for sins committed. The pardon extended is to sinners, and the invitation to come is to those who are guilty of sin. Whosoever will, let him come without money and without price — come to God through Jesus Christ and find pardon and cleansing from all sin.

I. H. EVANS.

The Home Run

THE year 1909 is rapidly passing. Only three more weeks remain, when a new year will be ushered in. How many Seventh-day Adventists have done their full duty during 1909 in contributing to the support of foreign missions?

One State secretary writes that he wishes to know the last day of 1909 when money can reach the General Conference Office to be entered on the books for the calendar year. He says, "We purpose not simply to make our offering to foreign missions ten cents a week, but we are struggling to make it reach twenty cents a week."

Both union and local conferences are throwing themselves with great vigor into the effort to raise money for foreign missions. Every Seventh-day Adventist who has not paid his full quota of ten cents a week for foreign missions, ought to endeavor to make up the deficit at the earliest possible date, so that the same can be passed through the books to be credited on the year 1909.

Shall not the remaining portion of 1909 witness the most vigorous campaign in behalf of foreign mission funds in the history of our people? May each one endeavor, with God's help, to do his best.

I. H. EVANS.

WHERE there is a loyal heart but no teacher, God can and does speak direct to the soul in darkness. Said Adlooat, an Eskimo boy: —

"When I am little boy, I use tobacco, and like it very much. By and by God speaks to me, out on Bering Sea in a storm, and I know God saves me. But do you think I give up tobacco then? O, no! I love God; I love tobacco. No one tells me tobacco will hurt me. One day when walking down by the beach, something seems to speak to me inside, just the same as in the storm, and it says: 'What for do you use tobacco?' I say: 'I don't know.' Then I walk along a little way, and again the voice speaks to me and says: 'What good is that stuff anyway?' I say: 'No good, I guess.' The third time the voice speaks to me and says: 'Why don't you quit?' And *I quit*, and never use that tobacco again. Now I am poor Eskimo boy, and no missionary or teacher to tell me what is right, and so God tells me himself."

CONTRIBUTED ARTICLES

"Lo, I Am With You Alway"

WORTHIE HARRIS HOLDEN

SOMETIMES, while standing on the rock,
His glory passes by;
Sometimes his presence floods my soul
Though tears bedim my eye;
Sometimes the fog, so damp and cold,
Banks closely round my heart;
But God, I know, is light and love,
And ne'er from me will part.

Nor principalities nor powers
Can sever from his love,
Nor height nor depth can isolate
From that great power above;
And though so small, so weak, so vile,
I naught on him impose
By loving him who first loved me,
And all my frailty knows.

Ah, when the night-winds shriek and howl,
Know he is very nigh,
Just as when glory-clouds reflect
His shining in the sky:
And when earth's storms are overpassed,—
Eternal morn awakes,—
My Jesus still will be my all,
Who never me forsakes.

Portland, Ore.

At the Portland Camp-Meeting

D. E. ROBINSON

JULY 2, Mrs. E. G. White and her party traveled from South Lancaster to Portland, Maine. At Nashua we were joined by Elder and Mrs. S. N. Haskell, Elder and Mrs. H. J. Edmed, and Brother F. M. Dana. Mrs. White was met at Woodfords Station by Mr. C. S. Bangs, a son of her twin sister, and during her visit she was made welcome at his home, which was but a short distance from the camp.

For several years Mrs. White had cherished the hope of once more bearing her message to the people of Portland, Maine, and when at the General Conference old friends urged her to visit Maine, she agreed to do so. Therefore a camp-meeting was appointed to be held in Portland, beginning July 2. A beautiful spot was selected for the camp at Deering's Oaks, about two miles from the business section of Portland.

Owing to the associations of her childhood and youth, this visit to Portland was of special interest to Mrs. White. It was in this city that she attended school till she met with the accident that made her an invalid for many years. Here it was that she heard the powerful preaching of William Miller; and here, after a period of despair, Jesus revealed himself, and she seemed to see his blessed face beaming upon her in divine love and gentleness. Across the river formerly stood the house where, in November, 1844, she received her first vision, and where she spent a night of anguish at the thought of going out to relate to others the things that God had presented to her. In Portland and its vicinity she and her husband had labored together in the early days of this message. During her stay she visited some of the localities of special interest in connection with her early life.

Sabbath morning, July 3, Mrs. White spoke in the tent, giving lessons from the experiences of Israel as rehearsed by Moses in the fourth chapter of Deuteronomy. From this discourse we give the following: —

"'Your eyes have seen what the Lord did because of Baal-peor; for all the men that follow Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord are alive every one of you this day.'

"It makes a great difference whether we are obedient or disobedient to the word of the Lord. Let us make sure that we stand in right relation to God. There is a God in heaven who guards his people, but we need to take heed lest we place ourselves in such relation to him that he can not protect us.

"'Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore, and do them; for this is your wisdom and understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?'

"The success of Israel in the promised land was made dependent upon their observance of God's commandments. This instruction is for us as verily as for them. These commandments have never been abrogated, and in the day of judgment they will be brought forward as the standard by which all shall be tried. Angels of God are writing in the books of heaven our life record; and if we remain true to God, serving him with exact obedience, our faithfulness will be remembered, and will have its reward.

"'Furthermore,' said Moses, 'the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance.'

"I feel like weeping every time I read of Moses' mistake, with its consequent bitter disappointment. The children of Israel had come to a place where there was no water. Forgetful of how many times the Lord had delivered them, they murmured and complained, and found fault with Moses. Moses and Aaron sought the Lord, and he bade them speak unto the rock, and promised that water should flow forth. But Moses was provoked with the people because of their unreasonable course, and he spoke hastily in anger. 'Hear now, ye rebels,' he said, 'must *we* bring you water out of this rock?' He smote the rock twice with his rod, and the water came forth. But the Lord had not told him to smite the rock. 'Speak ye unto the rock,' was the instruction given to him, 'and it shall give forth his water.'

"'And the Lord said unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.' Moses entreated of the Lord to let him pass over Jordan, but the Lord would not permit him. With this one exception, he had been so faithful and so true — why was this disappointment placed upon him? — Because of his position. If his disobedience had been lightly passed over, it would have made of little account the requirements of God before the people.

"The lesson is for us. We must follow the Word of God exactly. Those who deviate from it, thinking they will come out as well, will in the end find that they have met with a terrible loss. The word of God is precious in his sight, and it is for every one to obey that word to the letter. There must be no careless deviation from duty. Some think that God is not particular, and that, although he specifies in the commandment the seventh day as the Sabbath, yet because it is more convenient for them to observe another day, God will pass by their deviation from his command. Not one of us can afford thus to presume upon God's forbearance.

"It means earnest effort to be among the overcomers. This God would teach his people, even though in order to do so he was obliged to refuse to remit the punishment of faithful Moses. He had made his mistake before all Israel, and God could not pass it by as though he had been obedient. Let us remember that we are serving the same God to-day. Let us prove the Lord. Let us pray to him, and believe that he hears us. If we will trust in him, and be obedient, he will deliver us from all our troubles.

"There is a great work to be done for perishing souls. From the foreign countries, from every part of our earth, there is a call for missionaries. It was my privilege while at Washington to see representatives from many countries. There were some representatives from the heathen world, who had been converted and believe this message. They say, 'We need help, we need teachers, and we need means for the building of churches, schools, and sanitariums. We are willing to help you to learn our language, if you will come and teach the truth to our people.'

"But we need not look away to the foreign fields to find perishing souls. All around us are those to whom we can explain the Scriptures, showing them the simplicity of the truths of the Word of God. We can show them what God has promised to those who will be obedient to his requirements."

The little band of workers in Maine seemed much encouraged by the suggestions made that the time was ripe for an aggressive work to be carried forward in Portland, and in other cities of the East. After speaking of her own early experiences in the city, Mrs. White said: —

"The people of Portland were wonderfully stirred by the proclamation of the messages of the first and second angels. There were powerful speakers, and there was a great deal of visiting from house to house. A deep earnestness characterized the labors of those who took part in this movement. There was one speaker who was almost ready for the grave, but he would not leave his work; for he felt that he must sound the note of warning to as many as possible before he should be taken away and his voice silenced. Meetings were held in the homes of believers all through the city, and the Lord wrought with mighty power.

"A work is to be carried forward here in Portland as the proclamation of the Lord's coming was carried forward in 1843 and 1844. There is a great work to be done in our cities, and we are individually to act our part. Let each one ask himself, What shall I do to meet the mind of the Spirit of God? If any of you have lost the evidence of your communion with God, will you not today reconsecrate yourselves to his service? You will be elevated, ennobled, and sanctified through a belief of the truth. Then you will be fitted to be workers together with God.

"You can not afford to lose the strength that comes from a union with God; for you are to bear his message. There is a part for all to act in carrying the truth throughout this city. Meetings should be conducted by earnest, able ministers, and many should go from house to house with publications filled with the truth. There is but a little time in which to work; for the Lord is soon coming, and we must work diligently to do all in our power to prepare a people to meet him."

The early morning Bible studies by Elder Haskell were greatly enjoyed. They were of a nature to strengthen faith in the evidences that God has led his people, and that through the gift of prophecy he has made known the counsel of his will. One forenoon was devoted by Elder and Mrs. Haskell, Elder W. C. White, and others to a presentation of the privileges and blessings of personal labor with books and periodicals. Many books were bought by those present for work in their home neighborhoods, and quite a number volunteered to spend a day or a portion of a day during the meeting in house-to-house labor in the city.

The evening of the fourth of July was devoted to a stereopticon lecture by Elder Edmed, the views dealing with scenes of native life and our mission work in South Africa. His story of the growth of our work in that field, and also a discourse on the infallibility of the Bible, were a source of great inspiration.

The meetings increased in attendance and interest during the week. The daily papers contained favorable reports of the meetings, and this served to advertise the camp. The house-to-house visitations of the "field day" workers also greatly augmented the interest, and on the second Sunday of the meeting, there was a very large gathering, among whom were many of the leading citizens of Portland.

When Mrs. White spoke Sunday afternoon, the tent was crowded. The campers were requested to bring all the available chairs from their tents, but when this was done, some were still unable to find seats. Mrs. White spoke with even more than her usual strength and power, and many hearts were melted by her earnest appeals. After a discourse of nearly an hour, she offered a fervent petition to God for his mercy to rest upon the people of Portland, and for the spirit of consecration and service to be poured upon the believers. We believe that a good impression was left upon the congregation who attended this service.

It was our privilege to see the beginning that has been made for a Seventh-day Adventist church in the city of Portland. A lot had been purchased, and the walls were up for the basement of what gave promise of being a neat, commendable place of worship. But the work was at a standstill because of lack of means. Because of the importance of having a memorial in this city, Mrs. White has felt an earnest desire that the needed means should be raised and the building completed as soon as possible. In some of her meetings in the Middle West, she presented the needs of this place, and small sums were contributed. These donations were gratefully received and forwarded to the treasurer of the conference.

Christmas; Its Origin and Character

S. MORTENSEN

(Continued)

A Catholic Ordinance

SINCE there is no evidence for the observance of Christmas in the Bible, the questions arise, What is its origin? and when did its celebration begin? Lector P. Waldenstrom says: "The custom to celebrate the birth of Christ in the last part of December began first in the fourth century. Before that the sixth of January was celebrated."— *Notes to Luke 2:8.*

Another author says: "The third one of the great feasts of the church, Christmas, doesn't seem to be kept during the first three centuries. In contrast to it a

CONTRIBUTED ARTICLES

Able to Deliver

WORTHIE HARRIS HOLDEN

List! the enemy advances.
  Mark his stealthy tread!
Through the portals undefended,
Through the watch-towers unattended,
  Climbing o'er his dead.

Arm thee swiftly for the battle,
  Death awaits delay;
Firmly take thy stand, and boldly,
All commands thy Captain told thee
  Hasten to obey.

Satan's hosts are strong and mighty,
  Fearful to behold;
Stand undaunted through the fray,
Michael's forces ne'er give way,—
  Heaven hath might untold.

Turn not back to save thy treasure,
  God will care for thee:
Fight in faith, the victory's sure,—
If thou to the end endure,—
  For eternity.

Portland, Ore.

A Visit to Melrose and Buffalo

D. E. ROBINSON

At the close of the Portland camp-meeting, Mrs. White, in company with Elder and Mrs. Haskell and others, went to Boston for a short visit to the New England Sanitarium at Melrose.

Many important changes had taken place in the institution since her last visit, in the summer of 1904. A portion of the original main building had burned down, and a beautiful large four-story building had been built on higher ground. This building and the large new gymnasium and treatment-rooms are well furnished and equipped, and the institution is prepared to do excellent work.

It was to a physician in this sanitarium that Mrs. White wrote in May, 1906: —

"The medical missionary work is a door through which the truth is to find entrance to many homes in the cities. In every city will be found those who will appreciate the truths of the third angel's message. The judgments of God are impending. Why do we not awaken to the peril threatening the men and women living in the great cities of America? Our people do not realize as keenly as they should the responsibility resting upon them to proclaim the truth to the millions dwelling in these unwarned cities.

"There are many souls to be saved. Our own souls are to be firmly grounded in a knowledge of the truth, that we may win others from error to the truth. We need now to search the Scriptures diligently, and as we become acquainted with unbelievers, we are to hold up Christ as the anointed, the crucified, the risen Saviour, witnessed to by prophets, testified of by believers, and through whose name we receive the forgiveness of sins.

"We need now a firm belief in the truth. Let us understand what is truth. Time is very short. Whole cities are being swept away. Are we doing our part to give the message that will prepare a people for the coming of their Lord? May God help us to improve the opportunities that are ours."

Why Conduct Sanitariums?

When a prominent minister who was almost weary of the toil and struggle connected with sanitarium work wrote to Mrs. White, asking if it was necessary to spend so much energy and time in this institutional work, she wrote: —

"In letters received from our brethren, the questions are asked, 'Why do we expend so much effort in establishing sanitariums? Why do we not pray for the healing of the sick, instead of having sanitariums?'

"There is more to these questions than is at first apparent. In the early history of our work, many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified in bestowing on them the gift of health?

"When the light came that we should begin sanitarium work, the reasons were plainly given. There were many who needed to be educated in regard to healthful living. As the work developed, we were instructed that suitable places were to be provided, to which we could bring the sick and suffering who knew nothing of our people and scarcely anything of the Bible, and there teach them how to regain health by rational methods of treatment without having recourse to poisonous drugs, and at the same time surround them with uplifting spiritual influences. As a part of the treatment, lectures were to be given on right habits of eating and drinking and dressing. Instruction was to be given regarding the choice and preparation of food, showing that food may be prepared so as to be wholesome and nourishing, and at the same time appetizing and palatable.

"In all our medical institutions, patients should be systematically and carefully instructed how to prevent disease by a wise course of action. Through lectures and the consistent practise of healthful living on the part of consecrated physicians and nurses, the blinded understanding of many will be opened, and truths never before thought of will be fastened on the mind. Many of the patients will be led to keep the body in the most healthy condition possible, because it is the Lord's purchased possession. . . .

"It is to save the souls, as well as to cure the bodies of men and women, that at much expense our sanitariums are established. God designs that by means of these agencies of his own planting, the rich and the poor, the high and the low, shall find the bread of heaven and the water of life."

The Responsibility of Physicians and Managers

During her visit at Melrose, Mrs. White wrote regarding the duties of those in positions of responsibility as follows: —

"The workers standing at the head of our sanitariums should be prepared to give needed spiritual help to the patients who come to the institution, that these souls may be converted from error to an understanding of the work of God as it is revealed for this time. They are to do faithful service for God, receiving from him a sense of their sacred responsibilities. By prayer and earnest effort they are to be workers together with God for the conversion of souls. By the exercise of faith in God, they are to draw from the source of all power the ability to do the will of God in genuine missionary work. The blessing of the Lord will come in rich measure to the patients through the medium of the sanitarium when the workers in the institution realize their responsibility and act like converted men. The word of the Lord, if received and believed, will be accepted as yea and amen by every earnest seeker.

"To those who have had opportunity to become trustworthy men, but who have not improved their opportunity, I will say, Unless your hearts are changed, and you sense your great responsibility before God, unless you come to an understanding of your own unpreparedness for service, and accept the discipline of the Word of God, other and better qualified men must come in to do your work, — men who have fitted themselves for positions of trust by grasping the opportunities for spiritual advancement that have presented themselves."

Visit to Buffalo

From Melrose, Elder and Mrs. Haskell returned to California, and Mrs. White, with her secretary, Miss Mc Enterfer, and Elder E. W. Farnsworth, went to Buffalo, N. Y., to attend a general meeting appointed for Sabbath and Sunday.

At the Buffalo meeting over two hundred were in attendance. Several came in from neighboring churches. Some of these were accommodated in tents pitched in the church lot, and many found lodging in the basement rooms of the newly purchased meeting-house. These basement rooms may some day be used as a home for city mission workers.

Our people in Buffalo rejoice in the

ownership of this substantial, roomy church building. Its former owner, feeling friendly to our work, sold it to our people for much less than its cost.

Several Bible studies were conducted by Elder Farnsworth. Other services were devoted to a study of methods of work for church-members. Mrs. White spoke in the forenoon of both Sabbath and Sunday. In her discourse on Sabbath, she read portions of the seventeenth and eighteenth chapters of Luke, and said:—

"We need more faith. When we have before us these simple records of Christ's labors and his promises, why should we not have a large increase of faith? Only by a constant exercise of intelligent faith, a faith that grows continually, can we properly develop in Christian experience. If we will encourage that faith that grasps the promises of God, these promises will be fulfilled in our behalf.

"O that we might realize the interest with which the heavenly intelligences are looking upon our world! Those who are seeking for righteousness will have divine help. They will ask, and God will hear them. They may not at once experience the feeling that they expect, but God will care for them. If they are in peril, Jesus will deliver them. His praying, believing people are under his special care.

"In Buffalo I have felt the same intense desire that I have felt in other cities through which I have passed, that the many inhabitants may have an opportunity of hearing from the Word of God the truth for these last days. This means that earnest efforts must be put forth by the believers in this vicinity. Let every one put his shoulder to the wheel, and labor in the simplicity of true godliness. We want to learn how to find access in this city.

"Perhaps a work needs to begin in your own church, that all the members may be thoroughly converted. Are some of you devoting your whole time to working your farms, or to devising ways of obtaining riches? The greatest riches you can obtain is the life that measures with the life of God. This is granted to those who serve God, and who are laying up their treasures above.

"Shall we not all be missionaries? Shall not all who profess to be Christians take hold understandingly in an effort to lead others to know the will of God? We must adapt ourselves to various situations, but if we have the grace of God in our hearts, we shall be able to impart light to those with whom we come into contact. Our work is to be done in simplicity. The most effective appeals can be made in the most simple language. Thus the Lord speaks to us in his Word. In the Bible there are some names difficult to pronounce, but there are few words difficult to be understood.

"If we had more of the simplicity of godliness, we should see very many more souls converted to the truth. In this day of preparation, we can not afford to be idle. The Scriptures have pointed out what is to take place in our world. The night is soon coming in which no man can work. Let us take hold in earnest, to make the necessary reformations, that we may be prepared for what is before us.

"Men will arise who will bring in division by teaching various errors. Therefore we must all look to our Teacher. We need to search the Scriptures for ourselves diligently and prayerfully, lest we be drawn away by the subtle deceptions of the enemy. There are many who must have a deeper experience in the things of God. Unless they arouse to a sense of their danger, they will lose their knowledge of what is truth. 'Walk while ye have the light, lest darkness come upon you.'

"What more could the Lord do for us than he has done? He has promised us power and strength here, and for the overcomer he has promised an eternal life in the kingdom of glory. He will help you in all your struggles with sin. You can take your trials to him. Who will now accept of Christ, and give himself to him as he has never done before? Who will seek for the comfort and encouragement that Christ has given? Who will search the Scriptures to learn what is truth? Let those arise to their feet who will to-day make a new covenant with God."

In response to this appeal nearly every one in the congregation arose. Mrs. White then offered an earnest prayer that God would let his light shine into their souls, that they might be able to keep the pledge they had made, and that they might so receive the power of the truth that they should lead others to rejoice in the triumphs of the cross.

Christmas; Its Origin and History

(Continued)

S. MORTENSEN

The Origin From Paganism

"Little children, keep yourselves from idols." This admonition is given to us by John, the beloved disciple (1 John 5:21), and those who love Jesus truly are willing to obey the injunction. Now we will note more closely how this festival is related to paganism: "No other Christian festival penetrated so deeply into the household as Christmas, probably because its character is essentially joy, such as it appears in the household. However, many features indicate that there were more Christian elements present in its origin. The giving of the presents was a Roman custom. The yule tree and the yule log are remnants of old Teutonic nature worship. In the household also, the festival gradually sank down to a mere revelry."—*Schaff-Herzog Encyclopedia.*

"From the first institution of this festival, the Western nations seem to have transferred to it many of the follies and censurable practises which prevailed in the pagan festivals of the same season, such as adorning the churches fantastically, mingling puppet-shows and dramas with worship, universal feasting and merrymaking, Christmas visits and salutations, Christmas presents and jocularity, and Christmas revelry and drunkenness. . . . The Christmas holy days, which by a law of Theodosius the Greek (emperor A. D. 383-395) were to comprise fourteen days, . . . have borne so close a resemblance wherever they have been observed to the Roman Saturnalia, Sigillaria, etc., and to the yule feast of the ancient Goths, as to afford strong presumption of an unhappy alliance between them from the first."—*"Ecclesiastical History," by Mosheim, Vol. I, page 280.*

"Upright men strove to stem the tide, but in spite of all their efforts the apostasy went on, till the church, with the exception of a small remnant, was submerged under pagan superstition. That Christmas was originally a pagan festival is beyond all doubt. The time of year, and the ceremonies with which it is still celebrated, prove its origin. In Egypt the son of Isis, the Egyptian title for the queen of heaven, was born at this very time, 'about the time of the winter solstice.' The very name by which Christmas is popularly known among ourselves — yule day — proves at once its pagan and Babylonian origin. 'Yule' is the Chaldee name for an 'infant' or 'little child;' and as the twenty-fifth of December was called by our pagan Anglo-Saxon ancestors 'yule day,' or the 'child's day,' and the night that preceded it 'mother night,' long before they came in contact with Christianity, that sufficiently proves its real character. Far and wide in the realms of paganism was this birthday observed."—*"The Two Babylons," pages 93, 94.* "Little children, keep yourselves from idols."

The author of "The Two Babylons" identifies also the child, whose birth was so universally celebrated, with Nimrod, who built the tower of Babel, and says that he was worshiped by the name Osiris in Egypt, and Tammuz (the same one as Adonis the famous hunter) in Phenicia and Assyria. (See page 56.) This Tammuz is also mentioned by the holy prophet Ezekiel, who in a vision saw the women of Judah weeping for him. He is there spoken of in company with sun-worship.

"It was an essential principle of the Babylonian system that the sun, or Baal, was the one only god. When, therefore, Tammuz was worshiped as God incarnate, that implied also that he was an incarnation of the sun."—*"The Two Babylons," page 96.*

In this way we trace sun-worship back to Nimrod, whose worship was universal in the old time. Again we have good reason to say: "Little children, keep yourselves from idols."

About the transferring of the pagan customs into Christendom the same author says: "The wassailing-bowl of Christmas had its precise counterpart in the 'Drunken Festival' of Babylon;

CONTRIBUTED ARTICLES

Come Forth

M. E. YERGIN

"Of God, of God," the earth proclaims
At dawning of the day;
And like a throbbing sea, the air
Is filled with minstrelsy.
From creatures small, from creatures great,
The high Jehovah's name
Is heard in all the languages
That creature life can claim.
The voice is silent; all is still
On mountainside and plain,
Where day's broad fringe of glory spreads
O'er groups of homes of men.
Come forth, ye silent sons of men!
Come forth! Why are ye still?
Your beating heart, your food, your breath,
Are by Jehovah's will.

As David, nightly on his couch,
Sank in the common death,
He trusted God would bring him forth
At morning's early breath.
And, lo! the light of early morn
Came from the distant throne;
A bird sang near the royal form;
A zephyr, gently blown,
Passed o'er his brow, and mortal man
Came forth again to live:
All creatures to their sovereign Lord
Unstinted praises give.
Come forth, ye silent sons of men!
Come forth! Why are ye still?
All nature gives as man should give;
Jehovah waits thee, still.

Chicago, Ill.

Mrs. White's Labors in Michigan and Indiana

D. E. ROBINSON

The West Michigan camp-meeting was held on the fair-grounds at Three Rivers, July 22 to August 2. A goodly number of our people were present, although on account of its being harvest-time, there was a smaller attendance than usual. Besides union and local conference workers, several ministers from abroad were in attendance. Among these were Elders A. G. Daniells, G. B. Thompson, W. C. White, S. G. Haughey, and C. McReynolds. On the part of the citizens of Three Rivers there was an increasing interest from day to day.

Mrs. White arrived the day before the meeting opened, and with the exception of one day, remained till the close. During the ten days, she spoke in the large tent four times. On Sabbath, July 24, she read from Exodus portions of the experience of Israel from their departure out of Egypt up to the giving of the law at Mt. Sinai. Regarding this she said: —

"We are sometimes astonished at the course of the children of Israel. The Lord had wrought for them mightily in bringing them forth from Egypt and through the Red Sea, and it seems surprising that they should not afterward have an unshaken faith that God was leading them, and that he would provide for them. But are we not as faithless as they? are we not in danger of being fearful when we should be strong and of good courage? Many to-day are ready to pledge themselves as willing to be led by God; but when they come into a hard place, they do not stand the proving. They complain and murmur against the Lord. Would it not be better, when we are in trouble or perplexity, to come in simplicity to the same God who led Israel of old, and ask him to show us his great kindness?"

In concluding her discourse, Mrs. White made an earnest appeal for all to declare themselves on the Lord's side, and to seek, during the time of the meeting, the blessing he has in store for them. "Do not," she said, "trifle with the opportunities that you have in such gatherings as this. Be faithful in attending the meetings, and give heed to the messages borne. Make thorough work for eternity. Respond to the invitations that may be given. Let your hearts be melted under the influence of the Holy Spirit. 'Seek ye the Lord while he may be found, call ye upon him while he is near.' Search your Bible, that you may know what God says. You need not ask any one else your duty; you are individually amenable to God. I entreat of you to make your peace with God, and to be obedient."

Nearly all present pledged themselves to seek the Lord, and Mrs. White prayed for a rich blessing to rest upon those assembled. The revival effort was continued in other meetings during the day by Elder Thompson and others, and many were impressed by the Holy Spirit to give themselves to the Lord.

Sunday, many from the city attended the camp, and Mrs. White addressed a large congregation in the afternoon. She dwelt impressively upon the great sacrifice of Christ and his sufferings, reading the prophecy found in the fifty-third chapter of Isaiah, and bringing out many practical thoughts regarding Christian living.

The forenoon of Tuesday was devoted to a consideration of the canvassing work and other lines of missionary effort. By request, Mrs. White spoke for about half an hour regarding our duty as a missionary people. She said, in part: —

"As a people we have received great light. The truth of God is to be justified before the world. If we are content to remain in our homes, feeling no burden to communicate the truth to others, we ourselves need the converting power of God in our hearts. Our light comes from the highest source, and is given to us that we may pass it on to others.

"It is time that we place ourselves in right relation to God. If you have an intelligent knowledge of the truth for this time, then it is your privilege and your duty to impart it to others. If you have not that knowledge, then you should seek for it. Learn how to present the truth in a clear and forceful manner. The light is to shine forth to the world in clear, distinct rays. If you are truly converted, you will not hide your light under a bushel, but let it shine forth to others. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'

"In the Word of God there is a commission that we can not evade. There is a world to be warned, and the believers must carry the saving truth to all nations. There is a great work before us, and it can not be finished by only a few. There is something for every one to do. May God put upon us all a spirit to communicate truth, and may he impress every one to lift every possible ounce in an effort to get the message before the world.

"How can we arouse our people and the people of the world to prepare to meet our God? We must seek the Lord with all the heart, that we may find him. Then hold on; we must not let go. We need a conversion that will remain with us; for we have a work that is to continue. Just as long as we are on this earth, and there are souls unwarned, we can not lay off this responsibility.

"And if you are under the influence of the Holy Spirit, you can reach some of these unwarned souls. Many who are now perishing in their sins will yet be converted, and turn to the Lord with full purpose of heart. Take hold of the work in earnest, anywhere and everywhere, and when you do this, you will have a sense of your need of power from on high.

"He that is to come will come, and will not tarry. And thousands upon thousands are unwarned. The great cities are to be worked; this is kept before me night and day. Because of the magnitude of the work, because of the large outlay of means that they think necessary, many are hesitating about taking up the work that must be done in these large centers. Do they expect that men of means will come to them and offer them help, asking them to come and give them the message? We must make a beginning with what we have. Let groups of laborers appoint meetings in some portion of a city. An interest will be created that will increase. Those who receive the message will be willing to impart of their means to provide for an enlargement of the work.

"We are to labor in simplicity, but earnestly. Shall we now take hold to do the work that God would have us do, or shall it be that persons will come up to us when the troubles have burst upon the world, and say, 'Why did not you warn us of these calamities that were coming, if you knew them?'

"O, this precious message that God has given us! Many are longing for it, and it must be given as soon as possible. Begin to proclaim it wherever you may be. As soon as you begin to act, God will open the way before you."

At Battle Creek

On the way from Buffalo to Three Rivers, Mrs. White stopped over one day in Battle Creek. While there, she met many of her old friends and associates in the work. The brethren urgently requested that she speak to them, and she promised, if possible, to return from the camp-meeting for that purpose. Accordingly an appointment was given out for a discourse by her in the Tabernacle, Thursday afternoon, July 29.

The church was well filled, there being present many from the sanitarium and from the city, in addition to the regular membership. Mrs. White opened the service with prayer, after which she gave a simple, but earnest discourse, based upon the fifteenth chapter of John.

In the evening Elders Daniells and White stopped over in Battle Creek on their way from Washington to the Three Rivers camp-meeting. They accompanied Mrs. White and her party on their return from Battle Creek to Three Rivers Friday morning.

Visit to the Indiana Sanitarium

Monday morning, August 2, Mrs. White, Miss McEnterfer, and Elder White left Three Rivers for a brief visit to the Wabash Valley Sanitarium at La Fayette, Ind.

At the depot they were met by Dr. W. W. Worster, the medical superintendent, and Brother H. C. Saunders, the business manager, who took them quickly in an automobile three miles up the river to the new sanitarium. Here they found a well-equipped institution that does credit to our people in Indiana who have established it. At the time of this visit there were thirty-two patients being cared for, and applications from others for entrance as soon as room could be found for them. Regarding this sanitarium and its influence, Mrs. White wrote: —

"We were intensely interested in this sanitarium and its surroundings, for the Lord has presented before me in vision just such a scene. I could hardly believe that I had not seen the place before with my natural eyes.

"I am instructed to say that it is in the order of God that this property has been secured. It is to become an important center for missionary work in the surrounding cities. Our sanitariums are designed of God to be institutions through which he can work.

"In securing and equipping the La Fayette Sanitarium, our brethren have acted according to their best judgment. They have not moved rashly. Some have tried to discourage this enterprise, but I am instructed to say, Help those that are struggling with difficulties. If they look to him for counsel, the Lord will bless and strengthen the physician and the helpers in the sanitarium.

"Let not our brethren feel it their duty to restrict the investment of means where it is needed. It is in the Lord's order that the sanitarium has been secured. More land should have been purchased, and if possible, this should be done now. The grounds around a sanitarium should not be restricted. Provision should be made for the raising of fruit and vegetables, and it should not be made possible for buildings of an objectionable character to be erected near our institutions.

"The plan of having our sanitariums out of the cities is born of the Lord. This should be borne in mind, and sufficient land should be secured to raise fruit and vegetables. It will be a boon to the sick and to the helpers to be given outdoor work on the land. Many of our own workers have broken down in health through excessive mental taxation without the balance of physical exercise.

"There is an important work to be done in the vicinity of La Fayette. Our people generally do not realize how Satan is at work to secure souls through his specious deceptions. . . .

"Because of distracting influences, the work in Indiana has in the past been greatly hindered. The reproach of God rests upon a people who have a knowledge of the truth, and yet hold their peace. May the Lord forgive those who have known of open fields that have been left without a knowledge of the Scriptures. Let no one excuse himself from helping, nor complain because the Lord now calls for efforts and means to atone for the long neglect of work that should have been done years ago. In every place where the sheep have been scattered, let earnest effort now be put forth for the salvation of souls."

Sanitarium, Cal.

The Kingdom Principle

T. E. BOWEN

ONE of the hardest lessons for us to learn is the one Jesus taught us when he stepped down from his exalted place beside the throne of his Father to become one with us in our fallen estate. There could be no selfishness in this free choice on Christ's part; for he already had all that his heart could desire in the way of honor, wealth, and glory. But the word had been whispered in heaven that even God the Father and Christ the Son were actuated by self-interests in their administration of the affairs of the universe. And when Jesus voluntarily offered himself as a sacrifice for the lost world, and the Father gave him up, and the Son actually of his own free will left his exalted place upon the throne, all heaven must have looked on in wonder and astonishment. That mystery hidden from before the foundation of the world, now began to unfold and be worked out in a way heretofore not understood. An actual demonstration was to be made of the blessed principle underlying love — that heaven-born principle of self-forgetfulness in its service for the good and happiness of others.

Satan contests this point. He seems never to tire in repeating that there is no such thing as unselfishness, no motive born of disinterested love. But Jesus forever settles the question in his life of self-denial, self-forgetfulness, and toil for a race so ungrateful as to repay his love by cruelly putting him to death. One thing is sure, and that is that on the cross our Lord effectually put an end to this falsehood, as far as heaven is concerned. The last lingering tie of sympathy that might have remained in any angel heart surely must have been severed when Satan poured out his contempt and hate upon the innocent, suffering Son of God, as his divine-human form quivered in the agonies of death in that awful hour of darkness on Calvary's hill. And one good, long look on the scene ought so to set our hearts against the wicked principle of self-serving, self-exaltation, self-seeking for glory and honor and place, as to banish it, by the help of God, from the soul forever. But somehow the battle rages in our hearts still. The tempter lures us into some pleasing snare often before we are aware of it.

One beautiful illustration of how strife for glory found no place in the life of Jesus, is shown in an occasion early in his ministry, at a time when John's work was at its height, when large multitudes thronged to hear him at Jordan and be baptized. The record says: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, . . . he left Judea, and departed again into Galilee." He wanted no strife to arise, caused by comparison of his work with that of John; so he quietly removed to another place,— a lesson all workers in spiritual labor might study with great profit to-day.

Even the disciples comprehended but faintly the self-sacrificing life of their Master. In seeking to correct their self-seeking for place and position and honor, we are told: "Very tenderly, yet with solemn emphasis, Jesus tried to correct the evil. He showed what is the principle that bears sway in the kingdom of heaven, and in what true greatness consists, as estimated by the standard of the courts above. Those who were actuated by pride and love of distinction, were thinking of themselves, and the rewards they were to have, rather than how they were to render back to God the gifts they had received. They would have no place in the kingdom of heaven. . . . When men exalt themselves, feeling that they are a necessity for the success of God's great plan, the Lord causes them to be set aside. It is made evident that the Lord is not dependent upon them. The work does not stop because of their removal from it, but goes forward with greater power." —*"Desire of Ages," page 436.*

The principle of self-exaltation belongs to Satan. He is the father of it. It is evil, and evil only. It will work ruin to every one who builds upon it.

Unselfish love is of God. He originated it. He lives it. In it is all true greatness. To build upon this principle is life, because this is love, and love is of God. And he that hath the Son of God, hath life. Jesus has made it possible for us as truly to live unselfishly

CONTRIBUTED ARTICLES

Building the Temple

WORTHIE HARRIS HOLDEN

Build thou a temple for thy God;
Build thou with greatest care,
That so the presence of thy Lord
Daily abideth there.

Search from the quarries of his Word
E'er for foundations true,
Then let his Spirit all unheard
Square thee and trim and hew.

Build thou with hands well washed and clean,
Stained not with act of sin;
Build thou in quiet all unseen,—
Earth builds with noise and din.

Build with a mind intent to be
What the true Pattern shows;
This on the mount he gave to thee,—
His will his words disclose.

Ever thine incense burn in prayer.
Always be clean and pure;
God finds a dwelling only where
Sinfulness can not endure.

Thus shall thy temple stand for aye,—
Stand when earth's mansions fall:
Haste to be like thy Pattern, then,—
The Christ, thine all in all.

Portland, Ore.

* * *

Mrs. White's Labors in Illinois and Wisconsin

W. C. WHITE

From August 4-13 Mrs. E. G. White and her party were entertained at the Hinsdale Sanitarium. The main building and all the cottages were full at the time of our visit, but just across the road a beautiful residence was vacant, its occupants having gone for a few weeks' outing, and Dr. David Paulson secured for us the privilege of occupying this residence during our stay in Hinsdale.

Sabbath and Sunday, August 7 and 8, were spent at the Elgin camp-meeting. There Mrs. White met many old friends, and spoke to large congregations each day. Wednesday afternoon, August 11, she spoke to a full house in the South Side Chicago church. She spoke four times to the helpers and patients at Hinsdale.

Work was being hastened on the large new building, which will double the size of the Hinsdale Sanitarium. There is a company of earnest and faithful workers in the institution, some of whom are in training for foreign fields. Mrs. White took a deep interest in the work of the sanitarium and its allied institutions. Besides the main building, she visited the Good Samaritan Inn and the Life Boat Rescue Home. To the workers in the Home she said: —

"It gives me great pleasure to know that there are some who are carrying forward such a work as is being done here. If we see those who have been unfortunate in falling under the power of the enemy of souls, we are not to push them out into the darkness, but we should help them to find a connection with Christ. Those who are united in this work will see that the Lord will bless the efforts put forth in kindness and tenderness. He would have us claim the promises that are found in his Word. For those who have sinned and have made mistakes, there is a Christ to pardon and forgive. Let us lift him up as the Redeemer of mankind.

"Why did Christ come to this world? He saw that humanity was separated from divinity. Therefore he laid aside the glory he had in heaven, and came to this world to unite in himself divinity and humanity. With his divinity he could grasp the throne of the Infinite, while with his humanity he could reach fallen man. It is by our humanity laying hold upon his divinity that we can be saved. We thereby become 'partakers of the divine nature.'"

Friday morning, August 13, the physicians and heads of departments gathered at the cottage where Mrs. White was staying, and she said to them: —

"The opportunities which you possess here seem favorable for the carrying forward of the medical missionary work as God would have it. If the workers will faithfully act their part, angels of God will make impressions of truth upon the hearts of those who come here. It is not by chance that this work was taken out of the city of Chicago. Our medical institutions can not work to the best advantage in the cities. From the instruction I have received, I counsel our brethren, wherever possible, to locate in the country. These large cities will soon be visited with the judgments of God.

"The situation of this sanitarium is a great help in the bringing of many to a knowledge of the truth. In its surroundings I see many advantages. The patients need not suffer from impure air. They can sit outside under the trees, surrounded by the beauties of nature. God has had a purpose in bringing his workers to this place.

"It is not by persistent arguments that souls will be won to a knowledge of the truth. Let the workers manifest in their words and actions the simplicity of true godliness, and heavenly agencies will make the right impression upon the minds of those with whom they associate. Just as surely as we shall walk in humility, honoring God as the one who must convict the heart, we shall see the results of our labor for souls, even in the cities. I have the courage to hope that there will be a greater work done in Chicago than we have yet seen. To those who place themselves in right relation to God it is said, 'Ye are laborers together with God.' That assurance is worth everything to us; for if we are in union with God, we have back of us a power that is irresistible.

[“Whatever may arise, never be discouraged. The Lord loves us, and he will perform his word. Try to encourage in the patients a trust in God. Bid them be of good courage. Talk hope, even to the last. If they are to die, let them die praising the Lord. He ever lives; and though some of his faithful followers may fall in death, their works will follow them, and theirs will be a joyous awakening in the resurrection morning. (1)

"Let us not be discouraged. Let us not talk doubt, but faith; for faith brings infinite power. If we lay hold upon this power, and do not trust in our own human strength, we shall see the salvation of God.] There are many who are hungering and thirsting for a better knowledge of spiritual truths, and it is the privilege of those in this institution to impart to them that which will satisfy their longing."

Visit to the Madison Sanitarium

Elder C. McReynolds, of the Wisconsin Conference, had requested us to spend Sabbath and Sunday, August 14 and 15, at the Madison Sanitarium. On arriving there we were pleased to find a small camp-meeting on the sanitarium grounds. An appointment had been sent out hastily, and a number had gathered in from near-by churches. There was a full program of meeting each day. Mrs. White remained at the sanitarium for six days, during which time she spoke twice to the brethren assembled from the churches, and three times to the sanitarium family. This was the first time she had visited the Madison (Wis.) Sanitarium. She was much pleased with its beautiful location by the lakeside, and believed it is destined to become a very popular institution.

Monday afternoon, August 16, the helpers assembled in the gymnasium, and Mrs. White addressed them.

"I can not feel free to leave this sanitarium," she said, "without speaking to you of the necessity of earnestly seeking the Lord. This must be done by the workers in all of our institutions. A position in a sanitarium is a place of great responsibility. You are not to go on in carelessness and indifference, thinking that because this is the Lord's institution, therefore he will work it for you, regardless of your manner of life. Let each one seek for a daily, living experience in the service of God. Unless you have such an experience, patients that come here unconverted will ask why those professing to believe in the binding obligation of God's law, do not walk in obedience to his commandments.

"Now is your time to say, Let us seek the Lord with all our hearts, that we may find him. Let us humble ourselves before him, that he may teach us. He can not teach you his way unless you

(1)
Selected Messages, Bk. 1 p. 85

have humility of heart, and are daily converted to his will.

"In our institutions, we should take pains to make everything harmonize with the principles that the Lord has outlined before us in his Word. The work should be educational, preparing the workers for the transfer to the higher courts above. This education is highly essential. Our sanitariums, which are established at large expense, are to be places where character is molded. In them should be laboring a class of people who have especially consecrated themselves to the service of God, and who seek him daily for guidance.

"We should be careful that we connect with all our sanitariums those who will give a right mold to the work. Characters are to be formed here after the divine similitude. It is not the expensive dress that will give us influence, but it is by true Christian humility that we exalt our Saviour. Our only hope for success in doing good to the people of the world who come to our sanitariums as guests, is for the workers, each and every one, to maintain a living connection with God. The dress of sanitarium helpers is to be modest and neat, but the dress is not so important as the deportment. The matter of greatest consequence is that the truth be lived out in our lives, that our words be in harmony with the faith we profess to hold. If the workers in our sanitariums will surrender to God, and take a high position as believers in the truth, the Lord will recognize this, and we shall see a great work done in these institutions.

"It is not the wisest course to connect with our sanitariums too many who are inexperienced, who come as learners, while there is a lack of experienced, efficient workers. We need more matronly women, and men who are sound and solid in principle,— substantial men who fear God and who can carry responsibilities wisely. Some may come and offer to work for small wages, because they enjoy being at a sanitarium, or because they wish to learn, but it is not true economy to supply an institution largely with inexperienced helpers.

"If the right persons are connected with the work, and if all will humble their hearts before God, although there may now be a heavy debt resting upon the institution, the Lord will work in such a way that the debt will be lessened, and souls will be converted to the truth, because they see that the workers are following in the way of the Lord, and keeping his commandments. This is the only hope for the prosperity of our sanitariums. It is useless to think of any other way. We can not expect the blessing of God to rest upon us, if we serve God at will, and let him alone at pleasure.

"It is not necessary that we should cater to the world's demands for pleasure. There are other places in the world where people may find amusement. We need at our sanitariums substantial men and women; we need those who will reveal the simplicity of true godliness.

"When the sick come to our institutions, they should be made to realize that there is a divine power at work, that angels of God are present. I wish to emphasize one point: Do not permit yourselves to wear a sour countenance or a desponding look. There is danger of getting a sour spirit, and of speaking harshly. Remember that you are dealing with invalids, and that invalids watch the countenances of those who are about them. They watch to see if they are going to be spoken to encouragingly or discouragingly.

"Your work is not to be confined to this institution. There are surrounding places where your influence should reach. If this sanitarium is conducted as it should be, its influence will grow. Similar institutions should be established in other places. This is why the Lord is laying upon his people the burden of establishing sanitariums, that his name may be glorified.

"Will you not all put on Christ, not to lay him off again, but to let his Spirit stamp your mind and character? When all in this institution are truly converted, there will be just as surely a wonderful work done as when on the day of Pentecost the disciples received the outpouring of the Holy Spirit. The Lord himself will be with you, to teach and to lead and to guide. You will see of the salvation of God. You may be disheartened at times. Discouragements may arise, but it is your privilege at all times to lay hold of the hope set before you in the gospel. Watch unto prayer. Believe that God will help you to speak words that will cheer and encourage and increase the faith of those with whom you associate."

Sanitarium, Cal.

Events Between the Close of the Gospel and the Second Coming of Jesus — No. 1

T. E. BOWEN

IN a recent article the point was made clear from the Scriptures that the expressions of the Lord to the disciples on the Mount of Olives, which speak of the suddenness of his coming, applied to that time when the work of the gospel should close, rather than to his second appearing on the cloud. We learned that the passing of this hour would come upon us as the approach of a thief in the night — unheralded.

But that all will know soon *after* the passing of this important event, is very evident from events that will begin to take place here upon the earth at that time.

We shall not attempt to go into the details of this subject, but there are a few events which stand out so clearly as meeting their fulfilment during this time, that we feel sure we can with profit give this subject some study.

No More Forgiveness of Sin

When Jesus ceases his work as high priest, there can be no more forgiveness of sin. We might therefore safely conclude that when the Lord announces in heaven that his mediatorial work is done, at the same time the Holy Spirit will cease to entreat sinners. This time will be known. While salvation lingers, "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." But an hour cometh when the Spirit pleads no more. As it was in the days of Noah, so again at that time will it be true, "My Spirit shall not always strive with man." Then very likely will be fulfilled that passage of Scripture which says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26:20.

Here is portrayed that time foretold by many prophets, when God, during a little moment, is wroth, and arises to punish the inhabitants of the earth. During this time God's people are hidden under the special protection of the Almighty, as were the Israelites in Egypt when terrible plagues were falling upon the disobedient Egyptians, but not without trial to the saints.

The Wrath of God

During the time that God draws his covering, or protection, over his people who have kept his commandments, after the close of Christ's ministry in the heavenly sanctuary, the seven last plagues come upon earth's inhabitants. These are recorded in Revelation 16. In them is filled up the wrath of God. It is very evident that this wrath — unmixed with mercy — could not be poured out until the work of the gospel ceased.

A time is appointed the angels for pouring out these vials of wrath. A command comes from the throne to them "out of the temple," saying, "Go your ways, and pour out the vials of the wrath of God upon the earth." Rev. 16:1. Until that command comes, they wait. And to make clear that all ministration in the heavenly sanctuary had ceased during this time, we read: "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. 15:8. Thus just *after* the close of probation, when Jesus ceases his mediatorial work in the heavenly sanctuary, it will be known upon the earth that God is dealing in judgment, and that probation has closed. But then it will be too late to obtain eternal life. Hence, the knowledge brings no comfort to the lost, and only reveals to those whose sins have been covered, that just before them is an hour of great trial before actual deliverance will come to them, and they can be with their Lord.

This is a day of distress to all flesh, a day not to be desired by even God's people. Amos bears testimony: "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear

Counsels on Health, p. 292(1)-293